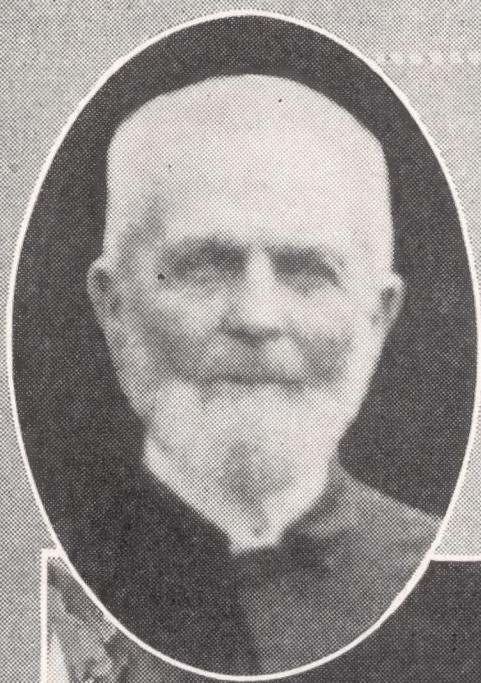


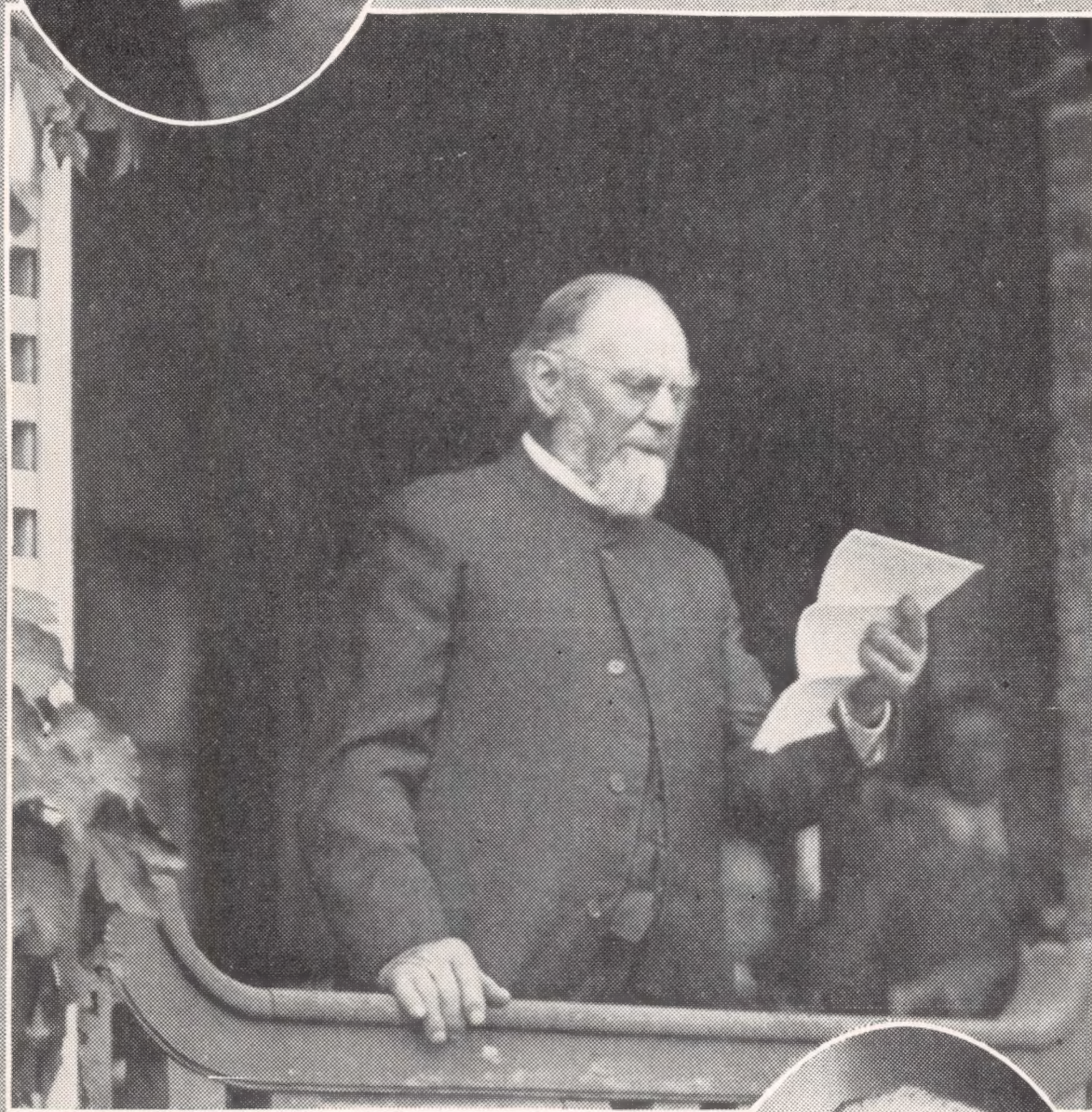
A History
of the
Church of the Brethren
in the
Middle District of Pennsylvania



Prepared and Published
Under the Supervision of the District
Conference through its Home
Mission Board

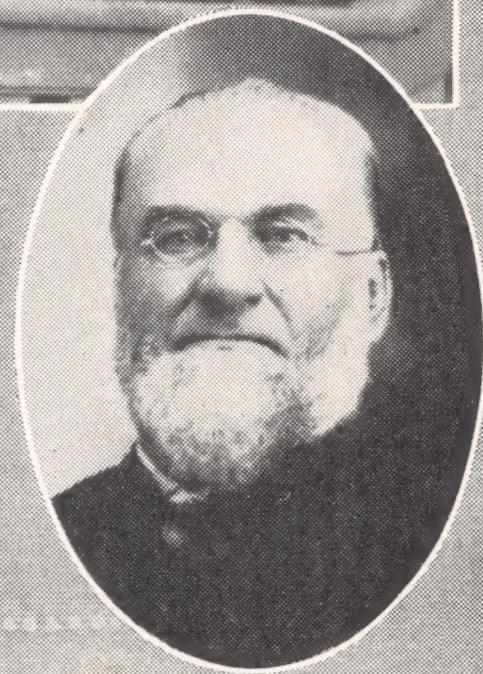


George S.
Myers.



James A. Sell

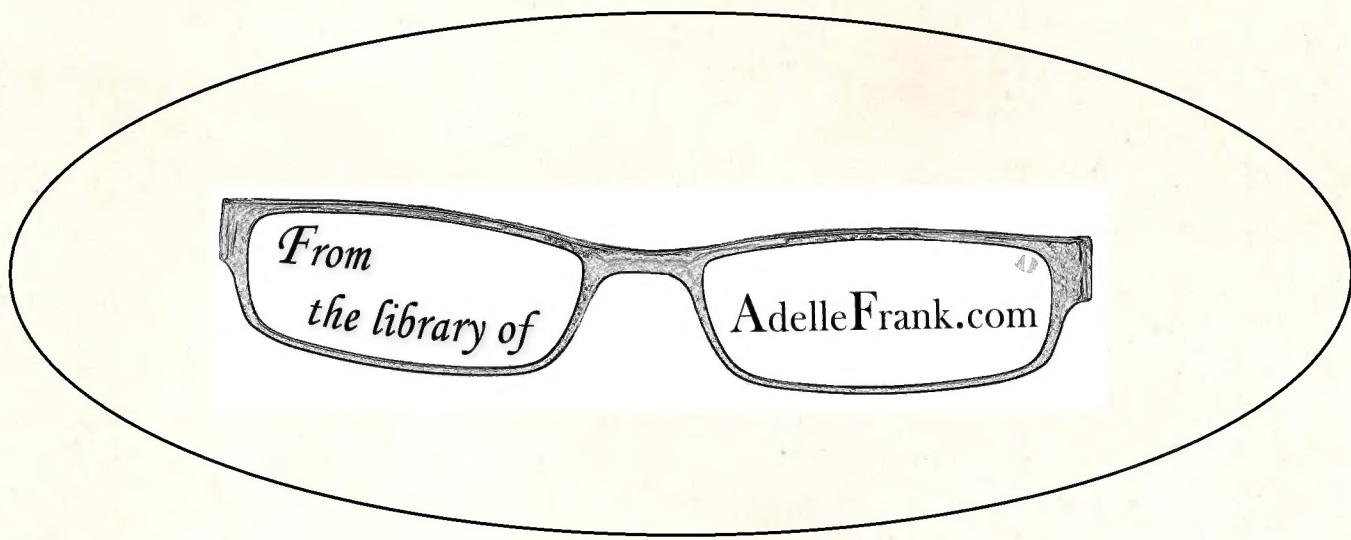
William S.
Ritchey



DEDICATION

TO the memory of the faithful mothers who, with their husbands, on account of their religion, were driven from their homes and country and braved the hardships of pioneer life in a wilderness country where some of them died as martyrs at the hands of savage Indians,

And to the wives of ministers who unquailingly and uncomplainingly bore their part in making it possible for their husbands to minister to the wants of a scattered people, and thus handed the church in its primitive simplicity to the generations following, is this volume dedicated.—JAMES A. SELL.



A History of the Church of the Brethren

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IS VESTED IN THE CHURCH OF THE
BRETHREN OF THE MIDDLE DIS-
TRICT OF PENNSYLVANIA, THROUGH
ITS DISTRICT MISSION BOARD

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THE LOVE OF THE SAVIOUR

"He brought me to the banqueting house and his banner over me was love."—CANTICLES 2:4.

Jesus loved me when a sinner,
Gave his life to ransom me,
Paid my debt on Calvary's mountain,
Where he died to set me free.
When the night of sin had settled
And my way was dark and drear,
Then I felt his loving presence
As he drew to me so near.

With his loving smiles he won me,
And I listened to his call,
And he offered me full pardon,
If I gave to him my all.
And my heart gave speedy answer,
Longing for that blissful rest,
Offered to all those so freely,
Who will lean upon his breast.

Now I'm his by right of purchase,
I am his because of love,
In his arms of peace he holds me
Till we reach the home above.
He will strengthen me for duty,
In his service here below,
Take my life and make it useful,
Help me in his service grow.

—JAMES A. SELL, in *Twilight Poems*.

INTRODUCTION

THE writing of history is a difficult and generally unsatisfactory task. So much that one ought to know to complete the record is gone. Death has closed in and shut out our sources. Only hints, glimmerings, fragments remain. Therefore the historian must collect them as best he can, and weave them into some order explanatory of their significance and worthy of their purpose. Merely to set down the known facts in the case would produce not history but fragmentary chronicles.

The history of the churches of the Middle District of Pennsylvania is no exception to this general statement. Indeed, here the reporter has an unusually difficult task. Even complete records are wanting. The early brethren were not concerned in any large way with records. They came into a new region, a wilderness, and here carved homes and worshiped God. Their energies were wholly given to these specific needs—the need to live, the need to worship.

The available data justified the statement that our brethren came into Central Pennsylvania soon after the close of the Revolutionary War and the agreement between the several states as to the governmental control over the territory taken over, after the war, from France and from the Indians. Our people would not come until stable government had been set up, and assured protection, both to life and property, was guaranteed. Then they came seeking the fertile valleys where they could erect homes and engage in the most ancient industry, agriculture, to which they were all devoted.

The records indicate that they came first to the fertile valleys of old Mother Bedford County, in or near the present town of New Enterprise. These pioneers to the central part of Pennsylvania doubtless came about 1750 or 1760 over the Southern trail, later followed by the army of General Forbes and still later by President

Washington on his way to suppress the Whiskey Insurrection. Then, when the Black Log Trail was established, our people came to the "*Grosse Thal*," in Mifflin County, a region famous to this day for its fine farms. The next group found their way into the fertile valley of Clover Creek, locally known as Morrison's Cove, at that time a part of Huntingdon County, a region of great fertility and natural beauty. Doubtless due to favorable reports from these groups, by the end of the century others were settled and worshiping at Frankstown, and at Warriors Mark. Another group, all too little known, went north and located in the Blooming Grove region near Williamsport. From these parent stems have grown the churches of the Middle District.

Two things caused our brethren to avoid settling in the northern half of the District—that part reaching far north to the New York State boundary. This region had not the fertility that agricultural settlers cared for, and this region was settled by immigrants from New England,—a goodly people wholly unfamiliar with the ideals and beliefs of the Brethren. Central Pennsylvania,—Mifflin, Huntingdon, Blair and Bedford counties were originally settled by the adventurous and aggressive Scotch-Irish. These people were glad to welcome into their communities sterling people skilled in agriculture.

The struggle of these pioneer Brethren will never be fully recorded. They generally met in some house or barn on Sunday for holy worship and traveled long distances on horseback over mountain trails to sit with others in God's communion. The wives of the preachers were not by any means least in influence and in good works. Often these women went many miles to visit the sick and to help the distressed. Usually, too, they prepared the Sunday meal for the entire congregation and made possible the social hours after dinner,—perhaps the only really bright social hour of contact those scattered and lonely people enjoyed in the cycle of years.

In the James Creek Church, I know, the wife of my grandfather, George Brumbaugh, the preacher, always prepared the Sunday meal for the congregation and her husband from the pulpit (a long table) announced that all were welcome to stay to dinner, stating as a reason,

“the women must have a little glory too,” as if cooking for an entire congregation was a glorious thing. To those pious pioneers it was. Let us hold them in sacred, reverent regard.

This history was undertaken by a great soul, dear elder James A. Sell, eloquent for God and gifted in poetic power. Alas! his zeal was greater than his strength and the task was turned over to another generous and sympathetic soul who as a labor of love, has completed what was so generously and loyally conceived and carried well to its conclusion. The churches owe to these fine souls a deep debt of gratitude.

M. G. BRUMBAUGH.

December 8, 1924.

SONG OF THE NEW YEAR

The last low dirge o'er the buried year
Floats off in the starless night;
The cock-crow heralds the day dawn keen,
With gem-crueted hills of white;
The worn-out chorus the fresh air thrills,
Forgot is their late lament;
A dash of life tints their melody,
A rhythmic of glad hopes blent.

The windy moors, in a placid mood,
Consent to the sun's caress;
The sheeted brook and the clear blue bay
Are marked with time's impress;
The new year's horn! and along the scale
Young hearts ring a jubilee
In tune with winds and their snow-freight pure,
And kisses of cloud and sea.

Forget now troubles that had no name.
And cease from your fret and haste;
The runes of nature have one refrain,—
No hurry, no rest, no waste;
Strike chord with harps of sweet-tempered string
That sound through the sky's blue wall;
Lay close your ear to the world's great heart,
And sing as its needs may call.

—ADALINE HOFF BEERY, in *Poems of a Decade*. See Chapter entitled "Some Observations" for mention of this author.

PREFACE

TO James A. Sell, more than to any other is credit due in making this history of the congregations of the Church of the Brethren in Middle District of Pennsylvania possible. As early as the District Meeting held at Roaring Spring in 1911 he evidently agitated the question for at this meeting "the matter of securing some history of the several churches of the Middle District and of the District itself was discussed and a resolution passed placing ourselves on record as being in sympathy with such a movement and Brethren James A. Sell, George S. Myers and William S. Ritchey were given the matter in charge." At each District Meeting thereafter he made a report of progress, even when sometimes he said, "not much progress on account of a lack of interest on the part of the several churches in failing to supply matter and means." But lack of interest did not discourage him. In going among the churches in the loving service he so well rendered and which always made him most welcome, he kept gathering material from sources available, clipped newspaper reports of persons and activities and thereby brought together a mass of material for the book.

George S. Myers, the second member of the Historical Committee did a valuable work for the editor. He took the time and endured the labor necessary to go through all the church publications and index elections and similar data which related to the history of Middle District. This proved very helpful in rounding out the History in its closing days.

William S. Ritchey always had a large interest in the Snake Spring Valley and the church which developed there and was familiar with its history back into the days when it included much territory beyond the valley. His records were helpful in preparing that part of the history.

Thus these three brethren, the original Historical

A History of the Church of the Brethren

Committee, labored each in his own way towards one common end.

In 1921 the District Meeting decided "that when the history was ready for publication, the Mission Board could finance its matter and the sale of the book would repay the board." George S. Myers, so eager to see the book completed, had passed to his reward and at this same meeting the committee was enlarged to include Jacob Kinsel, Oscar R. Myers, Mahlon J. Weaver, Tobias T. Myers and Galen B. Royer.

At the 1923 District Meeting a report was brought in "that slight progress was made during the year, with much to be done." At the suggestion of James A. Sell, an editor was appointed "to edit the history and arrange for publication." *

The task proved far greater than was anticipated by the editor. But it has been a most pleasant and interesting one. For the most part every one took a hearty interest in helping to make it as near complete as the following pages set forth.

The reader may have a degree of assurance of correctness of the history when he is told that the story of each church was submitted to the congregation for public reading and correction; then each biographical sketch was submitted either to the person himself, if living, or to some near relative, for the same purpose.

Throughout the book acknowledgment has been given for help when it seemed proper. Many, however, have helped more or less who do not get special mention. To all such the editor, on behalf of the reader, expresses full appreciation for such unacknowledged service. The plan of the graphs showing the growth of the churches from five centres, is the suggestion of Alpheus W. Dupler, dean of Juniata College and credit is hereby given. "The Record of the Faithful," a pamphlet published by Howard Miller in 1881-82 has been quoted in a number of instances. In his introduction he says: "In every instance herein published, the names, figures and dates, are those of the resident ministry's own furnishing, and

* On motion of Oscar R. Myers and seconded by George E. Yoder it was decided to have Galen B. Royer edit the history and arrange for publication.—Minutes of 1923 District Meeting, p. 5.

nothing has been guessed at." This pamphlet with a fair degree of accuracy is the earliest record that is found in the Brotherhood.

Somewhere there is a song, one line of which is:

"Only remembered by what I have done."

In harmony with that thought the editor has studiously avoided eulogies of any kind. At the best they are but one individual's estimate. Deeds live. They speak in more unmistakable language. These the editor has sought to record.

It goes without saying that the editor has human limitations; hence the book is not without mistakes. These have crept in in spite of vigilance against them.

May the records of the past as herein given be an inspiration to those who read its pages, to press on to greater achievements in the future.

THE EDITOR.

Turn to page 16, Map of Pennsylvania, and following the instructions below, draw a line for the new eastern boundary as made in 1922: Beginning "about the middle of Fulton County, thence northward to Huntingdon County, so as not to interfere with territory now occupied by either the Middle or the Southern District in said county, thence along the eastern boundary of Huntingdon and Mifflin Counties to the northeastern limits, thence northward through Centre and Clinton Counties, adjusting the line so as not to interfere with territory already occupied by either district to the Clinton and Lycoming County line, thence to the southeastern limit of Potter County and along the eastern line of Potter County north to the New York state line."

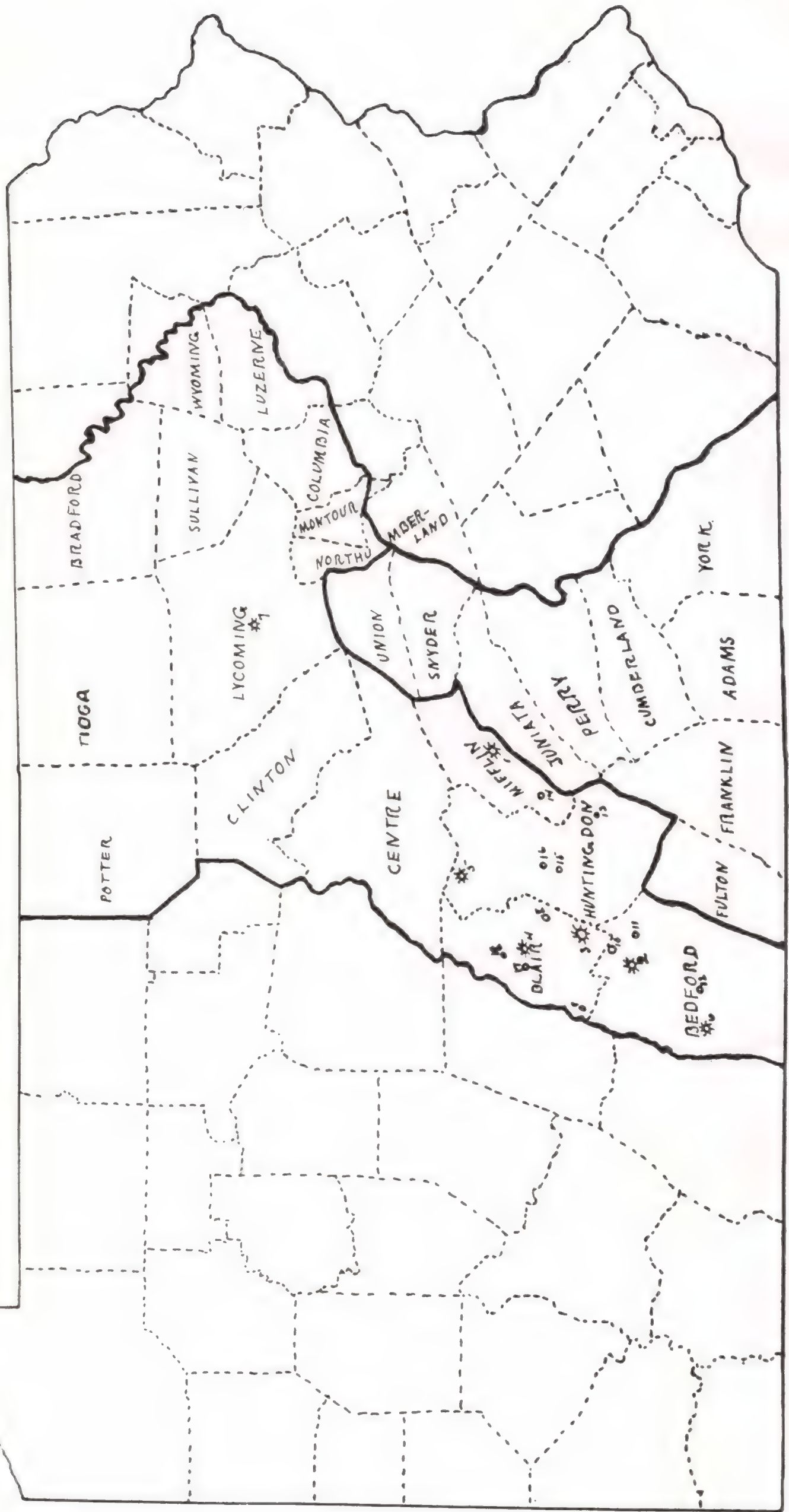
“History is the essence of innumerable biographies.”
—CARLYLE.

“Truth is the keystone of the arch of history, based on the two supporting pillars of accuracy and veracity. Truth is composite: veracity is its ideal, accuracy its real element.”—WILLIAM KAY WALLACE, in *The Trend of History*.

PART ONE

The History of the Congregations

Middle District originally consisted of all the territory between the two outside heavy lines. May 11, 1892. the heavy diagonal line was established as the dividing line between Middle District on the west and Southern District. See page 13 for description of later boundary.



CHAPTER I

Early Glimpses and Trials

IN GENERAL

At seven different centres the Church of the Brethren was planted in what is now Middle District of Pennsylvania. These are marked on the map from 1 to 7. Each one began well. Five have grown through the years. Two have ceased as organizations. The story of these seven beginnings is told in the following six chapters.

It is no easy task to chronicle the growth of a spiritual plant. It is made the more difficult when records of its earlier existence were not made. Not anything is more outstanding in the history of the congregations in this district than that prior to 1860, no record of deliberations was made and that the earliest account of anything yet found is an itemized statement of the cost of a lovefeast in Aughwick congregation in 1847. The following tabulates the beginning of minutes:

<i>Location</i>	<i>First clerk</i>	<i>Date</i>
Lewistown (Country)		
Spring Run House	Solomon Z. Sharp	August 9, 1862
Aughwick	Not signed	October 13, 1864
Clover Creek	Thomas B. Maddocks and Jacob L. Wine- land	May 25, 1867
Warriors Mark	Solomon S. Gray	October 23, 1869
Duncansville	James A. Sell	July 26, 1871
Early Yellow Creek	Daniel Snowberger	May 29, 1875
Snake Spring	John B. Fluck	May 31, 1879

In other words, then, for the first sixty years of the nineteenth century one must depend upon incidental references which slipped into print in the days when the church paper was just beginning to be somewhat a household necessity. Some things, however, may safely be taken for granted.

FIRST. These early settlers endured hardships and

trials unknown to the generation of to-day. Even the "breaking in" of the new lands of the sparsely settled western sections of our country, though difficult and trying in many ways, does not measure up to what these forefathers of the church in Middle Pennsylvania encountered. Here the Indian defended his happy hunting grounds with tomahawk and gun. Here the heavy timber lands made farming a laborious task and fatiguing years passed before he possessed cleared fields. Here the long range of mountains separated groups in such a way that co-operation was almost unknown.

SECOND. These forefathers feared God with a fortitude that is none too common to-day. No matter how overdrawn may be the account, witness the massacre in Morrison's Cove recorded elsewhere. Somewhere and sometime before these people took up lands in this district a deep conviction of non-resistance had laid hold on their minds and hearts. To-day these splendid lines are sung all over this district:

"Faith of our Fathers, living still
In spite of dungeon, fire and sword."

Some, as they sing think of non-resistance or some custom or practice little realizing that the root of all these expressions strikes deep in Jesus Christ, the Saviour who is conquering the world by love.

THIRD. Due to the mountains, of course, yet their separation and isolation caused them to hold longer to traditions of earlier times than they would have done otherwise, and in some instances at least progress was retarded. As an example, the reader need but note instances of opposition to preaching in the English, though it brought the church into favor in every case.

FOURTH. Their freedom from creed, and sense of privilege and duty made them leaders in many things which the Brotherhood to-day holds as a priceless legacy from their hands.

IN MORRISON'S COVE

The early settlers of this beautiful and fertile valley for the most part were a deeply religious folk who migrated

from sections of Pennsylvania and Maryland lying east and southward. "In their new home," James A. Sell has written concerning these people who located in the vicinity of Clover Creek, "their Bibles were as common and necessary as the axe and the plow. They were a religious people, and religious services were inseparably connected with their daily routine. They called men to the ministry from the plow, illiterate though they often were, but they were devout and zealous, simple in their faith, and self-sacrificing in their labors. They exposed themselves to the elements and dangers from wild beasts and to the fury of savage Indians. Marshalls of God they were, and under the disadvantages of pioneer life they wrought and left an organized work to their children that passed from one generation to another until it has come to the present.

"About 1755 a colony of Brethren entered the Cove through Loy's Gap and gradually worked their way northward and became residents of the territory now embraced in the Clover Creek and Albright congregations.

"A colony of Scotch-Irish settled here as early as 1749, but they were considered squatters and were expelled as the land belonged to the Indians. The Penns made a new purchase in 1754 and when the Brethren came they secured a title to lands they purchased, and by 1790 all the desirable lands passed into private ownership. The Brethren secured the greater part of the land. Some of them purchased large tracts, as much as 1,500 acres. They were the pioneer settlers and did the first preaching.

"We do not have the names of all of the original settlers, neither do we have space to give what we do know. But it will be interesting to many now and to the coming generation to trace their ancestry back to this time. Hence we give a few:

"Albrights, Allenbaughs, Blakes, Burkets, Bowers, Brumbaughs, Benners, Bulgers, Cammerons, Cowens, Deeters, Dillingers, Emricks, Eversoles, Faulkners, Flenners, Gensingers, Grabills, Hoovers, Holsingers, Kneess, Lowers, Looses, Longeneckers, Martins, Metzkers, Meyerses, Moores, Nisewangers, Puderbaughs, Rhodes, Strayers, Shonefelts, Stoners, Skyleses, Stouffers, Stoud-

enours, Smiths, Shifflers, Stonerocks, Tetwilers, Wine-lands, Ullerys, Bridenthalls.

“During the Indian Wars of 1762 and onward there were quite a number of murders committed and captives taken. The particulars will never be known. The greatest massacre was in 1777. One history says there were thirty killed. Our tradition says twenty. The number of prisoners taken we cannot conjecture. A Brother Houser and family are mentioned among the number.”

John Martin, a pioneer preacher, whose name heads the list of ministers of the Clover Creek congregation, suffered greatly from these Indian depredations. For want of the original, copy is taken from Jones' History of Juniata Valley, relating the incident as follows:

“During the Great Cove massacre, among others carried into captivity was the family of John Martin. This incursion was indeed a most formidable one, led by the kings Shingas and Beaver in person. How many were killed there is no living witness to tell; neither can we conjecture the number of prisoners taken. The following petition was sent by John Martin to council:

August 13, 1762.

“The Humble Petition of Your Most Obedient Servant Sheweth, Sir, may it please Your Excellency, Hearing me in Your Clemency a few Words. I, One of the Bereaved of my Wife and five Children, by Savage War at the Captivity of the Great Cove, after Many & Long Journeys, I Lately went to an Indian Town, viz., Tuskaroways, 150 miles Beyond Fort Pitts, & Entrested in Co. Bucquits & Co. Croghan's favor, So as to bear their Letters to King Beaver & Cap. Shingas, Desiring them to Give up One of my Daughters to me, Whiles I have Yet two Sons & One Other Daughter, if Alive, Among them—and after Seeing my Daughter with Shingas he Refused to Give her up, and after some Expostulating with him, but all in vain, he promised to Deliver her up with the Other Captives to yr Excellency.

“Sir, yr Excellency's Most Humble Servt Humbly & Passionately Beseeches Yr Beningn Compassion to interpose Yr Excellencies Beneficent influence in favor of Yr Excellencies Most Obedient & Dutiful Servt.

JOHN MARTIN.

Brother Sell writes further:

“The Brethren came into the Great Cove, now Morrison's Cove, and by taking possession of the valley in the vicinity of Roaring Springs, the western portion of the Clover Creek congregation, were among its first settlers.

“They set to work to clear away the forests, till the soil, build mills, and labored to promote the peace and prosperity of the country. It has been conceded to them, even by people who took no interest in their religion, that as good farmers, good tax-payers, quiet and inoffensive people—they were of the best of citizens.

“But their exclusiveness, opposition to education, their lack of interest in political matters, and above all, their non-resistant principle brought them into disrepute with their neighbors.

“This made their situation unpleasant and at times exposed them to more danger from their common enemy. Had they been permitted to treat with the Indian alone and manifest their love of peace and fair and honorable treatment, there is every reason to believe that not only they but their fighting neighbors would have escaped the assaults of the savage's tomahawk and scalping knife.

“The settlers all suffered from the incursions of the Indians from the time of their coming into the valley up to the time and during the Revolutionary War.

“By this time by purchase and force the Indians were driven west of the Allegheny mountains. But out of hatred to their white brothers from real or imaginary wrongs, and also for spoils and scalps on which they were paid a bounty by the British government they made frequent raids into the valleys east of the mountain. When invasions were made the news was heralded as rapidly as the circumstances of the times permitted and the warning was to flee for safety. Some left their homes, others did not. All perhaps did not hear the alarm. Some could not go, and others preferred not to go. The result was that a number of them were murdered. In 1777 between twenty and thirty were killed.

“During all these trying experiences of frontier life covering a period of nearly a quarter of a century, but one breach or violation of the peace principle held by our people is recorded.”

This single instance, which Brother Sell calls the "Jacob Neff Episode" occurred within the bounds of the Clover Creek congregation. U. J. Jones, after giving a copy of a report of "Thomas Smith and George Woods, both, we believe, Justice of Peace at the time to President Wharton," in which there is no direct reference to the Brethren, refers to the Neff incident as follows:

"The band of Indians, after the Dunkard massacre, worked their way toward the Kittaning war path, leaving behind them some few stragglers of their party whose appetite for blood and treasure had not been satisfied. Among others, an old and a young Indian stopped at Neff's Mill. Neff was a Dunkard; but he was a single exception so far as resistance was concerned. He had constantly in his mill his loaded rifle, and was ready for any emergency. He had gone to his mill in the morning without any knowledge of Indians being in the neighborhood, and had just set the water-wheel in motion when he discovered two Indians lurking, within a hundred yards, in a small wood below the mill. Without taking much time to deliberate how to act, he aimed through the window, and deliberately shot the old Indian. In an instant the young Indian came toward the mill, and Neff ran out of the back door and up the hill. The quick eye of the savage detected him, and fired, but missed his aim. Nothing daunted by the mishap, the savage followed up the cleared patch, when both, as if by instinct, commenced reloading their rifles. They stood face to face, not forty yards apart, on open ground where there was no possible chance of concealment. The chances were equal; he that loaded first would be victor in the strife, the other was doomed to certain death. They both rammed home the bullet at the same time—with what haste may well be conjectured. This was a critical juncture, for, while loading, neither took his eye off the other. They both drew their ramrods at the same instant, but the intense excitement of the moment caused the Indian to balk in drawing his, and the error or mishap proved fatal, because Neff took advantage of it, and succeeded in priming and aiming before the Indian. The latter, now finding the muzzle of Neff's rifle bearing upon him, commenced a series of very cunning gyrations and

contortions to destroy his aim or to confuse him, so that he might miss him or enable him to prime. To this end he first threw himself upon his face; then, suddenly rising up again, he jumped first to the right, then to the left, then fell down again. Neff, not the least put off his guard, waited until the Indian arose again, when he shot him through the head.

“Neff, fearing that others might be about, left the mill and started to the nearest settlement. A force was raised and the mill revisited; but it was found a heap of smouldering cinders and ashes, and the dead bodies of the Indians had been removed. It is altogether likely that the rear of the savage party came up shortly after Neff had left, fired the mill, and carried away their slain companions.

“For the part Neff took in the matter he was excommunicated from the Dunkard society. Nevertheless, he rebuilt his mill; but the Dunkards, who were his main support previously, refused any longer to patronize him, and he was eventually compelled to abandon the business.”

Brother Sell speaks of the same incident as follows:

“Daniel Ullery was the original owner of Roaring Spring. He built the first mill. Jacob Neff was his miller. During the Indian massacre of 1777 he shot an Indian. He was counseled by the church for his violation of her peace principles. He did not plead justification. He admitted that it was wrong to take human life but said his deed was done under strong temptation and excitement. He was excused, but required not to speak of his act in company in a boasting or justifying way. This restriction he frequently violated and he was expelled from the church.

“This story has been repeated and exaggerated and the church through it misrepresented so that we take this opportunity to tell the story as we have it from our own traditions. The history of Juniata Valley says that when Neff rebuilt his mill the Brethren refused to patronize him. This is not correct. The chain, or abstract of title shown that Neff never owned the mill, did not build it in the first place, did not in the second place.

Ullery built and rebuilt it. It was a necessity in the new settlement."

But it is due the reader to have another glimpse of trials and sufferings of earlier days. The value of the data lies in the fact it was written in 1855, a quarter of a century before Howard Miller thought to make his "Record of the Faithful."

The author* declares he writes purely as an historian and without prejudice. He says:

"The Great Cove, Little Cove and Canolloways' are mentioned frequently in government papers as far back as 1749, Indian traders having penetrated them at a much earlier date than that. . . . For fertile limestone land, beautiful scenery, and splendid farms, few valleys in the State equal—none surpass—the Great Cove now known as Morrison's Cove.

"About 1755, a colony of Dunkards took up the southern portion of the Cove, and their descendants hold possession of it to this day. They have unquestionably the finest farms as well as the most fertile land in the State, and right glad should we be to end their portion of the chapter by saying so, or even by adding that for thrift and economy they stand unsurpassed; but a sense of candor compels us to speak of them as they are,—'nothing extenuate, nor set down aught in malice!'

"In the first place, let it be understood that we are in no particle indebted to them for one iota of the blessings of government we enjoy. They are strict non-resistants; and in the predatory incursions of the French and Indians, in 1756-63, and in fact, during all the savage warfare, they not only refused to take up arms to repel the savage marauders and prevent the inhuman slaughter of women and children, but they refused in the most positive manner to pay a dollar to support those who were willing to take up arms to defend their homes and their firesides, until wrung from them by the stern mandates of the law, from which there was no appeal.

"They did the same thing when the Revolution broke out. There was a scarcity of men. Sixty able-bodied ones among them might readily have formed a cordon of

* U. J. Jones' *History of the Early Settlement of the Juniata Valley*, 1855, Chapter XVIII.

frontier defence, which could have prevented many of the Indian massacres which took place between 1777 and 1780, and more especially among their own people in the Cove. But not a man would shoulder his rifle; they were non-resistants! They might, at least, have furnished money, for they always had an abundance of that, the hoarding of which seemed to be the sole aim and object of life with them. But, no; not a dollar! They occupied neutral ground, and wished to make no resistance. Again: they might have furnished supplies. And they did furnish supplies to those who were risking their lives to repel the invaders,—but it was only when the almighty dollar accompanied the demand.

“After the massacre of thirty of them, in less than forty-eight hours Colonel Piper, the lieutenant-colonel of Bedford county, made a stirring appeal to them. But it was of no avail; they were non-resistants; and evidently determined to remain such.

“Of the peculiar religious tenets of these primitive people we do not profess to know anything; hence our remarks are unbiased. We are solely recording historical facts.

“As a curious anomaly in the history of the present generation, it may be stated that, although they perform that part of the compact between government and a good citizen which relates to paying taxes, they never vote, neither can the most seductive persuasions of politicians bring them to the polls.

“Like their forefathers, they are non-resistants—producers, but non-consumers.

“During the Indian wars of 1762, quite a number of murders were committed in the Cove, and many captives taken but the particulars were too vague for history.

“The first Indian depredators, or at least the greater portion of them, were seen at a camp-fire by a party of hunters; and if the proper exertions had been made to cut them off, few other outrages would have followed. The supposition is that there were two parties of about fifteen each, who met at or near Neff's Mill in the Cove. On their way thither, the one party killed a man named Hammond, who resided along the Juniata, and the other party killed a man named Ullery, who was returning

from Neff's Mill on horseback. They also took two children with them as prisoners.

"The alarm was spread among the inhabitants and they fled to the nearest forts with all despatch; and on this first expedition they would have had few scalps to grace their belts, had the Dunkards taken the advice of more sagacious people, and fled too; this, however, they would not do. They would follow but half of Cromwell's advice;—they were willing to put their trust in God, but they would not keep their powder dry. In short, it was a compound they did not use at all.

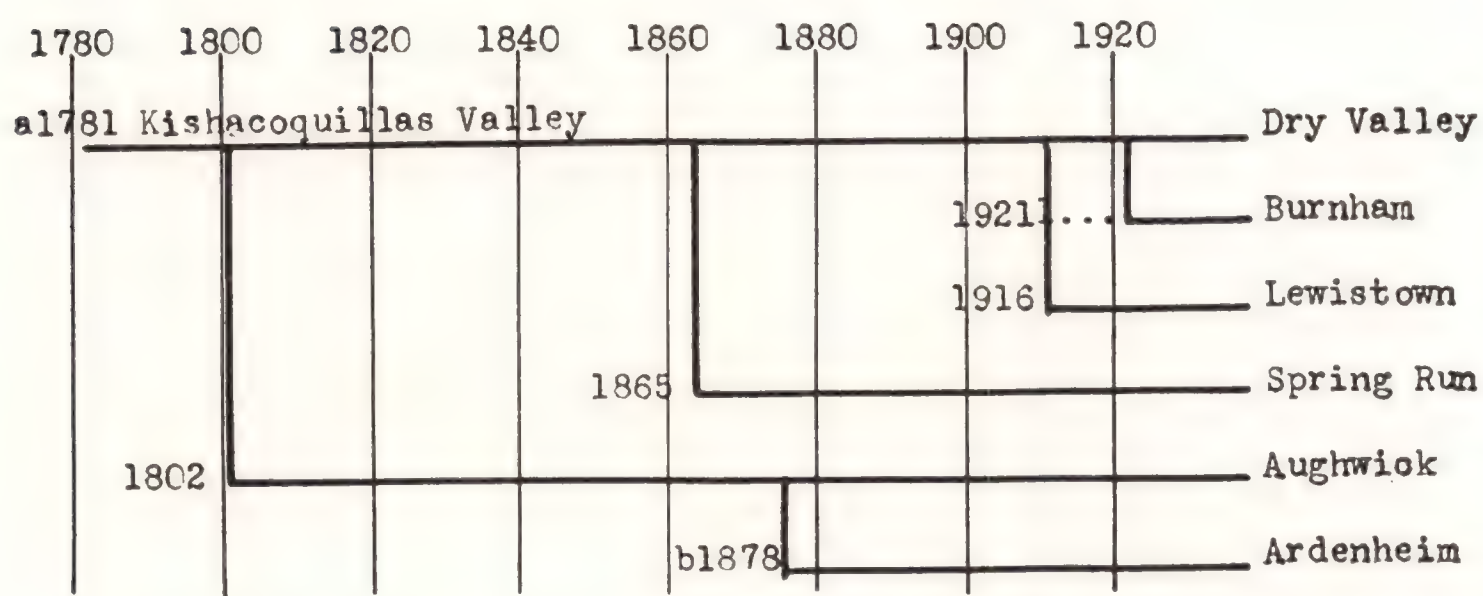
"The savages swept down through the Cove with all the ferocity with which a pack of wolves would descend from the mountain upon a flock of sheep. Some few of the Dunkards, who evidently had the latent spark of love of life, hid themselves away; but by far the most of them stood by and witnessed the butchery of their wives and children, merely saying, "Gottes wille sei gethan." *

One cannot help but admire such devotion to the principle of non-resistance as the foregoing reveals. Yet insistent upon the mind is the thought,—what a pity these dear forebears were not just as eager to provide avenues for the culture of the minds and hearts of their young people through the Sunday-school and educational institutions as they were to make such splendid sacrifices. In a couple generations thereafter, as this history reveals, this training came.

* "God's will be done." This sentence was so frequently repeated by the Dunkards during the massacre, that the Indians must have retained a vivid recollection of it. During the late war with Great Britain, some of the older Indians on the frontier were anxious to know of the Huntingdon volunteers whether the "Gotswiltahns" still resided in the Cove. Of course our people could not satisfy them on such a vague point.

CHAPTER II

The Kishacoquillas Valley Congregation and Its Growth in Mifflin and Adjoining Counties



a Later known as Lewistown (country) and Dry Valley, interchangeably.
b While this point was developed by ministers from Huntingdon the territory was part of the Aughwick congregation.

LEWISTOWN (Country)*

The territory included all of what is now Spring Run, Dry Valley and Lewistown city congregations, but during its history few members lived in the city of Lewistown: hence its name in distinction from the active present day city church by the same name.

Arthur Buchanan became the first settler in Mifflin county, when in 1755 he built a cabin where Lewistown now stands. Among the settlers that followed there were a few families of Brethren.

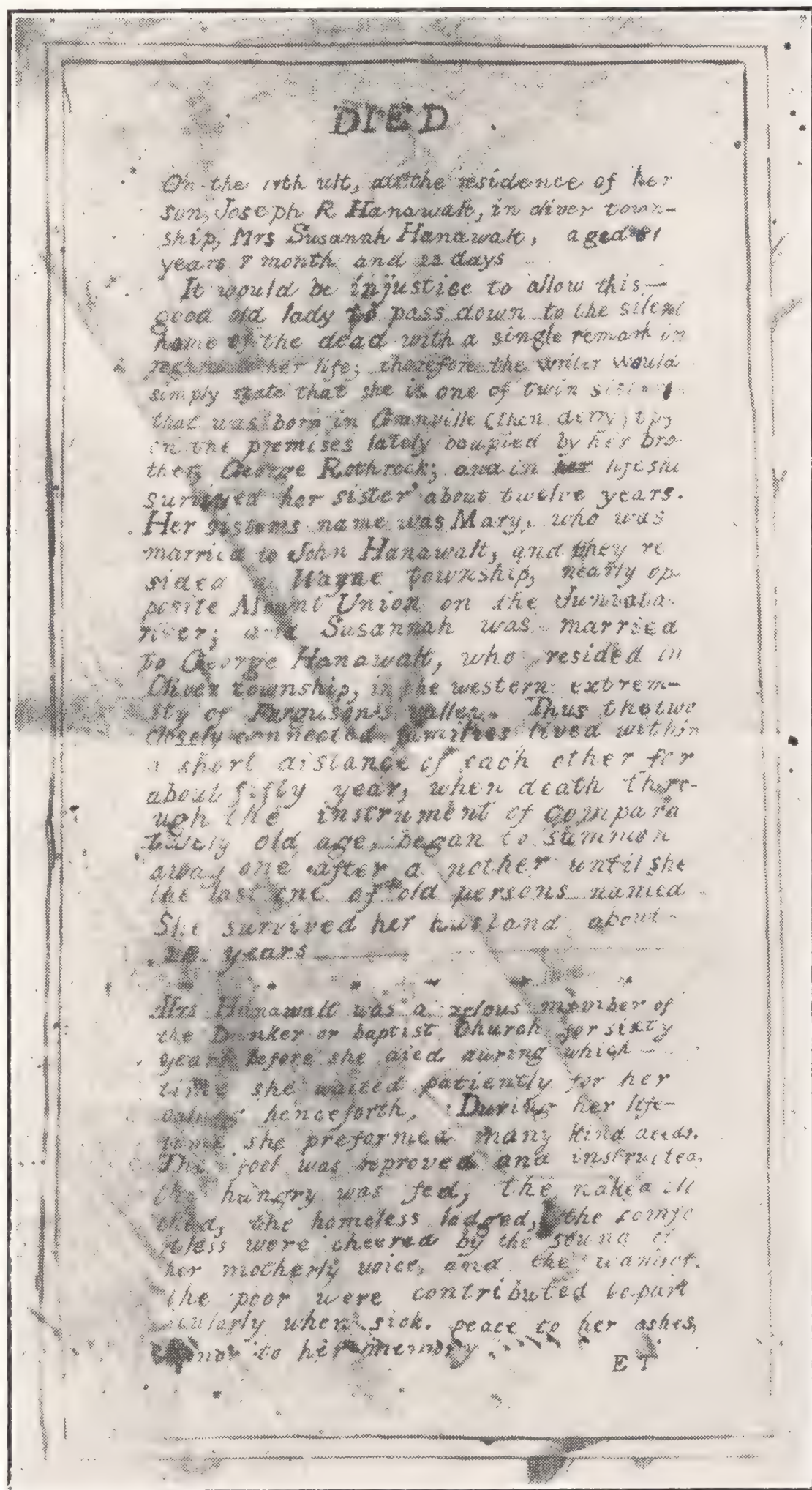
From the beginning the Indian name Kishacoquillas Valley was applied to the church composed of scattered membership in parts of Huntingdon, Center and Mifflin Counties, though they were considered for a time a

* To John C. Swigart, of Mattawana, the reader is indebted for the history of this congregation as herein given.

branch of the Aughwick congregation. About 1800 the members organized themselves into a congregation but there is no record who presided over the church in these times. Neither is it known when the congregation changed its name to Lewistown.

In an early day Henry Nearhoof of Aughwick and Peter Shellenberger of Lost Creek preached for these members but it is believed that John Swigart who migrated from Berks County in 1792 or thereabouts, was the first resident minister. He died November 28, 1806, in his 49th year and is buried on the farm where he settled. He is the forebear of the Swigarts and others related who are scattered through these parts. About the same time Jacob Kinsel also moved from Berks County and became a leading spirit among the members. He died in March, 1832, aged seventy-four and is buried in the family graveyard on the home farm. Another early settler is Abram Miller, who came from Dauphin County and by some it is claimed that he was the first resident minister. He died in 1803 and was buried on his farm near Granville, Pa. His daughter, Catherine, married John Swigart, son of John Swigart above mentioned, and after the birth of two daughters died at the early age of twenty-two. Mary, one of these daughters, became the wife of Bishop Joseph R. Hanawalt and is the mother of George and John S. Hanawalt. The name Steely is mentioned traditionally in this connection, but nothing further is known of him. In fact little can be said of the labors of these brethren for there is no record. No doubt their field included every valley they could reach and faithfully, patiently and hopefully they pressed forward amidst dangers not even imagined in this day.

One John Rothrock migrated from Northampton County before the Revolutionary War and settled on what is now known as the Andrew Spanogle farm. He had a son Joseph who united with the Brethren, became a minister and bishop and served the church for many years. He was a man of deep piety and exercised a very large influence in and out of the church. Joseph had a son called Abraham who succeeded him in the ministry and bishopric. On September 27, 1850 John Kline of Virginia officiated at the ordination of Abraham Roth-



The above writing was prepared by George, the grandson of Susannah Hanawalt, the first person baptized in the Lewistown congregation. Her death occurred in 1854. Photo loaned by Daniel R., son of George Hanawalt, Akron, Ohio.

rock. About 1857 Abraham moved to Kansas; later, during the Civil War, he was shot in one of the guerilla raids of those times, but recovered and continued to preach the Word of Life.

Among the early settlers in Mifflin County was one George Rothrock. To him were born twin daughters, Susannah and Mary, who were first cousins of Joseph Rothrock before mentioned. The family came into the community when the twins were quite young, perhaps in 1786. Later these sisters married two brothers, George and John Hanawalt. Susannah, the mother of Joseph R. Hanawalt, was baptized in 1794, one of the first, if not the first person received into the church by baptism in this territory. During her life she was familiarly known as "granny" Hanawalt, was deeply mourned by all when she passed away in 1854. Her body with her husband lies in the Spring Run cemetery.

David Eshelman moved in from one of the eastern churches, was called to the ministry in 1836, served the church well until 1850 when he moved to Berks County.

John Spanogle came into the congregation about 1845 and after four years of faithful labor he returned to Aughwick congregation.

Another early preacher that should be mentioned is John Hanawalt. He was a colaborer with Joseph Rothrock and from all accounts the first minister in this congregation who preached in the English language. He died in 1827 at the age of sixty-two.

About 1850 or earlier, the church decided that half their public service should be conducted in the English. This opened the door to a number of influential families that did not understand the German and as a result the church grew rapidly. This was particularly true during the leadership of Joseph Rothrock Hanawalt. He was called to the ministry September 25, 1845 at a lovefeast held in a barn on the Kinsel farm. He was an able speaker in the English, a man with a large vision and constantly striving to extend the bounds of the kingdom. He served the church faithfully until he was sixty-seven years old, his age at his death. Before his death in 1877, he remarked one time that when he came to the church

there were thirty-five members and now there were over two hundred.

Adam Young was called to the ministry in 1859 and in the spring of 1865 moved to White County, Indiana, where he served the church as bishop until his death.

All through the decades the members had been worshipping in their homes and later in school houses. Many and blessed were the seasons of worship and more cherished was the fellowship even in their crowded quarters when beds on the floor or elsewhere in the barn were so common an occurrence as not to be mentioned. But the rapid growth of the church beginning about 1850 created a demand for a suitable meeting house. Accordingly Joseph R. Hanawalt, Peter S. Myers, Reuben Myers, Jacob Mohler and William Howe were appointed a committee on location. Inasmuch as the membership was about equally divided into two groups they were unable to agree upon a site and so brought in a report recommending that one house be built where now is the Dry Valley house and the other on the present location of the Spring Run house near McVeytown. This report was accepted and in 1858 the two houses, each 40 x 60 feet and each costing \$2,000.00, were built. Samuel Myers, the father of Peter, Samuel and Reuben and the grandfather of J. Allen Myers, furnished the lumber for the Spring Run house which was dedicated on Saturday, January 1, 1859. Joseph R. Hanawalt preached in the morning, using for his text 2 Chronicles 6; in the evening George Brumbaugh spoke from Acts 3:19. The following day, Sunday, messages were given as follows: Abram Rohrer, Hebrews 1; Peter S. Myers, 1 Peter 1:13; George Brumbaugh, John 13:17.

No record has been handed down concerning the dedication of the Dry Valley house. Nevertheless it is a good frame building, with basement and well adapted to hold lovefeasts and other large gatherings.

It is safe to say that Lewistown (country) has the earliest official records in the District. The opening record is illuminating, for in it is found:

MINUTES OF THE COUNCILS
of the
GERMAN BAPTIST CHURCH

The first minutes record the meeting held August 9, 1862 in the Spring Run house. Solomon Z. Sharp, elected to the ministry that same year was made secretary. The first item of business is: "The minutes of the Annual Meeting were read and discussed which consumed the principal part of the forenoon."

Those were Civil War days. "Some young brethren . . . had gone to war" and it was "agreed they should be considered out of the church according to the Gospel." The records of the next meeting (Oct. 11, 1862) states that several brethren "attempted to go to war but circumstances prevented them." It was decided before they could commune they had to make "an open confession of their fault before the church."

At this same meeting two secretaries were appointed "to record preceedings . . . to state all cases and decisions . . . but not to read the names of individuals." "Using the liberty" before prayer at church services was by some thought to be abused for this query (April 18, 1863) "Do the brethren observe the instructions of the Apostle Paul in 1 Timothy 2 when they exhort at length before prayer" was answered by the council, "By no means." The order of service perplexed some for at the same meeting this was sent to Annual Meeting: "Should the brethren have prayer before any other exercise when they came together for public worship?" Members were instructed "to indulge in no political spirit" in those very trying times of 1860. The Civil War granted the privilege to pay instead of going to service. This congregation decided that a drafted member "should pay \$75.00 and have his assets taxed with the rest of the members to make up the balance." Evidently the congregation met her financial affairs on an equalized taxation basis.

The church declared herself (Jan. 9, '64) under no obligation to help pay the fines of "members . . . voting or electioneering and afterwards drafted." At a fall meeting (Oct. 8, '64) the deacons are ordered "to write

out a statement of the business obtained by their visiting and present it to the bishop or moderator before opening of the council."

The congregation's attitude towards the public school is seen when it answered (May 20, '65) "Is it wrong to enter into such games as parties, plays, etc., quoit pitching, etc., etc?" by saying "Considered wrong except for school exercises where the teacher is responsible." "New Testament classes conducted according to the order of the church in the opening and the closing are unanimously encouraged."

The two groups of members, gathering around their respective places of worship, prospered under the loving supervision of Joseph R. Hanawalt, the bishop of both congregations, but the two centres led pleasantly to the next division of territory. It is no surprise, therefore, to learn that at a council meeting held in the Spring Run house September 23, 1865, a committee consisting of Joseph R. Hanawalt, William Howe, Peter Myers, Philip Mertz, John Rupert, John Price and George S. Myers, was appointed to establish a dividing line. They met April 21, 1866 in the home of George S. Myers and framed the following satisfactory dividing line: "That the point of starting said line be at the foot of Blue Ridge, opposite the Three Locks, crossing the river at the Three Locks, thence along the public road by Strodes Mill and saw mill, then by Hope Furnace and Hugh McKee's to top of Jack's mountain, turning eastward following top of said mountain until opposite road on east side of the farm where Abram Glassmyer now lives on the road leading to 'Squire Haffey's, thence direct to Stone mountain, the place of termination."

Thus was the congregation amicably divided September 23, 1865, the western section taking the name Spring Run and the eastern retaining the name Lewistown—sometimes called Dry Valley.

The Lewistown congregation after the division of territory had the following officials:

Ministers: Jacob Mohler, William Howe, Adam Young, John Price and Andrew Spanogle.

Deacons: Philip Mertz, Isaac Price, John Keever, Benjamin Howe.

A History of the Church of the Brethren

Jacob Mohler was chosen bishop and Philip Mertz treasurer. No secretary was appointed and no records kept. Even the treasurer, a fine faithful man whose honesty was never questioned, kept no record. He simply carried the bag, received what was given him and paid such bills as the church ordered him to pay. As far as record goes he never made a statement of receipts and expenditures. Not until November 2, 1869 were provisions made for keeping record and then George S. Myers and Samuel Reichard were jointly appointed as secretaries.

The Record of the Faith * states that the Dry Valley congregation—properly called Lewistown, was organized in 1781 with ten members; that in 1881-1882 it had one church house built in 1856 and a membership of 125. The bishop of the congregation was William Howe. Jacob Mohler was also ordained while George S. Myers, Samuel J. Swigart, Andrew Spanogle, John M. Mohler were in the second and Albert Steinberger was in the first degree of the ministry.

The congregation had a large territory to work,—on the north, part of Centre County, on the east, part of Snyder County over to Middleburg and on the south to Shade mountain.

In this territory services were held regularly in the Price, McKee and Kile school houses in the country, the Toll Gate school house in Lewistown borough and two school houses in Centre County. This gave the ministers a busy program over a large area, but nothing daunted, they at great sacrifice and with much effort preached the Word of Life faithfully at each place. For instance, to fill the appointments in Centre County usually took three days.

The congregation showed a commendable, aggressive spirit in her inner life. This is seen in the following acts: At a council meeting held October 1, 1875, it was decided to use unfermented wine at communion and the next year they changed from double to single mode of feet washing.

Growth was more marked in the city of Lewistown than at the country centres. In fact so large became the

* Published in 1882 by Howard Miller.

membership that on January 1, 1896, the congregation decided to build the city members a church. They limited the building committee,—Andrew Spanogle, Jacob U. Howe, Samuel J. Swigart,—to an expenditure of \$2,500.00. A good brick house was erected 40 x 60 feet at 134 Shaw Avenue and on January 3, 1897, it was dedicated, James A. Sell preaching and using for his text Psalms 122:1.

At the time of the dedication there were between 60 and 70 members living in the city. The new house gave an added impetus to the work and it grew. The interests of the membership were so unique and their problems so different from the country ones that it was thought best to have the city members organize themselves into a separate congregation. This was accomplished March 25, 1916,—the city group retaining the name Lewistown and the country group taking the name of Dry Valley.

Ministers elected:

Abraham Miller.....	Samuel Myers, Jr.....1862
John Swigart.....	George Hanawalt.....1865
Jacob Kinsel.....	John B. Price.....1865
David Eshelman.....1836	George S. Myers.....1869
Joseph Rothrock.....	Samuel J. Swigart.....1869
Abraham Rothrock.....	Andrew Spanogle.....1870
John Rothrock.....1835	John M. Mohler.....1874
Joseph R. Hanawalt.....1845	Albert Steinberger.....1878
Reuben Myers.....1849	Jacob H. Richard.....1891
William Howe.....1853	William M. Howe.....1893
Peter S. Myers.....1857	John Shellenberger.....1893
Archie Van Dyke.....1857	Harry Spanogle.....1894
Adam Young.....1859	Edward M. Howe.....1905
Abram Myers.....1867	Samuel Steinberger.....1905
Solomon Z. Sharp.....1862	

Deacons elected:

Jacob Mohler.....	Philip Mertz.....1859
Samuel Yoder.....1847	John B. Price.....1859
Benjamin Howe.....	Henry Hertzler.....1869
D. S. Zook.....	John S. Hanawalt.....1865
Isaac Price.....	John Y. Krepps.....1865
Samuel Myers.....	George S. Myers.....1867
William Howe.....1848	Moses Price .....1867
John Keever.....1855	Andrew Spanogle .....1870
Peter Myers.....1855	Henry Snyder.....1870
Archie Van Dyke.....1857	Jacob U. Howe.....1875
John Rupert.....1857	Samuel Reichard.....1875
Adam Young.....1857	Albert Steinberger.....1875

A History of the Church of the Brethren

Jacob Reichard.....	1886	Samuel Steinberger.....	1902
John S. Mohler.....	1891	John Brininger.....	1904
John Shellenberger.....	1891	William Hummel.....	1904
Jacob W. Richard.....	1898	John Steinberger.....	1904
John Edmiston.....	1898	Oliver Rothrock.....	1904
James Fisher.....	1902		

DRY VALLEY*

Present Membership, 98.

After the division of territory on March 25, 1916, Dry Valley had left a membership of 139. The following were officials: Ministers, Samuel J. Swigart, Edward M. Howe, Samuel J. Steinberger, Jacob H. Richard and John B. Shellenberger.

Deacons: John Edmiston, John S. Mohler, William Hummel, Jacob D. Ellinger, Henry Peters, John Steinberger, William Wagner and James F. Fisher.

Organization: Samuel J. Swigart, Bishop; Edward M. Howe, secretary; John S. Mohler, treasurer.

It seemed wise for the parent church to organize the Burnham borough separately and this was done on March 25, 1921. The account of the rise and progress of the cause there will be found under Burnham.

Bishops presiding:

Samuel J. Swigart.....till 1916

Edward M. Howe.....began 1920

Samuel J. Steinberger.....began 1924

Ministers elected:

Joseph Fleming1923

Deacons: Date unknown, M. R. Lindsey, Henry Yetter; 1920, Jacob Ellinger, Joseph Fleming; 1923, Harry Hummel, Samuel Richard.

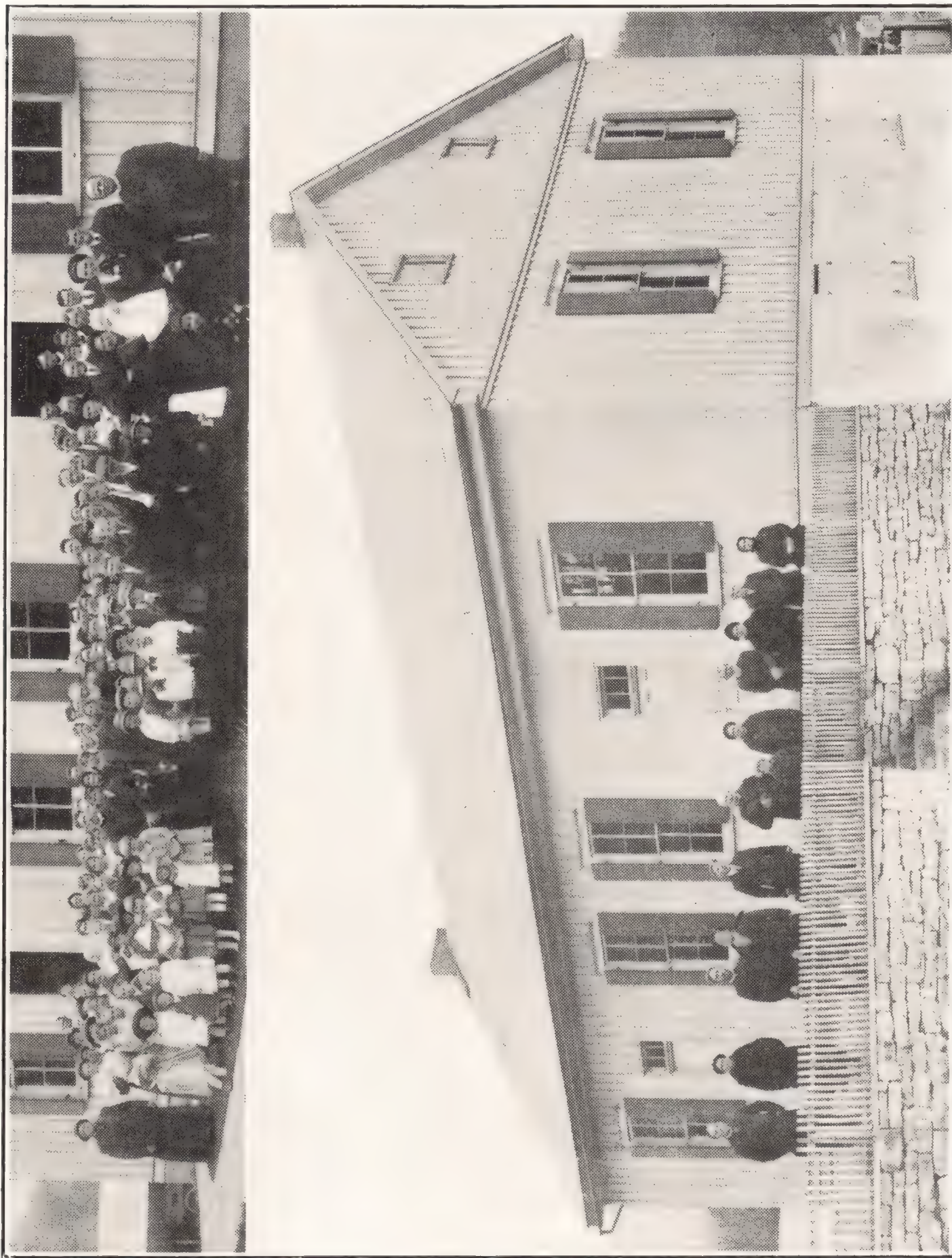
BANNERVILLE

This is an outlying center of the Dry Valley congregation. In the fall of 1876 Enoch and Maggie Shellenberger and five children located in the village of Banner-ville and engaged in mercantile business. No religious services were held in the village and the conditions were such that Mrs. Shellenberger started a Sunday-school.

* To Edward Howe the reader is indebted for much information found in this sketch.

in the Middle District of Pennsylvania

Two years later ministers from Maitland began to hold meetings every eight weeks. The interest justified building a church house, for the village had none. Building



UPPER: Members and friends of the Dry Valley congregation. LOWER: The Dry Valley House.

committee, Enoch Shellenberger, Daniel Zuck and Andrew Spanogle put up a good frame house, 35 x 50 feet, costing \$1,500.00. On January 3, 1892 it was dedicated,

A History of the Church of the Brethren

Andrew Bashore and Abram Myers speaking to a large gathering. For a time there was an increase of members until some forty lived in the vicinity; but through not having a resident minister the work has not received proper care and the membership at the present time is about twenty-five.

SUNDAY-SCHOOL

Dry Valley. Apparently Dry Valley congregation has the distinction of having the first Sunday-school in the district. Solomon Z. Sharp was baptized at the Spring Run church in October, 1860. In that year the young members in the Dry Valley church wanted a Sunday-school and secured a Mr. Blymyer from Lewistown to start a Sunday-school in the school house near the Dry Valley meeting house. In 1862 William Howe insisted that the school be brought into the meeting house and it became one of the early Sunday-schools conducted by the Brethren.*

Evidently the school at first was a union effort, organized in the schoolhouse near the church. In 1868, it was moved into the basement of the Dry Valley church house because at that time it was not considered right to hold a Sunday-school in the main auditorium. Andrew Blymyer, not a member, was the first superintendent.†

At the James Creek convention, October 21, 1876,‡ John M. Mohler and Albert Steinberger represented the school, and their report, part of which follows, makes clear when the school came under the control of the congregation: "Lewistown school was under the Brethren eight years, and conducted at present as follows: Opened and closed by singing and prayer, after which the teachers took charge of their classes. Time for recitation forty minutes. Music on canvass selected from various books, papers, etc. Also used the Union Hymn Book. For recitation, use American Sunday-school lesson papers. Remarks by superintendent and others. Use the Young Disciple and with good success. Hope all the Sunday-schools will do the same. Infant department conducted by Albert Steinberger in the basement. Average between 115 and 120. John M. Mohler and Albert Steinberger, superintendent." That the foregoing refers to Dry Valley school is made clear two years later at the convention held in Spring Run when under the heading "Dry Valley" is the brief statement,—"Conducted by Brethren since 1869. Infant department in basement."

At the convention of 1896 the school reported average attendance, 77; raised \$46.59 of which \$26.55 was given to missions and charity; 15 conversions; evergreen. In 1904 it reported average attendance, 59; 11 teachers; \$104.97 raised and \$49.68 given to missions and charity; has teachers' meeting.

* Extracted from letter written July 18, 1923, by S. Z. Sharp.

† Information given by Edward Howe, son of William Howe, referred to by Solomon Z. Sharp.

‡ See *Primitive Christian*, 1876, p. 702.



Mr. & Mrs. Wm. Wagner



Mr. & Mrs.
H. J. Peters



Bannerville Church

THE BANNERVILLE CHURCH AND SEVERAL OF ITS MEMBERS.

A History of the Church of the Brethren

Superintendents: Before 1904, Andrew Blymyer, John M. Mohler, Samuel Richard, Jacob Reichard, John S. Mohler, Oliver Rothrock, William Richard; 1904, Samuel J. Steinberger; 1905, — — —; 1906, William A. Hummel; 1907-'09, Edward M. Howe; 1910, Jacob D. Ellinger; 1911-'14, John E. Steinberger; 1915-'16, John Edmiston; 1917-'18, Jacob D. Ellinger; 1919-'23, John H. Steinberger; 1923-'24, Jacob D. Ellinger.

BANNERVILLE SUNDAY-SCHOOL

The earliest record date of a Sunday-school at this point is January, 1892, at which time Enoch Shellenberger was made superintendent; Mrs. Henry I. Peters, secretary; Fred Gundrum, treasurer. The report for 1904 shows an average attendance, 50; seven teachers; \$24.00 raised; \$11.75 given to missions and charity; evergreen; ten conversions.

Superintendents: Before 1904, Isaac Wagner, Charles A. Smith, Jay Brandt, John Lash; 1904, John B. Shellenberger; 1905, — — —; 1906, Andrew J. Kreps; 1907, William H. Wagner; 1908-'10, Henry I. Peters; 1911, William H. Wagner; 1912-'13, Henry I. Peters; 1914-'15, William H. Wagner; 1916, Henry I. Peters; 1917-'18, William H. Wagner; 1919, F—— S. Wagner; 1920, Henry I. Peters; 1921-'24, William H. Wagner.

SISTERS' AID SOCIETY

The Ladies' Aid Society of the Dry Valley church was organized in the home of Edward M. Howe on December 31, 1919 with the following charter members: Minnie Ellinger, Della Howe, Minnie Richard, Mrs. Mary Showers, Margaret Leiter, Mrs. Thomas Fultz, Serena Rupert, Jennie Yeater, Sovilla Richard, Mrs. Mary Smith, Mrs. Rufus Knepp, Anna Hummel, Mary Howe, Hettie Richard, Ellen Goss, Daisey Steinberger, Mrs. William Laub, Mrs. Charles Deen, Mrs. Elizabeth Wagner, Mrs. Stephen L. Snook, Mrs. George Yeater, Mrs. May Henry, Mrs. Anna Snook, Sadie Goss, Clara Steinberger, Bertha Steinberger. Organization: President, Mrs. Della Howe; Vice-President, Serena Rupert; Secretary, Ellen Goss; Treasurer, Minnie Ellinger.

The Society besides doing work among the needy at home has been able to distribute funds as to the Old People's Home at Martinsburg and the Missionary Home at Huntingdon.

SPRING RUN

Present Membership, 344.

Before September 23, 1865, the date of the organization of the Spring Run congregation, its history is part of the Lewistown (Country) church. About 175 members were in the newly organized Spring Run territory.

Organization: Bishop, Joseph R. Hanawalt; secretary, Solomon W. Bolinger; treasurer, Henry Hertzler.

The newly organized body adopted, Sept. 23, '65, rather elaborate "regulations for holding council meetings." This includes a "preamble and order of business." They started to work systematically and thoroughly.

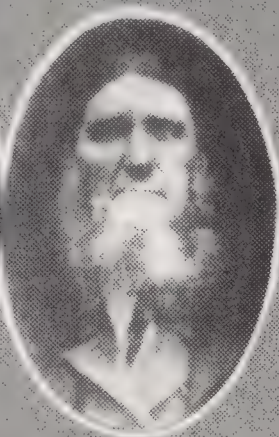
In 1862 Samuel Musser from near McAlavey's Fort, attended a lovefeast in Spring Run and was so deeply impressed that he prevailed on the brethren to come and preach in his community. Joseph Hanawalt and Solomon Z. Sharp responded and held a short series of meetings at which time a number united with the church, among them, Samuel Musser. Solomon Z. Sharp, living ten miles nearer than any other minister through having charge of Kishacoquillas seminary, was given charge and supplied preaching every three weeks for several years. During 1865-1867, Archie Van Dyke resided in the community and the mission was given close attention. He was followed by James A. Sell for two years and through their efforts some twenty members were gathered into the church. Meetings were held in McAlaveys, Brush Ridge, Bear Meadow, Stephens and Sell school houses. In 1869 a lovefeast was held in Budd Harshberger's barn. From the result of this labor is noted Joshua P. Harshberger, William Quinn and Samuel Musser all uniting with the church and called to the ministry. So the labor was not in vain even if the work went down through inability to follow it properly and finally abandoned about 1890.

The Sabbath school had made itself felt in the community for (Oct. 5, '66) "complaint is made against them for following too much the fashions of the world" and was finally referred to the Annual Meeting.

In 1867 (May 25) it was decided that members were not allowed to have their lives insured; "the mission cause was talked of and encouraged but a warning not to make merchandise of the word of God." Next year (May 6) members were advised "not to take part in debating societies"; (Aug. 29) the Sunday school officers were "to be elected alone by the brethren at quarterly council." It was declared "inconsistent for brethren to pass our place of meeting to go to camp meeting" and



John Yoder



Mrs & Mr Samuel Shellenberger Myers



Samuel Yoder

UPPER HOUSE: Home of George H. Hanawalt, then Abram Myers, and now John C. Swigart. LOWER HOUSE: The Spring Run Church of 1858.

that they shall heed the Annual Meeting's "Better not" and not read "the Revised Version of the New Testament in our public meetings."

The Golden Rule was applied (Oct. 9, '69) for brethren were told to "do as you would wish to be done by" when the query came up whether it was "right to hold produce for a higher market price than real value."

It is interesting to note that this congregation frequently cites the "Brethren Encyclopedia"* in the settlement of many questions.

In 1870 this congregation opposed a stenographer at Annual Meeting and said it was a "violation of Matthew 18 to discuss differences through the periodicals." It favored the organization of a Church Insurance Company.

"Since there is considerable difference between the cuts of our brethren's coats" the question, "Is any plain coat out of order?" was answered (Jan. 24, '71) "it is considered that any round coat with standing or laying collar is a plain one." At this meeting the complaint "our meetings are not opened at the appointed time," appearing a number of times before on the Minutes was again brought up,—while at the mid-year council (Aug. 5, '71) members using "slang phrases" in speaking of others were to be "brought before the church as offenders" if they persist in doing thus.

Members "put back" from the communion for some offense were declared (Sept. 23, '73) "members but not communicants." A method sometimes used in this period by many congregations west and east was resorted to (Sept. 26, '74) when it was decided "to get a constable to insure good order at our lovefeasts." Two years later (July 29), it was decided to continue "to line the hymns while singing." Brethren attending Temperance meetings and called upon to speak, were granted privilege to do so (Dec. 29, '77) yet the church house was denied some one for the use of concerts. The next year this congregation petitioned Annual Meeting for the privilege to use unfermented wine at the communion.

* This book, published in 1867, by Kurtz, Columbiana, Ohio, contains the united councils and conclusions of the Brethren at their Annual Meetings, carefully collected and translated from the original German in part, with explanatory notes. A copy of this rare book is in the library at Juniata College.

Evidently Spring Run was conspicuous in the Sunday-school world for (July 31, '80) the congregation for some reason declined to take the State Sunday-school Convention.

The Record of the Faithful* states that this congregation was organized in 1857 with a membership of 155; that it had one church house built in 1859 and a membership of 330. Peter S. Myers was bishop; Abraham Myers, George Swigart, Samuel Moser were in the second and John Hanawalt in the first degree of the ministry.

The congregation "resolved to carry out" the request that came in on the visit "that there be less fault-finding with the young and more love shown them." Three years later (Oct. 15, '87) matting was ordered on the aisles of the church. May 11, 1889 it was "resolved that we as a church do all we can for its success." March 30, 1895 "to pay ministers sent to conduct series of meetings \$1.00 per day and expenses." Instead of carrying the communion bread in the hands, trays were ordered (May 31, 1902) to be purchased and used.

In response to repeated and urgent requests on the part of the members living south of the Juniata River. two unsuccessful attempts to build them a meeting house were made in the years 1874 and 1877. In each instance there seemed to be good reason to defer building and not until May 21, 1892, when Reuben T. Myers, John Yoder, Abraham Myers, Jacob Miller and Michael F. H. Kinsel were appointed building committee, did the congregation push the building to completion. It is a frame structure, 40 x 60 feet, costing a little over \$2,000.00. On January 23, 1893, this, the Pine Glen house, was dedicated. William J. Swigart led in the dedicatory service, using for his text 2 Chronicles 2:4. The first lovefeast was held on Saturday evening, May 26, 1893.

The Spring Run house, in use for fifty years, was held sacred because of the memories associated with it, and yet the house needed remodeling. Under the supervision of John C. Swigart, Michael F. H. Kinsel, Fred Swigart, Lloyd G. Rupert, and Reuben T. Myers the necessary changes were made at a cost of about \$500.00. On August 29, 1909 it was rededicated by a bi-centennial pro-

* Published in 1882 by Howard Miller.

in the Middle District of Pennsylvania

gram of considerable length in which many took part,—a day to be remembered by all present.

During the summers of 1921-1923 eight additional Sunday-school rooms and other changes costing about \$1.800.00 were made.



THE SPRING RUN CHURCH AS IT IS TODAY.

Bishops presiding:

Jospeh R. Hanawalt....1865-'77	George H. Swigart,
Peter S. Myers.....1877-'85	May 30, 1900-Mar. 25, 1910
Abram Myers....about 1885-'97	Reuben Myers Mar. 26, 1910-'24
Samuel J. Swigart.....1897-'00	John C. Swigart Mar. 26,
	1910-'24

Brethren Myers and Swigart are serving the church jointly.

Ministers elected:

Abram Myers.....1867	John C. Swigart.....1887
Samuel J. Swigart.....1869	Milton C. Swigart.....1894
George H. Swigart.....1871	Lawrence Ruble.....1900
John S. Hanawalt.....1873	* William D. Kopenhaver..1912
William J. Swigart.....1876	William H. Hanawalt.....1912
Reuben T. Myers.....1881	Wilbur C. Swigart.....1920
J. Allen Myers.....1883	

Deacons: When organized, 1847, Samuel Yoder; 1857, John Rupert; 1860, Henry Hertzler; also Samuel Myers and Abraham Myers. Elected after organization: 1867, Reuben T. Myers, William Miller, Henry Swigart; 1869, Joseph Dunmire, George H. Swigart;

* Moved into the congregation as a minister.

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1875, Michael F. H. Kinsel, John Yoder; 1882, Jacob Miller, Benjamin Rhodes, John C. Swigart; 1895, Winfield S. Harshberger, Lloyd Rupert, Oliver M. Dunmire; 1896, Joseph H. Swigart, John H. Miller; 1903, John E. Ranck, George M. Krepps; 1910, Henry W. Hanawalt, Lloyd Swigart; 1913, Albert Manbeck; 1915, Eugene O. Kinsel, Thadeus M. Rhodes, Roy Dunmire; 1918, Walter I. Knepp, Henry C. Swigart, Lloyd Dunmire. Dates unknown, Samuel Musser, Adam Rupert, John S. Hanawalt, Bud Hershberger, Andrew J. Krepps, David C. Rupert, Samuel Powell.

SUNDAY-SCHOOLS

Spring Run. This school was opened in the Spring Run Church on August 19, 1866 and after that each year on April 1, until it became "evergreen" in 1906. Organization: Abram Myers, superintendent; Samuel J. Swigart, and Michael F. H. Kinsel, assistants; Elizabeth Swigart, superintendent of female department; "Attendance first Sunday, 71 and by middle of October 95. Greatest number of verses recited in one session by one person, 1900." *

Through Solomon W. Bolinger this school made a report † of the sixth session saying they had "upwards of 125 pupils. . . . The books used were the New Testament by all who could read, and the Union Spelling book by the ones unable to do so. . . . No library books were used although we have one published by the American Baptist Society. . . . The school has done well under the principalship of our deacon, brother Reuben T. Myers, assisted by John S. Hanawalt and Solomon W. Bollinger, all of which were elected by ballot by the church at a council meeting held in March previous."

Michael F. H. Kinsel and Reuben T. Myers were sent as delegates to the first District Sunday-school convention held at James Creek, October 21, 1876 and the following is their report: "School opened in 1866. Missed 1870. In operation nine years. Music printed on canvass. For recitation, the International Lesson Leaves are used. Number enrolled, 125; average, 90.‡

At the 1898 convention this school reported: Average attendance, 50; raised \$14.34 for supplies; continued six months of year. In 1904 the average attendance, 70; eight teachers; \$32.00 raised, of which \$12.00 went to missions and charity. The school has maintained a frontline standard 1917-'24; during seventeen years has had teacher training classes.

Superintendents: Before 1904 these are among the superintendents who served: John Rupert, Ruben T. Myers, John S. Hanawalt, Solomon W. Bollinger, Sarah Myers, Elizabeth Swigart, Eve Kinsel, David C. Rupert. 1904, Lawrence Rubel; 1905, Samuel Dunmire; 1906, Lloyd Swigart; 1907, Howard A. Rush; 1908-'10, Howard A. Dunmire; 1911-'12, Wilbur C. Swigart; 1913-'15, Roy Dunmire; 1916-'17, Luther J. Dunmire; 1918, J. Allen Rhoes; 1919-'24, Eugene O. Kinsel.

Manor Hill. This school was located about fifteen miles north

* *Primitive Christian and Pilgrim*, 1878, p. 716.

† *Weekly Pilgrim*, 1873, p. 398.

‡ *Primitive Christian*, 1876, p. 702.

of Huntingdon up Stone Creek Valley, but was under the supervision of the Spring Run Congregation. Archie Van Dyke represented the school at the 1876 convention and this much of his report is preserved: "Manor Hill Class was organized 1866. Comprises from twenty to thirty members, consisting of Brethren's children and friends in general." This point was abandoned in 1890 and the school ceased as far as the Brethren are concerned.

Pine Glen. In the 1898 convention this school reported enrollment, 48; continues six months of year. In 1904, enrollment, 82; average, 43; six teachers; raised \$32.21 of which \$4.78 went to missions and charity. "Evergreen" since 1917. Teacher Training, 1923.

Superintendents: Before 1904, not available; 1904-'06, Joseph H. Swigart; 1907-'08, James S. Grassmyer; 1909-'12, John H. Miller; 1913-'18, Mrs. Alice L. Swigart; 1919-'23, H. Clair Swigart; 1924, Walter Knepp.

SISTERS' AID SOCIETY

The society for Spring Run Church was organized on February 25, 1905 in the Spring Run church. Officers: President, Mrs. Catherine E. Swigart; Secretary, Cora Ruble; Treasurer, Bell Rhodes.

Charter members: Anna Swigart, Catharine E. Swigart, Mable Harshberger, Bell Rhodes, Anna French, Serena Ruble, Esther Harshberger, Ida Harshberger, Cora Ruble, Libbie Manbeck, Mary E. Swigart.

Presidents and time of service:

Catherine E. Swigart.....	1905-1908-1916-1922
Bell Rhodes	1906-1915-1917-1919-1921-1923
Anna French	1907-1914
Serena Ruble	1909-1911-1913
Libbie Manbeck	1910-1912-1918

Summary of efforts:

Pupil in India Boarding School.....	\$150.00
Orphan in India.....	175.00
Local efforts	600.00

LEWISTOWN (City)*

Present Membership, 469.

With the church house around which the religious interest of the Lewistown (Country and City) congregation centered for a whole generation only four miles from the city, and with a big field that taxed the ministry to work, the ministers made no effort to preach at any point in Lewistown city until about forty members

* To Harry A. Spanogle the reader is indebted for information found in this sketch.

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resided within its limits. Then preaching was held every four weeks in the Toll Gate school house and William Howe, Samuel J. Swigart, George S. Myers, Andrew Spanogle, John M. Mohler, Albert C. Steinberger, Jacob H. Richard and Harry A. Spanogle took turns in declar-



THE LEWISTOWN CHURCH.



TOLBERT W. FILSON AND WIFE.



JOHN BREININGER AND WIFE.

ing the Word. A Sunday-school was organized in 1892 and this gave a service to the members and others every Lord's day. Interest was good and the school house no longer answered their needs. On January 4, 1896 the congregation decided to build a church house at 134

Shaw Avenue. The new house was available for worship, January 3, 1897. By this time the membership had increased to about 70.

For some time before the separate organization was affected, the group living in the city were acting independent of the mother congregation to the extent that it secured William and Minnie Kinsey for pastoral endeavor. They entered upon their work May 1, 1915 and served the congregation three years.

The Lewistown (city) congregation, organized March 25, 1916, had 217 members and among them the following officials:

Ministers: Samuel J. Swigart, William Kinsey, Andrew Spanogle, Albert C. Steinberger, Harry A. Spanogle.

Deacons: Jacob U. Howe, James T. Fisher, John Breininger, James Harshberger.

Organization: Samuel J. Swigart, bishop; William Kinsey, pastor; John Breininger and Isaac Zimmerman, secretaries; John Breininger, treasurer; Samuel J. Swigart, Andrew Spanogle and Jacob U. Howe, trustees.

One of the first things the newly organized congregation did was to push the remodeling of the church house, plans and probable costs for the same having been approved February 10, 1916 before the organization. The building committee,—Samuel J. Swigart, William Kinsey, and Harry A. Spanogle had been appointed by the congregation and these three selected John Breininger and James Rothrock,—under the directions of the church, made changes and additions costing \$6,200.00. On December 3, 1916 John H. Cassady preached the dedicatory sermon. Special music and other helpful features mark the worship. In the evening William J. Swigart spoke.

For one year after William Kinsey moved from the congregation, Samuel J. Swigart and Harry A. Spanogle occupied the pulpit. In October, 1919 Herman B. Heisey and wife took up the pastorate. The next month the new pastor held a revival and some forty were received into membership by baptism. Brother Heisey continues in the pastorate.

Beginning with January, 1916, the congregation published a church bulletin which has proved helpful.



Some present members of the First Organized Adult Bible Class among all denominations in Mifflin County,—a class in the Lewistown Sunday-school of the Church of the Brethren.

in the Middle District of Pennsylvania

Bishops presiding:

Samuel J. Swigart, March 25, 1916 to March, 1920.

Herman B. Heisey, June, 1920 to date.

Ministers elected:

Helen Shellenberger, 1924.

Deacons: Dec. 10, 1916, Tolbert W. Filson, Lawrence Zook, Banks Shotsbarger; Oct., 1920, Charles Hopkins.

SUNDAY-SCHOOL

The Sunday-school was first organized September 25, 1892 in the Toll Gate schoolhouse. Officers: Henry L. Harshbarger and Harry A. Spanogle, superintendents; Flo Spanogle, secretary; Christ H. Swigart, treasurer. At the 1898 convention the school reported average attendance, 78; \$88.53 raised, of which \$29.01 went for mis-



Mary, Sarah, Virginia, Myrtle and Adda, all members of the Church of the Brethren, daughters of David A. and Fannie A. Moist, (deceased). Photo, 1918. Kindness of D. Banks Moist.

sions and charity; 3 conversions. In 1904 average attendance had dropped to 59; 11 teachers; \$104.97 raised, of which \$49.68 given to missions and charity; has teachers meetings. The school has been "evergreen" from the beginning and has had teacher training classes 1905-'24.

Superintendents: 1892, Henry L. Harshberger, Harry A. Spanogle; —, James T. Fisher; 1904-'06, Harry A. Spanogle; 1907, John H. Cassady; 1908-'15, James T. Fisher; 1916-'18, Harry A. Spanogle; 1919, James T. Fisher; 1920, D. Banks Moist; 1921-'—, Charles Hopkins till July; July, 1921-'23, Tolbert V. Filson; 1924, Charles Hopkins.

SISTERS' AID SOCIETY

The society was first organized in October, 1902, in the home of Mrs. Sarah Howe, on Valley Street. Mrs. Annie Mohler Spanogle was elected president. The records up till October 20, 1909 have been misplaced.

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Presidents :

Mrs. Annie Spanogle	Oct. ..., 1902
Mrs. Caroline Ruble	Oct. 19, 1909
Mrs. Sarah Breininger	Oct. 19, 1910
Mrs. Ella Rothrock	Jan. 8, 1913
Catherine Spanogle	Jan. 7, 1914
Mrs. Minnie Kinsey	Dec. 29, 1915
Mrs. Eva. Filson	Jan. 10, 1917
Mrs. Annie Spanogle	Dec. 31, 1919
Catherine Spanogle	Dec. 30, 1922

In general totals the society has accomplished the following :

Foreign Missions	\$787.95
Home Missions	178.75
Juniata College	100.00
Hospital	29.00
Young Men's Christian Association.....	20.00
Lewistown Church	2,089.24
	————— \$3,204.94

BURNHAM*

Present Membership, 100.

When Burnham borough was still a part of Lewistown congregation Maggie Shellenberger, well advanced in years, touched by the need for religious instruction among the lowly of the place undertook a Sunday-school. The first session was held in the fall of 1907 in David Goss' home. Six were present. The next Sunday fifteen were in attendance and in about two months the school was moved to a private two-room house on Pine Top. This growth and interest called for preaching service and in January and February, 1908, a six weeks' meetings (one in the Pine Top house and then the attendance increased so that the meeting was moved to John A. Filson's home) with forty-seven accessions were the results of John B. Shellenberger's labors, the help of his mother, who started the school and her co-laborers Eva Rothrock Filson, Catherine Seal Fleming and others.

So responsive were the people to the spiritual uplift that the question of building a house for the Lord was taken before the Dry Valley church and a grant was se-

* To John B. Shellenberger the reader is indebted for most of the information in this sketch.



Mr. & Mrs. J. B. Shellenberger



Burnham Church

Pine Top



Mr. & Mrs. M. M. Mertz



Filson Home



Mr. & Mrs. W. A. Hummel



Mr. & Mrs. M. R. Lindrey

THE TWO MEETING PLACES BEFORE THE BURNHAM HOUSE WAS ERECTED, THE BURNHAM HOUSE, AND SOME OFFICIALS OF THE CONGREGATION.

A History of the Church of the Brethren

cured to go ahead but with instructions to keep within an expenditure of \$2,000.00. Building committee: John A. Filson, John Breininger and John B. Shellenberger. The new building, 35 x 50 feet, basement and first story with proper Sunday-school rooms, cost \$2,000.00. On December 20, 1908 Henry K. Ober led the dedication service, using for his text 1 Chronicles 22:6-13 and 1 Corinthians 3:16-17.

A steady growth was manifest through the years. It was not long, however, until it was apparent to the Dry Valley congregation that an organization separate from the mother church would be advantageous. Accordingly on March 26, 1921, with the assistance of Edward M. Howe, Jacob Reichard, John B. Shellenberger and Samuel Stienberger, the members of Burnham, 91 in all, were organized. Officers: John B. Shellenberger, pastor and bishop; Emma Stuck, church and corresponding secretary; Henry Yeatter, treasurer; Deacon, Mahlon Lindsey; Deacons elected, October 9, 1921, Millard W. Mertz and Henry Yeatter.

SUNDAY-SCHOOL

The Sunday-school was the beginning of interest in this borough. Its first meeting in the new church was on August 23, 1908, with the following officers in charge: John A. Filson, superintendent; Emma Stuck, secretary; Joseph Hanawalt, treasurer. The average attendance for the full year was thirty-five. During 1923 a teacher training class was conducted and five received first year certificates.

Superintendents: 1908-'10, John A. Filson; 1911-'14, Thomas Arnold; 1915-'24, William A. Hummell.

SISTERS' AID SOCIETY

The Society first met in Catherine Geedy's home and was organized on April 14, 1910. Officers, Emma Arnold, president; Vina E. Shellenberger, secretary; Jennie Reichard, treasurer. Besides the three officers Amelia Harshberger and Catherine D. Geedy helped to make up the list of charter members.

In totals the society has accomplished the following:

Church Building Fund.....	\$100.00
Repairing church	100.00
Pastor's salary	25.00
Virginia Mountain Home.....	50.00
Communion equipment	25.00
Sewing for needy at home.....	25.00
On interest for special purposes.....	100.00
For special purpose.....	78.00

AUGHWICK*

Present Membership, 150.

“Samuel Hollinger is said to have been the first brother who preached in this country and this was as much as sixty years ago.”† From other sources it is gathered that in about 1802 six members, Christian Long and wife, Daniel Secrist and wife and Peter Secrist and wife, were organized into the Aughwick church, the first congregation of the Church of the Brethren in Huntingdon County. “In the organization, brother Long was chosen minister, his companion giving her voice for him, as she afterwards told her children and her friends.‡ Daniel Secrist was chosen deacon. Two years later Jacob Lutz was elected to the ministry. Because all these members spoke German, their services were in that language; and being an English community few were added to the church. However, a few members now and then moved in until the brethren were in the majority. Not until after John Hanawalt, who spoke English, was called to the ministry in 1806 were there accessions by conversion. In 1826 according to available records there were about twenty-five members living in the congregation.

At first they worshiped in their own homes,—some of them providing a room for this purpose when they built. Then the schoolhouse was used for a short period. In 1836 § the congregation erected, in Germany Valley, a large but low stone church 40 x 65 feet, costing about \$800.00, still standing and in good condition. It is a splendid monument to the devotion, courage and sacrifice of those earlier days.

Somewhere within the bounds of this congregation, probably in Germany Valley, the Annual Meeting of 1839 was held. Those were early frontier days with great difficulties attending the coming and going, and fellow-

* To Alexander M. Stout and Charles H. Morrow the reader is indebted for information in this sketch.

† J. Q. in *Gospel Visitor*, 1869, p. 190.

‡ *Ibid.*, p. 190.

§ In a sketch of the life of Peter Long, *Gospel Messenger*, May 3, 1887, it is stated the house was dedicated in 1838. In *Gospel Messenger*, 1911, page 357, C. H. Morrow states “this house was built in 1838. It was the first church in this vicinity.”

ship was thereby more precious. The records show no action at that conference of special interest, but John H. Umstead from near Philadelphia attended this meeting and afterwards in company with James Quinter the two visited the churches of the valleys of Pennsylvania. It was Brother Quinter's first preaching tour.*

As far as known this congregation has records that date farther back than those of any congregation in the district. From the cash book kept by John G. Glock a few items of interest for these times are copied:

May 16, 1847, 22 lbs. butter @ 12½c (Later item has 10c per lb.).....	\$2.75
June 1, 1847, to Mother Lutz for sweeping the meeting house 4 times.....	.50
Oct. 23, 1847, 2 bu. wheat.....	2.00
Nov. 23, 1847, 4 lbs. coffee.....	.44

“The amount provided for the lovefeast held on the 3rd and 4th of September, 1847, was ninety loaves of bread, 106 pies, sixty-four pounds of butter, nine pounds of coffee, six pounds of sugar, thirteen bushel oats; also two dozen candles and three and one-half quarts wine.”

In 1855 the Annual Meeting was held in Germany Valley, this time on the John B. Garver farm, now owned by S. K. McKeehan and Sons. “The meeting was organized by appointing a Standing Committee of thirteen elders with two clerks, and one hundred and ten were representing the churches who were divided into the committees to examine and report on the papers sent in.†

Judging from the custom of these days the local congregation provided “lodging, boarding and horsefood” for all who came.

Though no such decision is recorded, it would appear that in 1864 this congregation decided to keep a brief record of its deliberations. No name appears as clerk until 1867 when John B. Garver signed as clerk. The minutes of this first recorded meeting, October 13, 1864 are short but full of interest:

First. Should Brethren be allowed to attend political meetings? Considered not proper.

* *The Gospel Visitor*, 1849, p. 190.

† Minutes of Annual Meeting, pp. 147-148.

Second. How to provide some refreshments for spectators. Agreed that refreshments shall be given out just before evening.

Third. Would it be proper to remove dishes, etc., etc. from the tables immediately after supper is over? Considered the best way.

Fourth. Shall we hold an election for speaker and deacon? Agreed to have an election.

Fifth. Delegates chosen to the district meeting, Christian Myers, Samuel Lutz.

No record appears then until September 28, 1865, when "John G. Glock wished to know the opinion of the church in regard to advice given to an applicant for baptism: Is it right to require an applicant for baptism to make reconciliations when there is a known and serious difficulty existing between him and others, before being admitted?" This and "Is the office of assistant revenue assessor more tolerable in the church than the office of associate judge?" were referred to the District Council.

In 1866 the "brethren are admonished and warned against going to political meetings" while the same attitude was taken towards sisters "wearing headnets, hoops, garibalda's, etc."

The record of the meeting held January 1, 1867, reflects well the congregation in the matter of public praying: "Considered that it is not only the privilege of all the brethren to pray in a public capacity but it is their duty, especially when circumstances seem to demand it." In this connection some plan for reading the Scripture in course was adopted.

The question of going to law perplexed some and on May 23, 1867, this was decided upon: "Is there any difference between using the law ourselves and employing others to act for us? Considered no difference with regard to right."

The very perplexing question with members in all periods of the church,—“Unwilling to commune because one communes whom they think is not worthy, and still desires to be in full fellowship with the church” is answered, October 3, 1867, “that they should deny themselves and commune.”

A certain brother “asks the church to release him from the ministry on account of mental disability and temporal inconvenience.” “Considered that the church has

no authority to relieve him" and he is "admonished . . . to be more active in his calling."

Just how District Meeting in those days chose its member on Standing Committee is not revealed but a query went up from the April 4, 1868 meeting "that each District meeting choose its own representative to be a member of the Standing Committee of the Yearly Meeting."

Delegates to District Meeting were instructed, May 13, 1870, to vote against paying a salary to home missionaries."

Agreement could not be reached, September 2, 1870, on the consistency of "members who cannot commune at home to go to other branches and commune." At the same meeting it was thought "right to bring, i. e. to convey preachers of other denominations to our neighborhood to preach . . . in certain cases."

In 1872 the congregation instructed the members at the different houses "to decide according to their judgment" about observing double or single mode of foot-washing. They decided in favor of mutual fire insurance but brethren did wrong who "sign petitions for license to sell liquor;" later it was "considered not right . . . to sell intoxicant drinks or liquors to persons who retail or sell them again to drunkards," or "to sell grain to persons who intend to manufacture it into spirituous liquors." The church at the same time did not reach a conclusion on holding "social and special prayer-meetings."

Following the erection of the Germany Valley house a decided increase in membership was realized. The members spread out into adjoining valleys in spite of the hardships encountered, but for the time continued to gather at the old stone church for worship. But the church was on the eve of a decided advanced step in her life. The spirit of improvement took hold of the membership. Henry B. Brumbaugh, attending the meeting after some improvements were made on the Germany Valley "low stone house" thus writes: "The old stone church which has been standing for several ages, has recently been remodeled and nicely fitted up with seats provided with that very necessary part, 'the back,' well

painted and elevated at the one side and the ends. The aisles are covered with a plain matting which, though it may be considered an innovation upon our time honored customs, seem to be quite a necessary improvement. . . . We cannot see why a thing of such real benefit is not generally adopted."

The occasion of the gathering was a communion, Thursday, October 10, 1872. Samuel R. Zug of Lancaster County preached the opening sermon. "The attendance was not very good." The editor makes these further significant remarks: "This church is noted for turning out a large number of ministers, many of whom are scattered over the Western States and are doing good service for the Master's Kingdom, but like the mother of many children, she has felt the pangs and being necessitated to rally so often for losses, she became somewhat depressed, but we hope her quota is now filled and that the present force may feel content to labor at home." Then the editor relates that "the present ministerial force are as follows: Andrew Spanogle, now superannuated, who formerly was acting bishop, but now superseded by John G. Glock, who of late is assisted by A. L. Funk and John Spanogle, they having been advanced to the eldership. Next in office, James R. Lane, Peter L. Swayne, John B. Garver, Isaac Book and lately R. M. Wakefield.*

Three ministers and a goodly number of members lived in Hill Valley. On May 9, 1873, John Spanogle, James R. Lane, Henry Rhodes, George Garver and Michael Myers were appointed building committee to erect a house for the Hill Valley members with "no restrictions except that the cost of the house shall not exceed \$2,000.00." On Saturday, September 19, 1874, the members and visitors gathered at the new house, a splendid brick structure 40 x 50 feet, for worship, for it should "be remembered that this was the first preaching in this house and was what was generally termed the dedication." Christian Long of Adel, Iowa, formerly of this congregation and Robert Badger of Dallas Centre, Iowa were unexpected visitors. And being "farthest away" Christian Long "led out" followed by Brother Badger.

* *Weekly Pilgrim*, 1872, p. 351.



UPPER: Germany Valley House. NEXT: Hill Valley House. LOWER LEFT: Rock Hill House. LOWER RIGHT: Beach Run House.

“The afternoon and evening exercises were largely attended and the new house was filled beyond capacity.” Seven were baptized that evening. On the next day (Sunday) Christian Long preached, followed by Joseph R. Hanawalt. Other visiting ministers were Jacob Mohler, Andrew Spanogle, George Brumbaugh and John B. Garver.*

April 10, 1875 John Spanogle’s “proposition to have Sunday-school in this house (Sugar Run, now Hill Valley) the coming summer” was agreed to. At the same meeting lay-members as well as officials were made eligible to serve as delegates to District meeting. While in 1870 delegates were instructed to vote against “publishing a full report of the proceedings of the Annual Meeting,” in 1876 this congregation instructed her delegates to “favor a report in pamphlet form.”

In 1877 the congregation decided “to adopt an equalizing system to meet current expenses.” The next year, six years before Conference laid the foundation for the church’s present general missionary organization, “Jeremiah Messmore, Samuel Lutz, John Shope, Jane Lane, Elizabeth Spanogle and Hattie Dell are appointed a committee to solicit missionary funds” to be paid into a Missionary Union that was carrying on work in the United States.

Evidently some members wanted “the meal on the second day of the Love Feast dispensed with and the cost applied to some other purpose;” but April 26, 1877, it was “considered not good to make a change at this time.”

At the same meeting, the query “What to do with sisters who refuse to wear the cap or a covering on the head in the time of worship” was disposed of thus: “They should be admonished and advised to have their heads covered.”

The members scattered farther away, seeking homes in promising valleys. A group settled over to the west in Hares Valley and the brethren were called in to preach. William Spanogle took a special interest in the spiritual welfare of this group. Meetings were held in the Lincoln schoolhouse and members were added. On

* *Weekly Pilgrim*, 1874, p. 308.

January 1, 1879, after the council meeting was "closed with singing and prayer . . . John Shope was given the liberty to ask the concurrence of the church in building a meeting house at or near Lincoln schoolhouse in Hares Valley. There was no objection. The following summer a substantial frame house 32 x 36, known as the Beach Run Church, about three miles from Mapleton Depot was erected. Much labor was donated, for the people had a heart to work. In September of the same year James Quinter dedicated the church. Conditions developed soon after through the unfortunate church division that in twenty years reduced the membership to two. Benjamin F. Ranck of Altoona ministered to them more or less regularly for nearly three years. During the school year of 1922-'23 Alexander M. Stout, a theological student at Juniata gave the group week-end pastoral care and he was followed the next year by Galen Blough. In September, 1923 Charles O. Beery held a revival, at which time nine confessed Christ and the turn upward again appears to be on hand.

Perhaps no more important step in the right direction in handling troubles was taken than the one the congregation took, October 22, 1879, when it was decided "that the deacons take written statements of what is to come before the church." At the same meeting the single mode of feet-washing was adopted "by the minority being willing to bear for the present." At this same meeting the business work of the church took on a new phase when three were appointed "to audit the accounts of the church."

One is surprised to find that social problems perplexed the church in the form this query of May 17, 1879 reveals: "Is it right for the brethren to hold dances or parties, brother . . . being charged?" And it is more surprising,—one cannot imagine what conditions existed to delay action, for the record shows no conclusion but "continued."

In 1881 certain brethren who had "withdrawn" from the church and desiring to be received back into fellowship refused to have extended to them the right hand of fellowship and the kiss; and the church decided to receive them "upon their confession and acknowledgment."

Sleigh bells continued to give concern in 1891; especially at funerals for "the church requires . . . all to take their bells off on the way to the graveyard." "Can a brother in the ministry act in a township office consistently with the Gospel?" It was thought "better not."

The Record of the Faithful* states that the Aughwick congregation in Huntingdon County was organized in 1802 with six members, that in 1882 it had two church houses, but no date when the first one was built, that its membership was 225. John G. Glock was bishop; James R. Lane, Robert M. Wakefield, Seth F. Myers, John Shope, were in the second while Thomas Chilcote was in the first degree of the ministry.

On January 16, 1882 George Eby, a deacon who had served this congregation as treasurer for forty years, died at the age of eighty-six.

In 1884 (January 1), a committee of four brethren were appointed to "admonish members attending literary societies." At the same meeting the church took a square stand against members belonging to the Grange.

One gets a little glimpse at the handling of an Annual Meeting when, in 1885 (Mexico, Pa.), this congregation agrees to send their dishes, knives and forks to Annual Meeting providing they are called for." A real practical interest was taken in Annual Meeting those days as seen by the following, answered negatively: "Will this church be willing for the brethren to sell confectionery on Sunday on the Annual Meeting grounds?" Many people from a distance attended the Lovefeasts and slept in the church on benches or floor beds "up-stairs." Hence it was necessary to "appoint brother ———, with two others to stay in the meeting house the night of the love-feast and keep order."

John Shope, a minister, lived in Black Log Valley and witnessed for Christ in a very able way. The members and friends decided to build a church and on October 19, 1884, James Quinter dedicated the same. There were about sixty members living in the valley at the time.† Following the dedication, Brother Shope conducted a revival continuing six weeks and some ninety confessed

* Published in 1882 by Howard Miller.

† *Gospel Messenger*, 1884, p. 705.

Christ. After a few years our brother Shope felt constrained to unite with the Brethren (Progressive) and the Lord's work at this point through various reasons has come to naught as far as the Church of the Brethren is concerned.

According to the records this congregation felt the pangs of the Progressive movement, though it did not manifest itself openly till about 1890. The minutes show that, October 21, 1891, fifteen withdrew from fellowship but in time a number of them returned to the mother church. Of the number but one was a minister.

In 1895 Walter S. Long was "relieved from filling the distant appointments for the present year in order that more attention may be given to Sunday-school work." Yet the following year the church is unable to determine if "it is right to take up a collection on Sunday. Hill Valley and Germany Valley houses are granted permission to hold singing schools." Most any position of business was questioned at first, for the church asked District Meeting, "Is a bishop that is a stockholder, vice-president or president of a bank eligible to membership on Standing Committee of Annual Meeting?" A year or so later lifting collections on Sunday was settled by a majority vote taken by the deacons on their annual visit. Then all the ministers were instructed to lift offerings at each appointment, half to go to the Old People's Home and half to be divided among the ministers of the congregation. In the next step the congregation decided to use the collection of the first Sunday of each month to defray the expenses of the Sunday-school.

The first indication of a supported ministry appeared September, 1897, when "Sunday collections are to be continued by the ministers who are favorable to it and the same to be distributed amongst themselves and the Old Folks Home according to rules of distribution." The next year the congregation had to deal with the problem of support in a more serious way when two of the ministers "would not serve without remuneration and if remunerated would give their whole time to the work." The problem was too much for the congregation, for, a couple of following meetings, the committee appointed to confer with the brethren reported that they

failed to do this and finally it was decided "to continue the committee indefinitely."

In 1892 the congregation instructed its delegates to oppose the establishing of an Old Folks Home. The members would not decide if it were right for ministers of the Brethren to take part in the services of other denominations. The next year when the Home was explained in council the church not only approved of the project but offered a property in Shirleysburg for that purpose. Provision was made for a systematic annual pastoral visit to be made by the ministers.

Through the efforts of Thomas Cloyd, Roy X. Wilson and John E. Garver conducting Sunday-school for several years in Enyeart's school house at the bridge north of Rockhill, an opening was made for preaching and James R. Lane, Robert M. Wakefield, John E. Garver, Seth and Christian Myers and Samuel A. Norris took their turn setting forth the Word. In 1904 a revival conducted by William F. Spidle added thirty members, nearly all heads of families. The next step was a church house on the outskirts of Rockhill. Building committee: George Renecker, Thomas O. Cloyd, Howard Norris. The last named was contractor. On March 11, 1906 William J. Swigart, using for his text, Revelations 22:9, conducted the dedication of a house 35 x 40 feet, costing \$1,400.00.

Besides the foregoing the congregation had an interest in Cherry Grove and Meadow Green houses, but in recent years the brethren have not held meetings at either place.

During the seventies and eighties the congregation numbered one hundred and fifty or more. On lovefeast occasions the large Germany Valley house was not able to hold the people who gathered. But through the years that followed the loss of membership by emigration and deaths was heavy. The membership was scattered over a large territory, the ministers were so few in number that all the places of worship could not be supplied regularly and the congregation lost heart. A few faithful ones, however, did not give up. Dewitt H. Miller, attending Juniata College, took up a week-end pastorate with them and spent the summer vacation in their midst.

A History of the Church of the Brethren

He served them from June, 1921 to June, 1923 and gathered a number into the fold. In the first week of September, 1923, Alexander M. Stout took up the pastorate, making his home in Rockhill. During his administration about fifty members have been added to the fold and the church has been much revived.

Presiding bishops:

Peter Long.....1802	James R. Lane.....
Andrew Spanogle.....1849	Robert M. Wakefield.....
Abram Funk.....about 1855	John E. Garver.....
John S. Gluck.....	Samuel A. Norris.....1923
John Spanogle.....	

Ministers:

Christian Long in a printed report (source unknown) says the congregation was dubbed in the forties "a preacher factory." It is to its credit that the congregation was so wide awake to the needs of the times as to call so many to the ministry. The list is not considered complete:

Christian Long.....1802	Peter L. Swayne.....1860
Jacob Lutz.....1804	Christian Myers.....1861
John Hanawalt.....1806	Isaac Book.....1869
Peter Long.....1826	John B. Garver.....1869
Andrew Spanogle.....1827	Seth W. Myers.....1874
John King.....1827	William L. Spanogle.....1877
Andrew Spanogle, Jr.....1830	John B. Shope.....1879
Michael Bollinger.....1835	Thomas Chilcote.....
Graybill Myers.....1839	Robert M. Wakefield.....1882
Christian Long, Jr.....1839	John E. Garver.....1882
John G. Glock.....1842	David Shope.....1882
John Spanogle.....1844	Walter S. Long.....1892
Abraham L. Funk.....1847	Herbert B. Landis.....1894
Enoch Eby.....1850	Bruce J. Myers.....1895
George Myers, Sr.....1855	William Wakefield.....1895
James R. Lane.....1858	
George H. Swayne.....1898	William F. Spidle.....1902
Milton H. Wright.....1898	Jesse C. Rupert.....1905
Samuel A. Norris.....1902	David L. Little.....1910
Roy X. Wilson.....1902	

Deacons: 1802, Daniel Secrist; 1871, Robert M. Wakefield, Enoch Lutz, Eli Messimore; 1881, John E. Garver, John Shope; 1892, Thomas A. Cloyd, John B. Gluck; 1894, Israel N. Querry; 1898, Albert J. Rohrer, Samuel A. Norris; 1903, William B. Wilson, Cornelius B. Runk; 1905, Jacob Gabert, William O. Huntsman; 1910, Matthew Secrist, Chambers H. Morrow; 1915, James G. Gabert, Eli G. Wakefield; 1916, Jeremiah Messimore; 1919, J. Monroe Secrist; 1920, Esco A. Wilson; 1924, Walter Wakefield, Ira Hall; October 26, 1924, James Gabert, Norman Booker, David Runk. Emanuel Boosley, George W. Smith and Joshua Buchanan, dates unknown.

SUNDAY-SCHOOLS

Germany Valley. Just when the Sunday-school started record fails to reveal. Tradition has it that Peter L. Swayne, as superintendent, started a Sunday-school as early as 1864 in the Sinking Springs schoolhouse. Eli G. Wakefield writes that from 1868 to 1870 Peter Swayne was superintendent of a school in Germany Valley. At a convention held in Spring Run in 1878, John E. Garver and Archibald S. Van Dyke represented and reported the school as "Union. Bible questions asked which are very interesting. Use Brethren's hymn-book." Evidently the school lapsed seriously, for there is no further report until 1910. Superintendents in the 60's, Peter L. Swayne; in the 70's, John E. Garver; 1890-'93, Walter S. Long; —, James Smith; 1910, David L. Little; 1911, Eli G. Wakefield; 1912, George Runk; 1913, Joseph Snare; 1914-'15, Robert Morrow; 1916-'22, Eli G. Wakefield; 1923-'24, Ira L. Hall.

Hill Valley (also called Sugar Run). This school was organized in 1875. At the convention, 1878, represented by John Spanogle and James R. Lane, this report was made; "Hill Valley school numbers from 50 to 70. Open and close in the usual way. Use no lesson papers. Sing from Union Hymn books. Not in favor of picnics. Has been organized two years." Then, in 1878, William L. Spanogle and Harry Smelker represented and reported that the school had been opened "under unfavorable circumstances, but grew in favor and interest. Average attendance, 55. Use International Lesson leaves." At the 1898 convention it reported enrollment 46; in 1904 average attendance, 36; five teachers; raised \$8.93, of which \$6.50 went to missions and charity work; 12 conversions." Superintendents: 1904, William C. Huntsman; 1905, — — —; 1906-'07, John A. Rohrer; 1908, Samuel A. Norris; 1909, John A. Rohrer; 1910, Jacob Gabert; 1911-'12, David P. Whitsel; 1913, John G. Rohrer; 1914-'15, James L. Gabert; 1916, John A. Rohrer; 1917, L—— P. Garver; 1918-'19, Jacob Gabert; 1920-'21, Samuel A. Runk; 1922-'23, James Gabert; 1924, Daniel P. Whitsell.

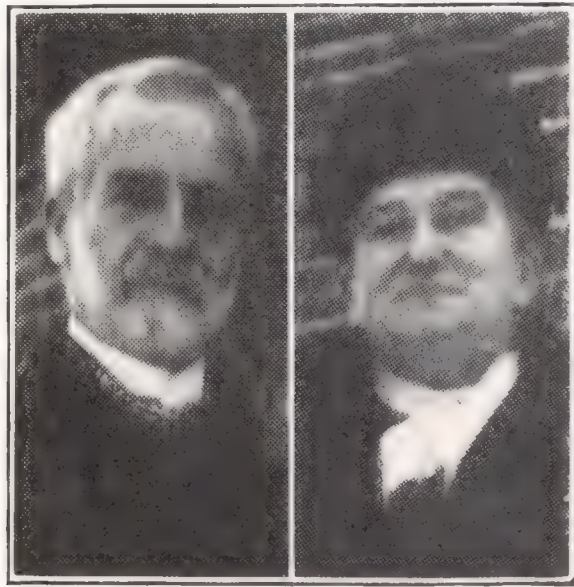
Rock Hill. The Church of the Brethren Sunday-school was organized in the Enyearts schoolhouse, near the bridge, outside of Rock Hill in April, 1904. That year it had an "average attendance of 50, eight teachers, raised \$24.00, of which \$10.00 went to missions and charity work, had twenty-five conversions." Superintendents: 1904-'09, Howard M. Norris; 1910, Esco A. Wilson; 1911-'12, Richard D. Whitsel; 1913, Howard M. Norris; 1914, D. E. Pollick; 1915-'19, Howard M. Norris; 1920, Samuel A. Conner; 1921, Easton L. Pepple; 1922, Barton Ripple; 1923, Miller Arnold; 1924, Walter Wakefield.

Beech Run. No records of early history available. John Shope was prime mover in beginning the work here. Superintendents: Early 80's, John Shope, George Dell, W. M. Smith, Jacob Querry, James Q. Dell, David Heck; 1904, George Y. Swayne, Scott Beaty, David Henneman were among the earlier leaders; 1917, Israel Querry; 1918, Darby Miller; 1919, Adam Bagshaw; 1920, G. M. Querry; 1921-'22, James C. Dell; 1923, George Bumgardner; 1924, Albert Dell.

ARDENHEIM*

Present Membership, 60.

“The territory comprising the Ardenheim Church belonged to Aughwick congregation. The early interests centred about the Sugar Grove Schoolhouse in which the first services were held and where services have been kept up with less or more regularity for upwards of one hundred years. The Ruperts, Numers, Bollingers and Goodmans from Path Valley, Franklin County, settled in what is known as the Lick Ridges, probably before the middle of the last century. Some of them were members of the Brethren Church. They went to Ger-



BISHOP AND MRS. WILLIAM J. SWIGART.



MR. AND MRS. THOMAS E. WOOD.

many Valley to communion and the brethren from that congregation would ride horseback ‘to the ridges,’ some twenty-five miles and preach in the Sugar Grove school house, located on Sugar Run, about three miles northeast of Mill Creek station. Several different school houses on the same ground served for sanctuary purposes. A saw mill across the road served sometimes for a sanctuary when the school house was being rebuilt or repaired. Elders Abram Funk, John Glock, James R. Lane, the Spanogles and Myerses and others doubtless preached there from time to time. At first the Brethren came every sixteen weeks. Then every eight weeks. The school house would hardly hold the people who came

* To William J. Swigart the reader is indebted for information given herein.

to hear these men preach. Some who came into the church were baptized in the Sugar Grove run; others at Germany Valley; and a few of the descendants probably in the James Creek congregation. All applicants in later years were baptized at Huntingdon."—William J. Swigart.

After 1875 these Ridge members began to worship with the little group forming itself into a church in Huntingdon and in this manner became part of James Creek congregation and remained identified with Huntingdon church, when in 1878 it was organized separately.

Preaching was supplied by ministers from Huntingdon. Though ably assisted by others, from the beginning William J. Swigart took supervising care. In 1894 he and John B. Brumbaugh, each preaching alternate evenings, held a revival in the Woodville school house near Ardenheim station and some half dozen heads of families united with the church.

At once steps were taken to build a house of worship. Ardenheim was finally selected. Otis M. Brumbaugh, engaged as contractor, erected a brick-veneered house 38 x 50 feet, costing \$1,700.00, the amount being liberally contributed by those living in the community and in Huntingdon. On April 28, 1895, the house was dedicated, William J. Swigart preaching. Text, 1 Kings 8:27. November 2 following, the first lovefeast was held.

Ardenheim congregation was organized April 25, 1896. Officers: William J. Swigart, bishop; Bessie

Wood, secretary; Samuel Eby, treasurer. As treasurer, Brother Eby not only cared for the funds of the church, but was a liberal contributor thereto and a devoted sup-



THE ARDENHEIM CHURCH.

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porter of the work from the day of his baptism, on his seventieth birthday, till his death, at the age of eighty-six.

Two things are of peculiar interest to Ardenheim, one of which cannot be duplicated in the Brotherhood. First, Brother Swigart being identified with Juniata College and having the spiritual care of Ardenheim, invited student ministers and others to preach for him and in this way through the years some seventy or more different ministers who have since come to more or less prominence, preached one or more times in this place. More than one of them can look back to the Sugar Grove school house or to "Ardenheim where I preached my first sermon." Second, through the long period of service William J. Swigart preached over two thousand times and had the joy of seeing upwards of two hundred unite with the church.

Deacons: April 25, 1896, Thomas E. Wood, D. Heister Foust, Charles Rupert, John Long; May 19, 1923, Charles Cisney, Howard Rupert, Lloyd Strausser, John Enders.

SUNDAY-SCHOOLS

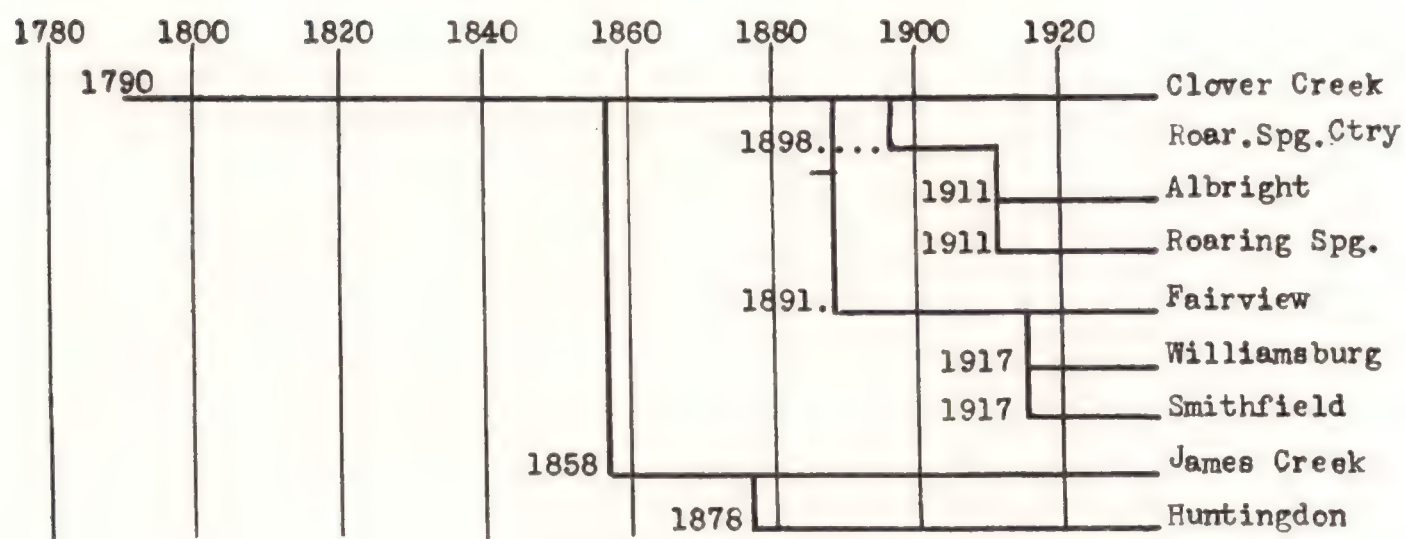
Sugar Grove. This was a summer Sunday-school started in the Sugar Grove school house in the late seventies. At the 1898 convention it is reported thus: "enrollment, 44; average attendance, 36; raised \$5.00 for supplies." In 1904 it was reported as having 30 on roll and raising \$4.68 for supplies. Frank Secrist was its first superintendent. After him as far as is known were the following: —, John H. Rupert; —, Lewis Corbin; 1904, D. Heister Foust; 1905, — — —; 1906 to 1915 not reported but these served: George Rupert, Charles Rupert, Mrs. Charles Rupert, Jacob Wood; 1916, Howard Rupert; 1917, D. Heister Foust; 1918, Samuel E. Gregory; 1919, D. P. Whitsell; not reported further.

Ardenheim. This began in the Woodville school house about 1880 and when the church was built transferred to it. At the convention of 1898 it reported thus: "enrollment, 76; average, 65; raised \$11.47 for home supplies and \$3.14 for missions; conducted nine months of the year. By 1904 its average dropped to 30 but it raised \$12.50 for supplies and \$20.00 for missions.

Superintendents: David Y. Swayne; —, Otis M. Brumbaugh; 1904, David Y. Swayne; 1905-'08, not reported; 1909-'10, William P. Harley; 1911-'13, Albert M. Robinson; 1914-'15, H. Earl Foust; 1916-'17, Mary Wood; 1918, William J. Swigart; 1919, Lionel Corrigan; 1920-'22, Howard F. Rupert; 1923-'24, John W. Enders.

CHAPTER III

The Clover Creek Congregation and Its Growth in Blair and Huntingdon Counties



CLOVER CREEK*

Present Membership, 505.

“About 1755 a colony of Brethren entered Morrison’s Cove through Loy’s Gap and gradually working their way northward settled in the northern borders of the valley where now Clover Creek and Roaring Spring congregation are located and in Woodcock Valley where James Creek Church is to be found.

“Daniel Ullery, one of these settlers, purchased 169 acres in 1780 where Roaring Spring now stands. He built a mill which doubtless was the first one in this part of the country. It was afterwards burnt by the Indians.

“The same year, Jacob Shonefelt, one of the ministers of this church, purchased 640 acres of land on which is located the borough of East Sharpsburg. In 1802 he built the large stone house that is still standing in that town.

* To John G. Mock the reader is indebted for corrections and information in the latter part of this sketch.

“Another one of the Brethren settlers, John Brumbaugh, procured a warrant dated March 14, 1765 for 1,500 acres of land on which Martinsburg is built. He however, did not take possession till September 7, 1792, when he received a patent or warrantee deed from the Penns, the owners of the land.

“In 1795 Daniel Ullery sold his 169 acres to his son John, who the same year purchased 337 additional acres. These two tracts remained in his possession till 1821, when by sale they went out of the possession of the Brethren.

“In 1799 John Brumbaugh sold 700 acres of his 1,500 acre tract to his son-in-law, Daniel Cammerer. It was his descendants, John and James Cammerer, who built the house in 1845 which was first used for religious purposes. Here services were held until the brick house on the opposite side of the street was completed in 1870.

“The next recorded event was in 1823 when Clover Creek entertained the Annual Meeting on the Isaac Metzger farm, half way between Martinsburg and Fredericksburg. For this and the meeting of 1824, according to the compiled minute book published in 1909, there are no minutes preserved.

“The first house built exclusively for religious purposes was at Brumbaugh's, now Fredericksburg. The lot was deeded in 1840 to trustees, Abram Shelly, Henry Powell and Joel Graybill. This, the first Clover Creek house was a low one story building 40 x 60 feet with basement, completed in 1841.

“Daniel Liedy donated a plot of ground at the Diehl Cross Roads on May 14, 1855, to trustees Jacob P. Hoover and Christian Brumbaugh and the same year elder Daniel M. Holsinger built a one-story house, no basement, 35 x 45 feet, costing about \$1,000.00.*

“In 1858 it was decided to divide the territory and all west of Tussey Mountain, now included in Albright, Roaring Spring, Smithfield, Fairview, Williamsburg and part of Woodbury was allotted to Clover Creek congregation. George Brumbaugh, Senior, was bishop of the

* Prior to the erection of this church services were held in the home of Isaac Burget on the farm now owned by Jeremiah B. Hoover, Editor.

church from the date of the organization till his death, March 26, 1875.

"The Annual Meeting of 1863 was held on the John Brumbaugh premises (*Gospel Visitor*, page 218, 1863). It was largely attended and the congregation bore all the expenses. Boarding and lodging were free. The old church was utilized as a dining hall and the conference was held in a grove back of the church. Preaching services were held in the neighboring barns.

"Missionary, educational, Sunday-school and other meetings of like nature were then unknown. At the close of a session the entire congregation, headed by a dozen or more long-bearded preachers, marched in a drawn out train toward the dining hall. It was a scene that made impressions on the minds of the thoughtful that were abiding.

"The spirit of the meeting was most excellent. The Civil War was dragging its weary length along and feelings were tender. Many fervent prayers were offered that the war might cease and the slaves be free. Daniel P. Saylor, in a public address, gave a very pathetic account of the devastation of the battle of Antietam and appealed for money to help some of our people who had suffered property loss in that fearful conflict. The response to his appeal was liberal. The brethren from the start had strong property holdings and being men of strong character and sterling worth and the best of farmers, the church was firmly established." Thus James A. Sell wrote.

At a council meeting held May 25, 1867, the congregation decided to keep a record of its proceedings and appointed Thomas B. Maddocks and Jacob L. Wineland secretaries.* The record of this meeting carries unusual interest. "John W. Brumbaugh elected delegate to Annual Meeting." "John P. Hoover asked to have an hour's singing before church service. Granted." "John P. Hoover asked again to open Sunday-school in the Clover Creek house. Granted. Committee, Thomas B. Maddocks, John D. Brumbaugh, Jacob L. Wineland, S. W. Graybill, John H. Dilling and Christian Oaks."

* This book of minutes was made available through the kindness of Andrew B. Burget. In seeking to get the true spirit of the churches such a record is of incalculable value.

The following year the church decided that a brother could not serve as school director. Evidently an important change was made June 2, 1868, when the church decided "that the supper be placed on the table before feetwashing." Singing school gave the church some concern and at the fall council of the same year "the case of the singing school was referred to Annual Meeting Minutes. They were to teach their term out in the day time and after this term is done not to have any more singings." The pressure for a clean temple in which the Holy Spirit may dwell was revealed when, on October 13, 1869, it was decided that "brethren should abstain from the use of tobacco during the time of public worship and while in the house of God."

Because the Martinsburg house was too small, at a meeting January 29, 1870, Jacob P. Hoover and John McGraw were appointed to sell it. The following November 5 the church decided to erect a new house, "built of brick, dimensions 38 x 48, 13 feet in the clear, four windows on each side, two windows in back end, two doors in the front end, to be covered with shaved, joint shingles. The funds for the building to be raised by taxation to be laid on each member's valuation from the regular assessment list. Jacob Wineland and Samuel B. Furry were appointed to levy sufficient for building the above described house. Jacob P. Hoover, Simon Snyder and George W. Brumbaugh were appointed building committee and to furnish the material themselves." March 4, 1871, the church decided that "a stand two steps high" should be put in the house and "the table should be enclosed at the front." The house cost \$1,908.07, the payroll showing the last expenditure made September 5, 1873.

In 1871 the Cross Roads house was remodeled by closing the east entrance and making two entrances on the north end.

Evidently the church at this time placed members in avoidance, for on April 26, 1873 a query was sent to Annual Meeting through District Meeting, asking "whether a member put in avoidance is in or out of the church." At this same meeting Conrad Dilling asked permission to supply the town of Martinsburg with milk and cream

on Sunday mornings. Considered to be quite inconsistent with the teachings of God, 'Remember the Sabbath Day to keep it holy.' Consequently not agreed to."

Missions early received attention by this congregation, for at the same meeting as the foregoing "Daniel M. Holsinger wished an expression of willingness from this congregation to bear her share of the expenses of another mission into the state of Maine, provided the Eastern and Middle districts of Pennsylvania see proper to send another one there. Unanimously agreed to do her part of the work."

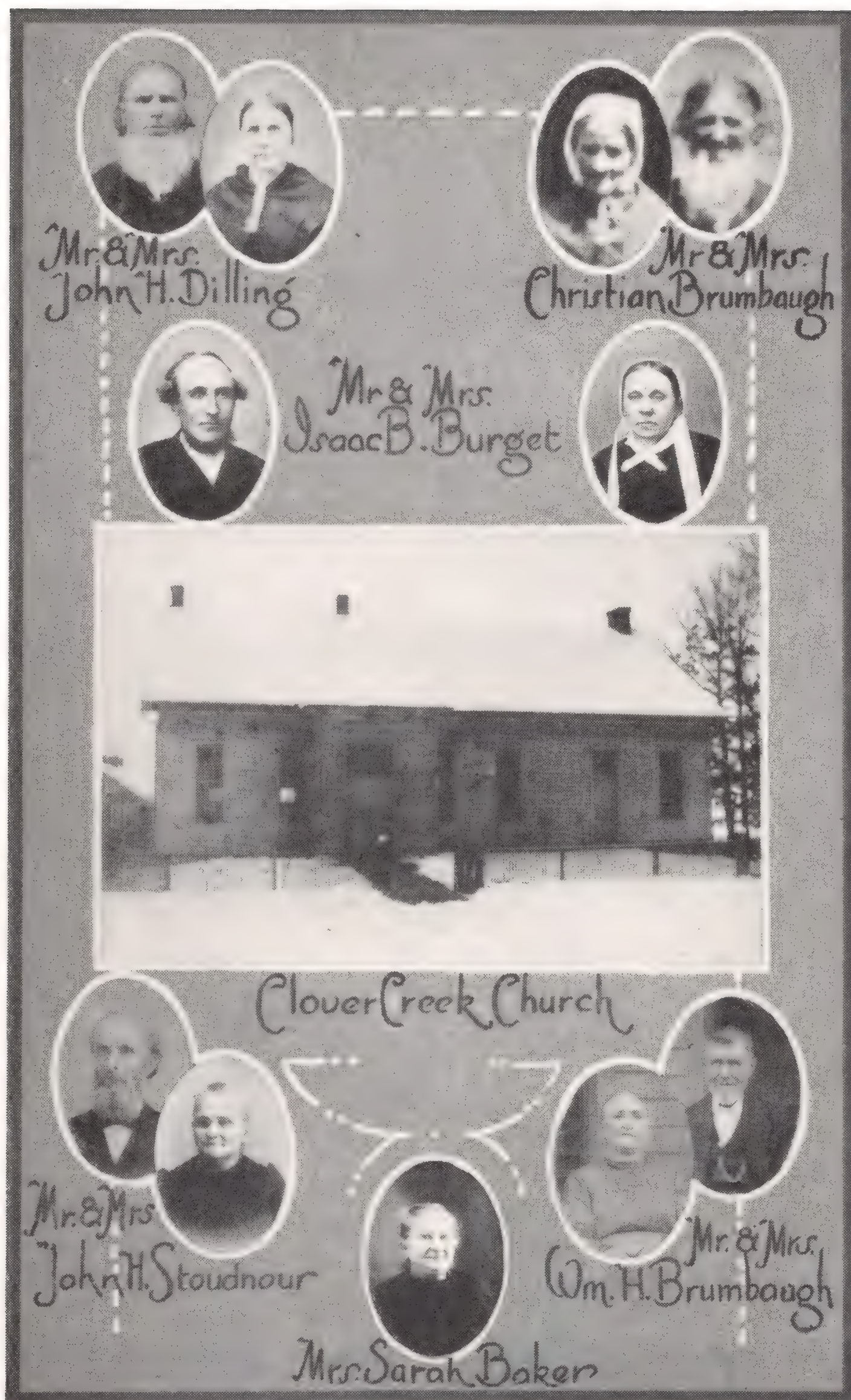
The following year the church took another advanced step when they appointed two brethren to audit the books of the church treasurer.

March 5, 1874, the congregation responded to a call to build a church house in the northern end of the congregation, just about three miles north of Williamsburg, now known as the Fairview church. A frame structure was erected, 38 x 42, the floor plan the same as the Martinsburg house with the exception of having "some movable seats for small lovefeast occasions." The house was let to a contractor but the amount expended is not known. On Sunday, October 25, 1874, the house was dedicated as follows: "The services were opened by singing the 326th hymn, read by S. Hildebrand. Prayer by H. R. Holsinger. Brother P. S. Myers led in preaching followed by brother Holsinger. Text: Kings 8:12-30. . . . In the evening we again repaired to the church for worship when it fell to our lot to lead in preaching, followed by Geo. Brumbaugh of James Creek." *

The problem of crowd at lovefeast occasions confronted this and other congregations. Clover Creek, in 1875, decided "to extend general invitation for breakfast and dinner at lovefeasts, the object to avoid confusion." Three years later the church dropped meetings the day following the lovefeast altogether. In 1877 this congregation decided to buy a suit of garments for the administrator to officiate in baptism.

February 16, 1878 the congregation decided "to build a church somewhere near the western mountain in the

* The *Weekly Pilgrim*, 1874, editorial on page 340. "We" in the quotation is supposed to be Henry B. Brumbaugh, the editor.



SOME MEMBERS OF THE EARLIER CLOVER CREEK CONGREGATION

western part of the congregation now known as the Albright house. John W. Brumbaugh and Jacob L. Wineland were appointed a committee on location." This committee selected the "location on Samuel Albright's farm." The brethren of the vicinity were instructed to draw plans which were submitted and approved. Size of house 40 x 32; \$700.00 was raised for this purpose by levying a per capita tax on the members,—50 per cent on the males and 25 per cent on the females. At meeting of the church February 12, 1881, it was definitely decided to rebuild the old Clover Creek house. A. B. Burget was made treasurer of the funds; the contract for erecting the house was given to John H. Dilling and D. H. Brumbaugh, Isaac B. Burget and George B. Seedenberg were to be the building committee. The old house was taken down and a large one, 43 x 63, with basement, was erected at a cost of \$1,496.98 according to the minutes of the auditors, J. Stoudnour and Samuel B. Furry. On October 2, 1881, the new church was dedicated, James Quinter preached on the occasion.*

The following November 12 the congregation decided to have preaching every other Sunday night at the church. At this same council this query was disposed of: "Is it wrong for the members to engage in playing croquet, checkers, figmill, fox and goose, or any other amusements that are indulged in for pastime? Thought to be wrong."

The "Record of the Faithful" states that this congregation was organized in 1790 with twenty members; that in 1840 the first house was erected; that in 1881-'82 it had four houses and a membership of 350. John W. Brumbaugh was bishop, Daniel M. Holsinger, George W. Brumbaugh, Jacob L. Wineland, Thomas B. Maddock were in the second and Joseph S. Snowberger in the first degree of the ministry.†

May 3, 1884 the church "asks District Meeting to use its influence to organize a Mutual Fire Insurance Company in the Middle District of Pennsylvania." At the same meeting solicitors were appointed to raise funds for

* See *Primitive Christian*, p. 649, October 25, 1881.

† John G. Mock says Daniel M. Holsinger was elected bishop eight years before John W. Brumbaugh and that Joseph Snowberger was in the second degree of the ministry.

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missionary purposes and Andrew B. Burget was appointed treasurer for said funds. Two years later the church decided to practice single mode of feet-washing.

Then the Cross Roads house proved inadequate for the growing work at this place and the congregation decided to rebuild. Building committee: Thomas B. Maddocks, Isaac Hoover, Samuel B. Shriver, Andrew B. Miller and Daniel B. Teeter. The contract was let to Thomas B. Maddocks. On October 2, 1906, a new frame house,



HENRIETTA CROSS ROADS CHURCH.

40 x 55 feet, without basement, costing \$2,300.00 was dedicated, free of debt. William J. Swigart led the people in this service.

Though the house in Martinsburg was substantial and in good repair even after nearly a half century of service, it was no longer able to meet the increasing demands both for church and Sunday-school purposes at this place, and the congregation in 1920 took steps to tear down and build larger. Building committee: Moses R. Brumbaugh, Ira Brumbaugh, Henry Brumbaugh, George B. Wineland and James Wineland. The new house is a splendid edifice of brick, 74.75 x 54 feet, costing \$36,496.26. It contains about all the appointments of a modern church plant, such as Sunday-school rooms, basement with kitchen and auditorium, a good gallery,



UPPER: The Martinsburg Church, built in 1872.
LOWER: The Memorial Church, in Martinsburg, built in 1922.

A History of the Church of the Brethren

electric light and vapor-vacuum heat. On February 26, 1922, it was dedicated, Milton C. Swigart of Germantown (Pa.) leading the concourse of eight hundred people in their devotions on dedication day.

Ministers in Clover Creek:

(It is to be regretted that the list cannot be made more complete.)

John (Honnas) Martin.....	Joseph D. Snowberger.....1868
Daniel (Paulus) Paul.....	Thomas B. Maddocks.....1868
George Brumbaugh	Andrew B. Burget.....1884
Christian Hoover.....	John R. Stayer.....1887
Jacob Shenefelt.....1793	Josiah B. Brumbaugh.....1893
John Hoover.....1820	Alonzo L. Simmons.....1898
George Brumbaugh.....1820	Frederic R. Zook.....1905
John Clapper.....	Moses R. Brumbaugh.....1909
George Brumbaugh, Sr....1832	* Joseph C. Frederick.....1909
Isaac B. Brumbaugh.....1832	Levi B. Hoover.....1910
John Soyster.....1832	Isaac B. Kensinger.....1913
Daniel M. Holsinger.....1841	Emery T. Huntsman.....1913
John W. Brumbaugh.....1849	Jonas Baker
George W. Brumbaugh.....1855	John H. Bashore.....
Samuel A. Moore.....1865	Orville V. Long.....
Jacob Wineland.....1867	Seth F. Myers.....
Christian Holsinger.....1867	

* Elected, but because of failing health soon after, not installed.

Deacons:

(It is much to be regretted that the list of deacons is not more complete.) 1841, Abram Shelly; —, George Smith, Joseph D. Snowberger, John D. Brumbaugh, Christian Brumbaugh, Shem Graybill, James Camerer, Andrew B. Burget; 1872, David B. Burget, Samuel B. Furry, David Bechtel; 1884, John H. Stoudenour, Levi Shriver, Samuel Albright, Isaac B. Burget; 1885, William Spidle; 1887, John B. Burget, William H. Brumbaugh, Andrew Miller; 1892, Albert O. Dilling; 1901, James Wineland, John G. Mock, James A. Crawford; Levi H. Brumbaugh; —, William C. Huntsman, Herman Sollenberger, Jacob B. Eversole, Frank Russel, Jeremiah Hoover, Ira Grubb (elected, but not installed), Eli Smith, John H. Dilling, Andrew Bechtel, Joseph Holsinger, Jeremiah Klepser, Jonathan Snowberger, Samuel Albright, Joseph Long, Jacob Galley, Henry D. Brumbaugh, Archie Brumbaugh, Frank Metzger.

SUNDAY-SCHOOL

Clover Creek,—now Frederic. “On Sunday, May 28, 1865, the brethren met at Fredericksburg school house for the purpose of organizing a Sabbath-school. . . . After hearing all the testament classes, we adjourned to meet at same place on June 4 at 3 o'clock. All present well-pleased with the proceedings. . . . June 4, house called to order by committee. School opened by singing and prayer

by D. M. Holsinger. . . . The exercises were closed with singing and prayer by John B. Brumbaugh after which a subscription of \$35.00 was taken to purchase a library." * In October 31 issue following, is found Samuel A. Moore's report for the summer as follows: "First term, May 28 concluded October 22. Total verses recited, 6,464; total verses committed, 2,670. The above only shows the report of two male and two female classes; in a word those that read the Testament. We have four smaller classes of males and females, for which we use McGuffey's speller and First Reader." The school did not represent at the 1875 convention and record shows that Samuel B. Furry represented the school at the 1877 convention as opening in 1877. Whether this means the school moved into the church in 1877 or another school was started is not stated. Another record of the *Primitive Christian and Pilgrim*, page 333, is worthy of place here. It is dated May 13, 1879.

"Dear Brethren,—Our school was organized on the 16th of September, 1878, and opened on the 29th of the same month. Our winter term consisted of 27 sessions. Closed April 27, 1879.—Average attendance of scholars and teachers, 86. Number of scripture verses committed by the scholars, 5,145. We anticipate a very pleasant school this summer, and we much desire the brethren and sisters to visit our school and give a word of encouragement.

A. B. BURGET, *Superintendent*.

S. S. RHODES, *Assistant Superintendent*.

WM. H. BRUMBAUGH, *Secretary*.

At the 1898 convention this school reported enrollment, 72; average, 58; raised \$25.00 for supplies; "evergreen." In 1904 it reported average, 40; six teachers; raised \$26.00; gave \$20.00 to missions. The school had had teacher training class during 1911-'16 and 1918-'19 with a total enrollment of 52.

Superintendents: 1865, Thomas B. Maddocks; till 1904, among those serving, Henry R. Holsinger, Andrew B. Burget, Josiah B. Brumbaugh, William Spidle, William H. Brumbaugh, William C. Huntsman, Albert O. Dilling; 1904, Joseph C. Frederick; 1905, unknown; 1906-'08, William C. Huntsman; 1909, Herman Sollenberger; 1910-'11, William C. Huntsman; 1912-'13, Emory F. Huntsman; 1914-'16, Isaac B. Kensinger; 1917-'18, Herman E. Sollenberger; 1919-'23, Archibald Brumbaugh; 1924, Jonas D. Baker.

Cross Roads. This school, union for a number of years, and organized in June, 1854, antedates all other Sunday-schools in the District. From the original class record this information is gathered: James Miller was teacher of Class number 5 and Adam Burget, David Goughnour, Abraham Frederick, Jacob Coffman and John Glass appears as the pupils. Isaac Burget joined the class in July. Martin and John Hoover, Samuel and Levi Viter were added in September. The school closed in November. Evidently John Webb took the class next year and the school began in April. Then Ephraim Stonerook succeeded as teacher. All this record is well

* S. A. Moore on page 191, *Christian Family Companion*, 1865, published by H. R. Holsinger, Tyrone, Pa.



Men's Chorus of the Memorial House of the Church of the Brethren in Martinsburg. Organized about 1906. First, a male quartette,—C. Elvin Kensinger, George B., Jesse B. and Mahlon B. Wineland. Now a chorus. Reading from left,—Lester H. Holsinger, director; E. Elvin Kensinger, George A. Wineland, Leonard R. Holsinger, John Sollenberger, James C. Wineland, George B. Wineland, Jr., John H. Kensinger, Harry B. Rhodes, Jesse B. Wineland, Harry W. Seedenburg, Elvin B. Kensinger, Mahlon B. Wineland, and Lewis K. Wineland.

kept in a "Pass-Book." In 1855 some unknown teacher was more thorough, for he used the American Sunday-school Union's Class Record at the beginning of which is found the following:

Questions for the Self-Examination of a Sunday-school teacher.

Upon his leaving the school-room.

1. Have I this day particularly prayed for a blessing on my labors in the school? 2. Have I done my utmost this day to show an example of early and punctual attendance?

3. Have the hours I have been in the school this day been fully occupied in my duties as a teacher? 4. Have I this day spoken pointedly and individually to one or more of the scholars of my class respecting the salvation of their souls?

5. If I never again enter these walls, am I clear in the sight of Him who knoweth all things, from neglect of duty towards any child in my class who may perish in sin? 6. Do I leave the school in peace with all my fellow-laborers?

Following these searching questions are elaborate directions covering three pages showing how to use this record.

The records of individual classes are preserved. The earliest information as to officers is Jacob K. Brown, secretary in 1879. Then in 1881 John Zook was superintendent. In 1888 the school raised \$3.78 and paid out \$1.20 for supplies. In 1903, gathered from the minutes, dated March 2, Moses R. Brumbaugh was elected superintendent, Samuel S. Rhodes, secretary, Sadie Zuck, treasurer, Frank Shuman, chorister. The first report to the District that is recorded occurs in 1906; enrollment, 120; average attendance, 60; six teachers; \$33.00 raised and \$10.00 given to missions. The school became "evergreen" in 1908.

Superintendents: 1879, John Zook; 1882-4, ————; 1885, Samuel S. Rhodes; 1885, David S. Burget; 1887, Simon Snyder; 1888, John B. Miller; 1889, Simon Snyder; 1890, Samuel Rhodes; 1891, Joseph C. Frederick; 1892, Samuel S. Rhodes; 1893-99, unknown, but Samuel Furry and Daniel Diehl served some time in this period; 1900, Moses R. Brumbaugh; 1901-2, Samuel S. Rhodes; 1903-08, Moses R. Brumbaugh; 1909, Alonzo L. Simmons; 1910-12, Andrew B. Miller; 1913, Alonzo L. Simmons; 1914-19, Levi B. Hoover; 1920-23, Alonzo L. Simmons; 1924, Levi B. Hoover.

Martinsburg. The Sunday-school was first started in Martinsburg in May, 1866, but the first available record is the report made by Jesse Emmert for 1901 to the district meeting at New Enterprise, April, 1902. Enrollment, 80; average attendance, 40; six teachers; \$432.59 raised; "evergreen." The school has had a teacher training class during 1911-12 and 1917.

Superintendents: 1886-89, William F. Spidle; part of 1889, Harry O. Dilling; 1890, John G. Mock; 1891, Albert O. Dilling; 1892, Moses R. Brumbaugh; 1894, John G. Mock; 1895-8, Albert O. Dilling; 1898, John H. Brumbaugh; 1899, John A. Brumbaugh; 1900, John G. Mock; 1901, James Wineland; 1902, Andrew Brumbaugh; 1903, John G. Mock; 1904, Frederic R. Zook; 1905, ————; 1906, John G. Mock; 1907-8, Nelson Guyer; 1909, Jacob Galley; 1910-11, John G. Mock; 1912, James W. Hershberger; 1913, John G. Mock; 1914-15, Jacob M. Dilling; 1916-17, James H. Crofford;

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1918-21, George B. Wineland; 1922, George E. Replogle; 1923-24, George B. Wineland.

SISTERS' AID SOCIETY

Clover Creek. The society in the Clover Creek house was first organized May 28, 1912, in the home of Mrs. Isaac B. Kensinger. The following are charter members: Mrs. Sarah Baker, Mrs. John Burget, Mrs. Thomas Snowberger, Mrs. Calvin B. Burget, Mrs. Isaac B. Kensinger, Ida Dilling, Susie B. Baker, Sophia Rascher, Susie D. Baker, Mary E. Burget, Susie V. Berget, Mrs. Jacob Eber-sole, Mrs. Irvin Dilling, Mrs. Catharine Baker.

The organization was as follows: Mrs. Sarah Baker, president; Susie B. Baker, secretary; Ida Dilling, treasurer.

Presidents 1912, Mrs. Sarah Baker; 1913, Ida Dilling; 1914-17, Mrs. Sarah Baker; 1917-19, Mrs. Calvin B. Burget; 1919-23, Mrs. Harvey Frye; 1923-25, Mrs. Joseph Gates.

The society's work consisted of piecing and quilting quilts, making comforts, prayer coverings, garments, bonnets, selling vanilla and brushes. The records have been carefully kept from the beginning and the total shows receipts \$603.82. Of the amount expended, \$10.00 went to Child Rescue Work, Martinsburg; \$60.00 to Foreign Missions; \$20.00 to Home Missions; \$5.00 to Italian Missions.

Martinsburg Aid Society was first organized in the home of Mrs. Sarah Brumbaugh, in 1890. The following members were present: Mrs. Catherine Snyder, Mrs. Sarah Metzker, Mrs. Edna Brumbaugh, Mrs. Sarah Brumbaugh, Sarah Snyder, Mrs. Nancy Snyder Wareham, Ruth Brumbaugh, and Susie Brumbaugh. The organization was as follows: Mrs. Sarah Metzker, president; Mrs. Edna Brumbaugh, secretary; Mrs. Sarah Brumbaugh, treasurer.

Presidents: 1890-92, Mrs. Sarah Metzker; —, Mrs. Jacob Galley; —, Mrs. Sarah Metzker; —, Mrs. Jacob Brown; 1914-15, Mrs. Alice Davis; 1916-20, unknown; 1921-22, Mrs. Leonard Holsinger; 1923-24, Mrs. John H. Kensinger; 1925, Mrs. Charles B. Smith.

Since the erection of the Memorial house the sisters have a suitable room in the church for their meetings. In general, the results of their endeavors are as follows:

1922—Carpet, and pupil furniture, \$491.00.

1923—Building Fund, \$500.00; Industrial Home in Virginia, \$10.00; Missionary Home, Huntingdon, \$10.00; Sewing machine, \$15.00; Russian Relief, \$4.00.

1924—Building Fund, \$100.00; Electric Sweeper, \$55.00; Industrial Home, Va., \$10.00; Mrs. A. B. Miller, \$10.00.

1925—Building Fund, \$100.00.

ROARING SPRING (Country)*

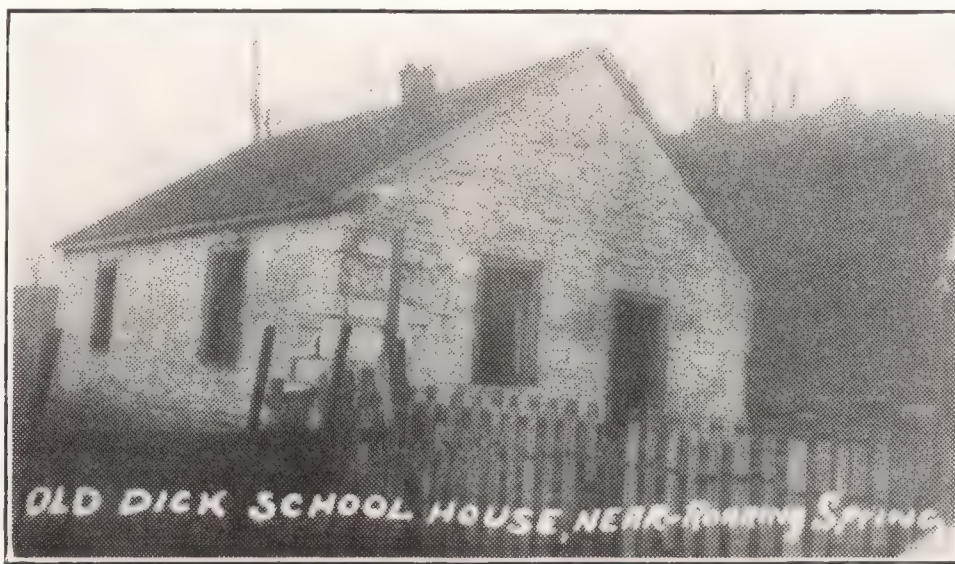
From 1898 to 1911 all the territory lying west of a "straight line from the Oak Grove school house to the

* To James A. Sell and H. Atlee Brumbaugh the reader is indebted for much of the information in this sketch.

Rice lane, thence direct to the mountain," all in Blair County, was included under the name "Roaring Spring."

"Early history centres around the big spring which, because of its peculiar noise at one time, took the name 'Roaring Spring.' Such common names as Neff, Ullery, Hoover, Martin and Brumbaugh are found in these early records.

"The record of the conveyance of the present site of Roaring Spring is of interest. December 22, 1766, a war-



rant for what was called the "Mill Seat Land" was issued to Edward Sanders. Fourteen years later, on March 16, 1789, he deeded this same tract to Daniel Ullery, a member of the Church of the Brethren. Near the spring he built the first grist mill in this part of the country but it was soon burned down by the Indians. He rebuilt at once for a mill was a community necessity and again it was burned. June 2, 1781, Daniel Ullery sold his entire belongings to his son John. Evidently he increased his belongings, for in 1821 John sold his possessions, comprising 300 acres and by this transaction the tract included now in the borough passed out of the hands of the Brethren."

"The membership of the church through this transfer and others about this time, was somewhat decreased. The few who remained held services regularly either in their homes or in school houses as soon as they were built. The Dick school house, built about 1830, the Walter school house on Halter Creek built about 1860

and the one at Sharpsburg all served as a place of worship until 1877.”—JAMES A. SELL.

Then the Clover Creek congregation erected what is now known as the Albright house, just a short distance out of Roaring Spring. Samuel B. Albright donated the



SAMUEL B. ALBRIGHT AND WIFE.

ground for the church and cemetery, as well as helped liberally. This was all done under the aggressive administration of John W. Brumbaugh, the bishop of the congregation.

The new church house gave a decided impulse to the religious work. Just about this time, due to the splendid paper mills located in the town, the population grew rapidly. Members came with this influx

until a goodly number were residing in the town itself.

Clover Creek, the parent congregation, granted permission for a separate organization of the Roaring Spring territory on May 1, 1898. On May 14 following, by the aid of a committee of bishops James A. Sell, John W. Brumbaugh and Thomas Maddocks, this organization was effected.

In this new congregation John R. Stayer was the only minister. Lewis Hoover was chosen secretary, Daniel S. Replogle, church correspondent, and Thomas B. Maddocks, treasurer. Total membership in the organization about 135. Because there was no resident elder Clover Creek continued the oversight but the main responsibility rested on Thomas B. Maddocks.

May 10, 1900, William N. Hoover and Alfred J. Pollard were elected first trustees, and on November 15, 1902, the congregation received \$256.77 as its share of a legacy from Sister Hannah Graybill, willed to Clover Creek before the division.

Inasmuch as all the home ministers had removed to other fields the church decided to call a pastor. On July 20, 1907, Arvil V. Long, living at Martinsburg, accepted the call and served the congregation till 1911.

THE CHURCH HOUSE IN ROARING SPRING

The Sisters Aid Society in the borough organized and then decided to raise money to buy a location for a church house in Roaring Spring. Jacob M. R. Strayer made the first cash donation to purchase goods to be made up for sale. Money was accumulating but a suitable location was not agreed upon. Daniel B. Maddocks and Levi S. Rhodes advised Elmer Snowberger to buy the present church site and hold it in his name for the prospective house. The site was offered to the church in regular session for the purchase price but was declined. Then the Aid Society, having funds on hand, appointed William Hoover and Elmer Snowberger as trustees, to hold the property in its name. At once Levi S. Rhodes gave \$10.00, the first contribution; many other members contributed liberally and soon the ground was paid for. This done the Aid Society presented the plot of ground to the church. At a member's meeting in the Albright house on February 12, 1910, the congregation decided that those living within the borough limits should go ahead and build. They appointed George W. Replogle, who headed the subscription list with \$1,000.00, Jonathan Snowberger and William E. Hoover, building committee. A modern up-to-date structure 62 x 66 feet, heated by steam, lighted by electricity, with suitable Sunday-school rooms, costing \$9,000.00 was completed. Dedication was on October 30, 1910, Charles C. Ellis leading the worshippers in their meditations.

Preceding the dedication on October 12, the congregation met in council with James A. Sell presiding. One week's meetings were to be held following the dedication and a lovefeast on November 6. Then on the 24th in special council when Orville V. Long was presiding, the "Sunday-school was organized, to be continued in the new church. Thus the new church anticipates the growth and prosperity of two Sunday-schools. The Sunday-school in the old church is being superintended by Harry H. Rascher, with Andrew Albright as secretary. H. Atlee Brumbaugh is superintendent of the new organization with sister Elva Clapper as secretary." *

* Elizabeth Barnett's report in *Gospel Messenger*, November 12, 1910, page 733.



O.V. Long R.D. Murphy A.G. Crosswhite



Roaring Spring Church



Weaver

L. Holsinger

A.C. Miller

PASTORS WHO HAVE SERVED THE ROARING SPRING CONGREGATION SINCE
ITS ORGANIZATION.

The two separate places of worship, though close together, created a desire to separate the town and country congregations. In the presence of Tobias T. Myers, David A. Stayer and Levi F. Holsinger this was accomplished February 4, 1911. The country group took the name Albright while the town members accepted the old name Roaring Spring. There was no dividing line established, but each member was permitted to hold membership where he or she preferred.

Ministers elected:

William N. Hoover.....1900 David M. Adams.....1904
Daniel B. Maddocks.....1900

Deacons elected: 1892, Joseph P. Long, Samuel R. Albright; 1898, Blair Hoover; 1900, Elmer Snowberger, David M. Adams; 1902, Levi S. Rhodes; 1906, Harry H. Rascher, Charles Miller; 1910, Uriah T. Tuckey, David O. Miller, William E. Hoover.

The following deacons were elected elsewhere and lived in this congregation: George W. Replogle, H. Atlee Brumbaugh, Daniel S. Replogle, Jonathan Snowberger, Matthew W. Sell, Lewis R. Hoover, John W. Brumbaugh, Jr., Michael W. Reffner.

ROARING SPRING (City)

Present Membership, 258.

The beginning of the church within the borough limits including the erection of the house of worship is found under Roaring Spring, Country. Evidently, there was no formal organization after the separation of territory, but the officers of the congregation appointed October 12, 1910, simply continued. They were as follows: James A. Sell, bishop; Orville V. Long, pastor; Elmer Snowberger, secretary; George W. Replogle, treasurer.

The following were deacons at the time of the organization: Levi S. Rhodes, George W. Replogle, Jonathan H. Snowberger, David O. Miller, Elmer Snowberger, William E. Hoover, H. Atlee Brumbaugh, Uriah T. Stuckey and Daniel S. Replogle. Besides there were about sixty lay-members.

In 1918 the congregation purchased a parsonage just back of the church.

The following have served as bishops of the congregation for a short or longer time: James A. Sell, Orville V. Long, David D. Sell, Tobias T. Myers, Albert G. Crosswhite, Mahlon Weaver, Walter S. Long and David T. Detwiler.



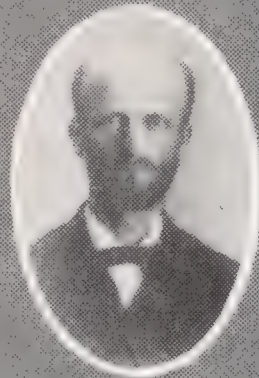
Mr + Mrs. D. S. Replogle Mrs. + Mr. E. Snowberger



Official Board



Mr + Mrs. W. E. Hoover Mrs. Mary Barnett Albert Stayer



Mr. U. T. Stuckey Mrs. C. Snowberger Louis Hoover J. P. Long

SOME MEMBERS OF THE ROARING SPRING CHURCH.
(Read Mrs. instead of Mr. before Mr. U. T. Stuckey's name.)



ROARING SPRING BETHANY BIBLE CLASS IN 1922.

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Pastors and date each began :

Orville V. Long.....1910	Mahlon J. Weaver.....1918
Ross Murphy1911	Leonard L. Holsinger.....1921
Albert G. Crosswhite.....1913	Arthur C. Miller.....1922

Deacons elected: Fall of 1922, Blair G. Snyder, Ross R. Berk-himer, Homer S. Guyer, Daniel G. Replogle.

SUNDAY-SCHOOL

The members met in special council October 24, 1910, to organize the Sunday-school to begin the Sunday after the dedication.



ROSS MURPHY'S SUNDAY-SCHOOL CLASS.

H. Atlee Brumbaugh, superintendent; Elva Clapper, secretary; David O. Miller, treasurer; H. Atlee Brumbaugh, chorister.

The school has been "evergreen" from the beginning and with the other schools of the town succeeded in getting 92% of the entire population enlisted in Sunday-school work during 1922. The school has had teacher training classes during the years 1912 (22), 1913 (22), 1914 (9), 1915 (6), 1917 (5), 1918 (6), 1919 (none), 1920 (13), 1921 (5), 1922, 1923 (7), 1924.

Superintendents: 1910, H. Atlee Brumbaugh; 1911-14, Clara (nee Replogle) Furry; 1915, D. Grover Replogle; 1916, Abram B. Replogle; 1917 and continues, D. Grover Replogle.

SISTERS' AID SOCIETY

The Aid Society was organized May 6, 1903, by electing Susan Replogle, president; Nancey Brumbaugh, secretary; and Catharine Snowberger, treasurer. The charter members in addition to the

in the Middle District of Pennsylvania

officers were Lottie Hoover, Lizzie Barnett, Mary Stayer, Teresa Albright, Junie Maddocks, Adaline Massic, and Hannah Metzger.

Their first main accomplishment was the raising of \$500.00 to pay for the lot on which the church house now stands. In addition the sisters have made contributions as follows:

They carpeted the church and Sunday-school rooms; paid \$325.00 on parsonage; bought and paid for all the dishes and linens needed for the church at one time, \$85.00; on pastor's salary, at different times, \$25.00 each.

In this connection it should be stated that the first carpet for the Sunday-school room, linoleum for the Aid Society room and the kitchen, as well as the pulpit Bible, were donated by Elmer and Catherine Snowberger; the pulpit chairs were given by Orville V. Long; George Replogle paid for the pulpit stand and willed \$200.00 to the church which since his decease has been received and applied as directed.

ALBRIGHT*

Present Membership, 160.

In 1878 there were enough members living in the vicinity of the town of Roaring Spring to justify the Clover Creek congregation in helping to build them a church house. This was located on the Samuel Albright farm, just a short distance from the borough limits. The membership increased and on May 14, 1898, they were organized into a congregation and took the name of Roaring Spring.† Religious activity centered for a number of years at what is called the Albright house. By mutual agreement the new group retained the old name and the old centre took the new name "Albright." To avoid confusion the early history of the membership in the vicinity of Roaring Spring appears under that name.

It was mutually agreed between these two congregations that since a boundary line would be difficult to establish permission would be given all members to become part of either organization as they themselves elected. About sixty members stayed with the Albright church.

May 13, 1911, a members' meeting was called at the

* To Jacob Kinsel the reader is indebted for much of the information given in this sketch.

† District Meeting Minutes for 1899 are not available, but the new congregation is recorded as representing in 1900 under the name Roaring Spring.

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Albright house for the purpose of organization. James A. Sell presided. James Brumbaugh was chosen elder and minister. John T. Johnston, secretary and Harry H. Rasher, treasurer. The new congregation had a total membership of 62.

Charles Garber, a minister of the River Brethren Church, was received into membership in 1916 and given permission to continue his ministry.



THE ALBRIGHT CHURCH OF TODAY.

The congregation decided on June 11, 1919, to repair and remodel its house of worship. Committee in charge of the whole project, Peter Garber, Irvin H. Dick, John T. Johnston, Charles Feather and George W. Helsel. Considerable improvement was made when the funds gave out and the work ceased. In 1922 Jacob Kinsel, the pastor, put on a vigorous campaign and raised \$1,550 to finish remodeling and paying off the accumulated debt at the time work stopped. The house is now brick-cased, electric lighted, good basement and facilities for Sunday-school work, the total cost of the improvement being about \$3,700.00. Rededication occurred on September 30, 1923, conducted by Galen B. Royer. Text, Psalms 122.



THE ALBRIGHT CHURCH AND SUNDAY-SCHOOL.

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Presiding elders:

James Brumbaugh	May 13, 1911
David Adams	May 2, 1914
John B. Miller.....	March 9, 1918
Moses R. Brumbaugh.....	Dec. —, 1919

Ministers who have labored here: Harry D. Rasher, elected May 4, 1912; 1916-'21, Charles Garber; 1919-'21, Homer Benton; March, 1921, continues Jacob Kinsel.

Deacons: 1911, Josiah Treese; May 13, 1913, Harry H. Rasher. Charles O. Miller, Michael W. Reffner; August 18, 1913, Henry Dick, Scott Johnson; December 11, 1912, Charles Feather, Irvin Dick, Thomas Oldham, Edward Wentz.

SUNDAY-SCHOOL

There is a large probability that Sunday-school was conducted a few years in the school house where the members worshiped before the church was erected. Hence one may safely conclude that as soon as the new church was occupied, Sunday-school began.

An "evergreen" school, average attendance 50, was reported for 1894 to the District Meeting of 1895. May 1, 1898, Roaring Spring (Country) congregation was organized, and at the convention that year reported as follows: Enrollment, 71; average, 57; raised \$37.19, of which \$1.96 went to missions and charity; 4 conversions; "evergreen." In 1904 the school had grown decidedly for it reported average attendance, 75, 7 teachers, raised \$70.21, of which \$39.50 went to missions and charity. Then after the division of territory on August 5, 1911, under the name Albright, the Sunday-school was organized by electing Harry H. Rasher, superintendent. Andrew Albright, secretary, and Esther Smith, treasurer. It had teacher training class during 1922-'24, with a total enrollment of 12. Average attendance for 1912, was 55.

Superintendents: 1879-1907, Samuel R. Albright; 1906-'10, Harry H. Rasher; 1912, Michael W. Reffner; 1913-'16, Mrs. Esther Smith; 1917-'23, Charles L. Feather; 1924, John Johnson.

SISTERS' AID SOCIETY

The Society was organized in the church in September, 1913. Members present: Esther Smith, Ellen Miller, Leah Dick, Lilah Johnson, Jane Burket, Catherine Feather, Lydia Burket, Clara Davis, Minnie McNalley, Mrs. Joseph Treese. Organization: Esther Smith, president; Leah Dick, secretary; Ellen Miller, treasurer. Later Ellen Miller became president and continued until she moved from the congregation, after which the Society ceased to function. It was reorganized on July 19, 1923. Officers: Lilah Johnson, president; Catherine Feather, secretary; Sue Johnson, assistant secretary; Hattie Adams, treasurer.

The new society gave \$78.00 to help remodel the church.

FAIRVIEW*

Present Membership, 145.

Among the people residing in the valley some distance north of the Clover Creek Church in the days before any preaching was done by the Brethren, were the following members: Eli and Eva Smith, Adam and Sara Smith, George and Jane Smith, Abram and Elizabeth Shelly, Philip and Mary Shelly, Mrs. Barbara Shelly, Joseph S. Snowberger and David S. Bechtel. Naturally enough, in order to hear the Word of Life nearer home these members sought to have preaching in the neighborhood and at irregular intervals, beginning about 1864, George Brumbaugh and Daniel Holsinger from Clover Creek and Graybill Myers and James A. Sell from Duncansville congregations preached for these scattered members, usually on Saturday evenings at Dean's, Sunday morning at Snively's and in the afternoon at Ditch's school-houses.

In 1868 Joseph S. Snowberger was elected to the ministry and became the first resident minister and later the first bishop in the territory.

The activity of these members, their interest and appreciation in religious things and their petition, October 12, 1873, led the Clover Creek congregation to decide March 5, 1874, to build a frame house, 38 x 42 feet, now known as the Fairview house. Philip Shelly and David Bechtel were elected trustees; Joseph Snowberger, treasurer; the building was let by contract. Henry R. Holsinger preached the dedication sermon.

The new church gave the assurance of permanence as well as provided a centre around which the members could work. Sunday-school was started in 1885 and steadily increased until the demand for a larger church was imperative. Further, the house was not arranged for lovefeast occasions and this was greatly desired. Hence in 1890 an annex, 20 x 35 feet, was built to the church.

About sixty members lived in the territory now known

* To Jacob B. Snowberger the reader is indebted for some of the information in this sketch.



FAIRVIEW CHURCH. Upper, old house as it was in 1890; lower, remodeled house. Reading at top and from left: Mr. and Mrs. William H. Holsinger; Ernest A. Brumbaugh. Next below: Mr. and Mrs. Grover L. Wine; Mr. and Mrs. Galen B. Royer; Andrew J. Detwiler, Virgil C. Holsinger, and Quinter A. Showalter.

as Fairview, but they were still a part of the Clover Creek congregation. The mother church cheerfully consented to their organizing themselves separately and on September 26, 1891, this was done. John W. Brumbaugh was chosen bishop, Jacob B. Snowberger, secretary, and Daniel Shelly treasurer. The bounds of the congregation were fixed as follows: The Smithfield and Beavertown road on the south, Tussey mountain on the east, Terrace Mountain on the west, and no limits to the north save where Warrior's Mark congregation would want to draw the line.

The congregation started (April 28, 1894) "a penny fund for the benefit of the church and missionary cause, said money to be paid to the deacons on their annual visit." Two years later (February 29, 1896) it was "decided not to use lesson leaves in the school." This, however, was reversed at the next meeting, May 16, and in addition "privilege to organize a Union School and using Union leaflets at Smithfield" was granted. The same year "unfermented wine, if it could be bought" was ordered for communion occasions.

Smithfield and Williamsburg congregations are children of Fairview and when they organized to themselves the former, receiving permission on January 8, 1917, took twenty-nine members and the latter, getting permission on February 24, 1917, took seventy-eight, leaving 147 members to the parent church.

During the years 1918-1919 William H. Holsinger served the three groups of members,—Fairview, Smithfield and Williamsburg jointly as pastor. Fairview took an advanced step however, when on October 30, 1920, she engaged Grover L. Wine for a week-end pastorate while attending Juniata College. His services proved very helpful to the congregation. November 19, 1922, Galen B. Royer accepted the pastorate for week-end service, and continued until January 1, 1925. At this date Ernest A. Brumbaugh was given the oversight of the congregation.

True to her ever aggressive spirit and feeling the need of a house suited to modern Sunday-school work the church, during the summer of 1921, through Ernest A. Brumbaugh, Jacob B. Snowberger, John Shelly, Henry



Reading from top and left: Mr. and Mrs. John R. Bashor; Mr. and Mrs. Daniel Shelly; Mr. and Mrs. Andrew S. Beehtel; Mr. and Mrs. David Shelly; Mr. and Mrs. Jacob Snowberger; Mr. and Mrs. Andrew Sollenberger; Mr. and Mrs. Martin H. Brumbaugh; Mr. and Mrs. Darby Miller, Mr. and Mrs. Ephraim Sollenberger; H. F. Smith; Howard Brumbaugh; Mrs. G. Quinter Showalter.

in the Middle District of Pennsylvania

Baumgardner and Homer Bechtel as building committee, raised the house fifty-four inches, completely remodeled the inside and installed an up-to-date heating plant at a cost of \$5,300.00. On January 1, 1922 Dr. Charles C. Ellis spoke on the occasion of the dedication.

Bishops having oversight:

John W. Brumbaugh.....	September 26, 1891
Joseph S. Snowberger.....	May 14, 1894
George W. Brumbaugh.....	May 25, 1901
James A. Sell.....	1903
William H. Holsinger.....	May 30, 1908
Tobias T. Myers.....	
Galen B. Royer.....	February 24, 1923
Ernest A. Brumbaugh.....	January 1, 1925

Ministers elected:

John H. Brumbaugh.....	May 14, 1894
Andrew J. Detwiler.....	June 10, 1900
William H. Holsinger.....	May 21, 1904
Ernest A. Brumbaugh.....	August 29, 1914
Clarence Smith	August 29, 1914
Elmer Shadle	August 29, 1914
Quinter A. Showalter.....	May 11, 1924

Deacons: Before organization, living in the territory: George Smith, Abraham Shelly, Joseph S. Snowberger, David S. Bechtel, Adam Smith, Andrew S. Bechtel and Joseph H. Holsinger; 1891, James Saylor; April 29, 1892, Jacob B. Snowberger, Daniel Shelly; Aug. 30, 1895, Andrew S. Sollenberger; May 25, 1901, Isaac Snare; Martin H. Brumbaugh; May 30, 1908, Joseph S. Sollenberger; May 11, 1924, Ephriam Sollenberger, Howard Brumbaugh, Homer Bechtel.

SUNDAY-SCHOOL

The Sunday-school first organized in the Fairview territory dates back to 1885 when Joseph S. Snowberger was elected superintendent. For a few years, only summer sessions were held and then the school became "evergreen." In 1904 the school reported 150 enrolled; average, 71; 9 teachers; raised \$85.23, of which \$27.49 was given to missions and charity. During 1912-'19 the school maintained a front line standard; had teacher training classes during 1909-'18 and 1918 with a total enrollment of 54.

Superintendents: as far as known: April 16, 1893, Joseph S. Snowberger; 1894-'97, Andrew S. Bechtel; 1898-'00, Jacob B. Snowberger; 1901-'02, Andrew J. Detwiler; 1903-'04, Jacob B. Snowberger; 1905-'06, William H. Holsinger; 1907-'09, Joseph S. Sollenberger; 1910, Martin H. Brumbaugh; 1911-'12, Joseph S. Sollenberger; 1913, John Perrin; 1914-'16, Jacob S. Sollenberger; 1917, Sannie F. Shelly; 1919-'24, Ernest A. Brumbaugh.

A History of the Church of the Brethren

SISTERS' AID SOCIETY

The Aid Society was organized April 13, 1910, in the church by electing these officers: Sarah Shelly, president; Sannie Shelly, secretary; Minnie Snare, treasurer.

The charter members were: Cora Holsinger, Sannie Shelly, Min-



FAIRVIEW SISTERS' AID SOCIETY.

Reading from left: Mrs. Ephriam Sollenberger; Mrs. Michael Detwiler;
Viola Brumbaugh; Mrs. Frank Imler; Mrs. Isaac Showalter;
Mrs. Sarah Shelly.

nie Snare, Julia Shelly, Flora Shelly Berkley, Maggie Brumbaugh, Kate Bechtel, Julia Bechtel, Harriet Detwiler, Nora Detwiler, Erni Snowberger Imler, Rosie Showalter, Anna Shock and Sarah Shelly.

Their first regular meeting was held in the home of Mrs. Sarah Shelly.

Their help consists for the most part in the following items:

Foreign Missionary Work.....	\$54.00
Home Missionary Work.....	693.15
Eight boxes were sent, valued at about.....	10.00
On hand	40.00

WILLIAMSBURG*

Present Membership, 160.

Because of a number of members and brethren's children had moved into Williamsburg, it became more and more apparent that a church should be built in the borough. This conviction was greatly strengthened when Samuel S. Bottomfield, most friendly to the church, donated in part a good lot for a building site. In fact this brought the issue of a house to the climax and the Fairview congregation appointed Joseph S. Bechtel, Joseph S. Sollenberger, Emory Brumbaugh, Frank P. Detwiler, Jacob B. Snowberger as a building committee. A splendid brick-veneered building, 44 x 58 feet, costing when completed \$6,000.00 was erected. On February 18, 1912 the house was dedicated, Isaac N. H. Beahm of Virginia speaking on the occasion from Psalms 133:1. \$1,935.00 was raised on the occasion, placing the house almost free of debt. Brother Beahm continued the meetings for one week.†

Under the fostering care of Fairview congregation the Williamsburg mission prospered in a most encouraging manner until March 9, 1917, when in the presence of Albert G. Crosswhite, of Roaring Spring, and Walter S. Long of Altoona, the group worshiping at this place became a separate congregation by organizing as follows: William H. Holsinger, bishop and pastor; Elizabeth Park, secretary; Melvin C. Shelly, treasurer; trustees: Andrew J. Detwiler, Melvin C. Shelly, Isaac A. Snare.

Bishops presiding:

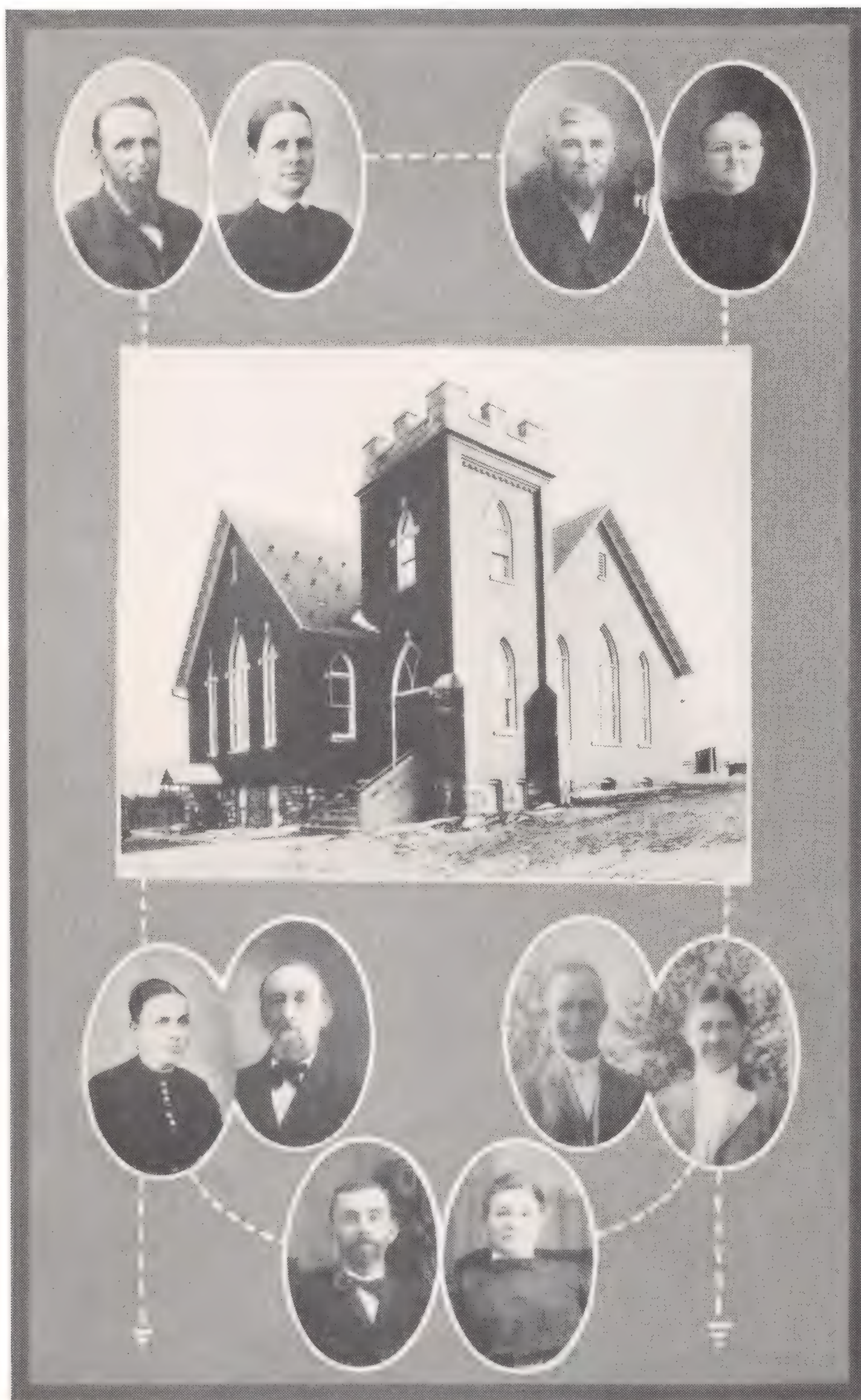
William H. Holsinger.....March 9, 1917, to July 3, 1922
M. Clyder Horst.....September 28, 1922, to January 1, 1924
Tobias T. Myers.....January 1, 1924 continues.

Pastors:

M. Clyder Horst.....September 28, 1922, to January 1, 1924
Levi K. Ziegler.....August 1, 1924 continues.

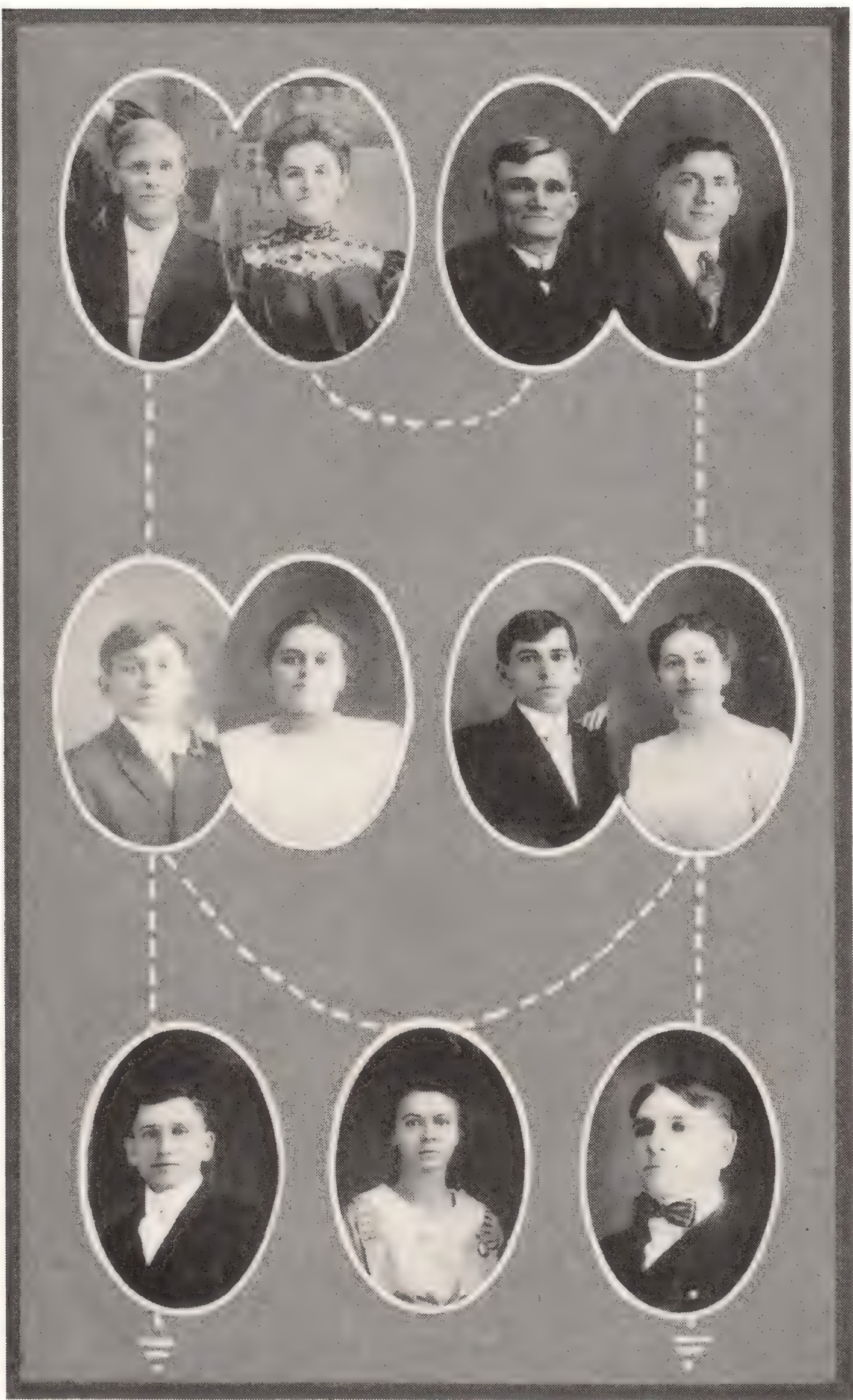
* To William H. Holsinger the reader is indebted for the information of this church.

† *Gospel Messenger*, 1912, p. 176.



THE WILLIAMSBURG CHURCH.

Reading at top and from left: Mr. and Mrs. Andrew S. Bechtel; Mr. and Mrs. David S. Sollenberger; Mr. and Mrs. Benjamin Coble; Mr. and Mrs. Isaac Snare; (bottom) Mr. and Mrs. Emory Brumbaugh.



SOME MEMBERS OF WILLIAMSBURG CHURCH.

Beginning at top and left: Mr. and Mrs. Melvin Shelly; Joseph and Harry Sollenberger; Mr. and Mrs. Andrew K. Sollenberger; Mr. and Mrs. Jesse Parks; Mr. and Mrs. Emory Sollenberger; Levi Sollenberger.

A History of the Church of the Brethren

Ministers:

Andrew J. Detwiler, in office. Raymond Sollenberger, December 31, 1922.

Deacons: In office at organization, Isaac A. Snare and Joseph S. Sollenberger; March 9, 1917, Melvin C. Shelly, Jesse Park; December 31, 1922, Emery Sollenberger.

SUNDAY-SCHOOL

The first Sunday-school held by the Brethren in Williamsburg was on February 18, 1912, in the new church. The officers were Abner B. Dilling, superintendent; Mrs. Iva Baker, secretary; Emery Brumbaugh, treasurer. The school has been "evergreen" since the organization and maintained a frontline standard during 1915. It had teacher training class during 1915-21 in which there was a total enrollment of 33.

Superintendents: 1912, Abner B. Dilling; 1913-'14, Andrew J. Detwiler; 1915, Harry Sollenberger; 1916-'17, Mrs. Ellis S. Shelly; 1918-'19, Andrew J. Detwiler; 1920, William H. Holsinger; 1921, Andrew J. Detwiler; 1922, Emory Sollenberger; 1923, Mrs. Ellis S. Shelly; 1924, Harry Sollenberger.

SISTERS' AID SOCIETY

The Sister's Aid Society first met March 7, 1917 in the Williamsburg church and organized thus: Mrs. William H. Holsinger, president; Elizabeth Park, secretary; Maude Walls, treasurer.

The charter members are:

Mrs. William H. Holsinger	Maggie Brumbaugh
Julia Shelly	Mary Frye
Elizabeth Park	Lydia Sollenberger
Maude Walls	Celie Royer
Almira Reed	

The Society's work in general may be summed up in making of children's and womens' garments and quilting.

SMITHFIELD

Present Membership, 77.

About 1890 the brethren from Fairview and Clover Creek began preaching and during the summer conducted a Sunday-school in the Smithfield school house across the ridge westward from Fairview church. Later John R. Bashore, a minister, located at Barbara and became a leader for the group in Piney Creek Valley. Jacob D. Smith having donated ground for a church site in 1893 Fairview and Clover Creek congregations jointly

in the Middle District of Pennsylvania

helped them build the Smithfield house, 35 x 45 feet and costing about \$2,300.00. The Church was dedicated in October, 1893, John B. Fluck of Yellow Creek and William S. Ritchey of Snake Spring speaking on the occasion.



MR. AND MRS. ELI D. SMITH.



MR. AND MRS. HARVEY LONGANECKER.



THE SMITHFIELD CHURCH.

Clover Creek and Fairview alternately supplied the preaching until May 4, 1917, when the group of members in the presence of John B. Miller and Jacob K. Brown, was organized and took the name Smithfield.

A History of the Church of the Brethren

Organization: William H. Holsinger, bishop and pastor; Calvin Baker, secretary; Homer Dilling, treasurer. In all there were sixty charter members.

Bishops who presided over the congregation and date each began:

William H. Holsinger.....	May 4, 1917
Frederic R. Zook.....	January 1, 1920
William H. Holsinger.....	January 1, 1922
Isaac B. Kensinger.....	January 1, 1924

Deacons, when congregation was organized: Clarence Smith, Heaster L. Smith, Calvin Baker, and Eli Hoover. Elected October 20, 1922; Harvey Longanecker and Edward Burket.

SUNDAY-SCHOOL

Perhaps as early as the 96's, John R. Bashore started the Sunday-school, but the first available record is for 1904 which is the following: average attendance of fifty; six teachers; raised \$27.72, of which \$6.89 was given to missions and charity; "evergreen"; five conversions.

Superintendents: 1904, John B. Bashore; 1905, Clarence Smith; 1906-07, David C. Wineland; 1908-09, Clarence Smith; 1910, Eli B. Hoover; 1911, Clarence Smith; 1912, Eli B. Hoover; 1913-14, Clarence Smith; 1915, J. Frederic Dilling; 1916, Clarence Smith; 1917-18, Heaster J. Smith; 1919, Eli B. Hoover; 1920, Ephriam Soltenberger; 1921-22, Heaster J. Smith; 1923, Harry Longanecker; 1924, Frederic Hoover.

JAMES CREEK*

Present Membership, 50.

James Creek and Clover Creek until about the middle of the nineteenth century were two groups of members under one organization. Tussey mountain separated them socially very decidedly and in time made the two organizations a practical necessity.

Ferreting out the snatches of activities saved through incidental record on the James Creek side only, George Brumbaugh, residing with other members in Woodcock Valley, was called to the ministry about 1820 and Isaac Brumbaugh, his son in 1832. George was ordained in 1837 or 1839 and given oversight of both settlements of members.

* To J. Grove Norris the reader is indebted for some of the information in this sketch.

During these years there was agitation favoring dividing the territory but the James Creek brethren objected because they did not have a meeting house. Not until 1858 were the separate organizations effected.* Tussey mountain became the dividing line but in other directions there were no limitations. Over the new organization, which took its name after James Creek which flows



THE JAMES CREEK CHURCH.

through the valley, Isaac Brumbaugh, who had been ordained in 1841, was given the oversight. If other officers were appointed at the time of organization there is no record of them. Neither is it known what the membership was at the time.

In 1860 the James Creek house, built of brick, was erected. It is splendidly arranged for large gatherings and lovefeast occasions and how often in earlier days did the people gather there in overflowing numbers.

It was not till February 22, 1872, that the congregation "decided to have a secretary" and elected Henry B. Brumbaugh to fill that position. At this time the congregation had 99 members on its roll.

* While it is pretty well established that in 1858 the division of the congregation was decided upon, this division is not recognized in the District Meeting Minutes of 1862 where Clover Creek is named as the congregation holding the meeting, in the Woodcock Valley House, and the delegates are Isaac Brumbaugh from Woodcock Valley and Daniel M. Holsinger from Clover Creek proper. The Minutes of 1864 record recognition of two separate congregations.

The following April 20, to meet the needs of a group of members living near the Raystown Dam, the congregation decided to erect a church house, 30 x 36 feet. This was sometimes called the Bethel house, or the "Corner."



MR. AND MRS. DAVID BRUMBAUGH,
he a deacon in the James
Creek Church.

For a time the outlook was encouraging, but the work went back until now there is but a family or two of members. Summer Sunday-school is held, and there was a good opportunity for building up a good congregation at this point.

The ministers were zealous in their spiritual duties, even while making a living in their individual vocations, and their labors were richly blessed with additions. A group of members centered around Entricken

and desired a place of worship in their midst. April 5, 1873, the congregation decided to erect a house for them. Daniel Brumbaugh, Philip P. Brumbaugh and Andrew B. Brumbaugh, the building committee put up a frame house 30 x 36 feet, costing \$492.50. Those were the days when dedications were not considered proper; but the James Creek brethren set Friday, November 7, 1873, for the first day of a few meetings in the new house. Graybill Myers, George W. Brumbaugh, James R. Lane, Jacob L. Wine-land and Samuel A. Moore took their turns at preaching.* After some years of use, because the membership moved from the community, the house was sold in 1914 for \$450.00.

The Missionary spirit early manifested itself in this congregation. May 7, 1887, they ask the District for a better missionary plan. July 30 following, this action took place. "What will this meeting say in regard to attendance at Sunday-school celebrations? Answer. Inasmuch as we look upon the modern so-called celebrations with feelings of extreme doubt as to their moral influence it is therefore resolved that members refrain from attending such places."

* See the *Weekly Pilgrim*, editorial, "Dedication," November 18, 1873.

The "Record of the Faithful" * states that this congregation was organized in 1859 with 50 members; that the first house was erected in 1860; that in 1881-1882 it had three houses and a membership of 98. George Brumbaugh was bishop, George B. Brumbaugh in the second and John Brumbaugh in the first degree of the ministry.

At a meeting held May 7, 1881, the peace of the Brotherhood was heavily upon the hearts of the members at this place for this query is recorded: "Inasmuch as we look upon the threatening troubles which seem to hang over the church at present with fearful apprehensions as threatening division and severing our relations as a fraternity, therefore resolved that we look upon these extreme agitations as being promoters of strife rather than the advancement of the church." A strong plea for restraint is given.

The question of a supported ministry found favor in the eyes of the bishop, George B. Brumbaugh, who made a strong address in its favor at a council meeting September 5, 1885; but in the face of this the congregation voted against such an innovation.

The members petitioned General Conference April 14, 1888, favoring the name "Brethren." While August 12, 1893, the congregation "agreed to be solicited for the proposed Old Folks Home and invited the Home to be located within the bounds of the James Creek congregation."

September 7, 1894, the boundary line was established between the newly organized Raven Run congregation, consisting mostly of members from the Hopewell community, and this body. This line "begins at the top of Tussey mountain and following a line between Huntingdon and Bedford Counties to Cove station, thence to Weaver's Bridge at Raystown Branch, then in direct line to Broad Top City."

Bishops presiding:

Isaac Brumbaugh	1858-Nov. 4, 1871
George Brumbaugh	1872 to 1897
Henry B. Brumbaugh.....	1897
Galen B. Royer.....	1922

* Published in 1882 by Howard Miller.

A History of the Church of the Brethren

Ministers elected: (List not complete.)

George Brumbaugh	1820
Isaac Brumbaugh	1841
John Brumbaugh	
George B. Brumbaugh.....	1853 to 1857
George Brumbaugh	1857
Henry B. Brumbaugh.....	1863
Irvin B. Brumbaugh.....	1899
Reuben H. Brumbaugh.....	1898

Deacons: before the organization: 1841, David Brumbaugh; —, Henry B. Brumbaugh, Benjamin Brumbaugh. After the organization: October 31, 1868, Abram W. Brumbaugh, Henry Brumbaugh; 1880, Rufus Zook, Philip Brumbaugh; 1899, Thomas Norris, Mahlon Brumbaugh; 1907, David Gearhart, J. Grove Norris; 1921, J. W. Norris.

SUNDAY-SCHOOLS

Bethel. At the convention held October 21, 1876, this school was represented by Benjamin Brumbaugh. It had "forty scholars and five teachers. Interest seemingly good. Opened and closed as usual."* Two years later Rufus A. Zook and Samuel Brumbaugh represented at the Spring Run convention. They reported "not many children attend. Partakes more of the nature of a Bible class."†

The school reported to the 1898 convention average attendance, 33; \$5.39 raised for supplies; conducted six months of year. In 1904 average attendance, 23; four teachers; \$9.63 raised, of which \$3.88 went for missions and charities; conversions, two.

The organization for 1923 was Million J. Miller, superintendent; Hazel Gahagen, secretary; Ella V. Miller, treasurer. The average attendance was fifteen pupils and three teachers.

Superintendents: Up to 1904 not known; 1904, Isaac Brumbaugh; 1905, — — —; 1906, Oliver V. Gehret; 1907, Thomas M. Norris. Though no report, in recent years Million J. Miller has been carrying on the work.

James Creek. This school was represented at the 1876 convention by Robert Mason who stated that it was organized May 14, 1876. This however, may refer to the organization for that year, for some say that a school was started as early as in the sixties some time. Thus runs the report further: "Average attendance thirty-six. Five teachers and three officers. International lesson papers used in recitation, and for singing, the Gospel Hymns."‡ Two years later Robert Mason and George Brumbaugh represented at the Spring Run Convention and made this report: "Average attendance twenty-nine. Assign a word as 'Lord' and have pupils commit and repeat a verse next Sabbath containing such a word."

At the convention 1898 the school reported: average attendance,

* *Primitive Christian*, 1876, p. 702.

† *Primitive Christian and Pilgrim*, p. 716.

‡ *Primitive Christian*, 1876, p. 702.

38; \$20.62 raised, of which \$4.00 went to missions and charity. For 1904 average attendance, 31; four teachers; \$27.29 raised, of which \$4.38 was given to missions and charity. The school has been "evergreen" since 1900; had teacher training class during 1913 and nine received first year certificates.

Superintendents: 1876, Robert Mason; not known then till 1900-'07, John G. Norris; 1908, Frank Myers; 1909-'22, J. Grove Norris; 1923, Everet Harris; 1924, John Brumbaugh.

James A. Sell wrote the following worthy tribute to this congregation:

"This church is unique in the number of strong men it has given to the brotherhood. Here the men were reared who conceived the idea and put in operation the forces that resulted in Juniata College,—the first school of the brotherhood. Jacob M. Zuck is honored as its founder but it was John B. Brumbaugh who invited him to Huntingdon to start a school and entertained him in his own home free of charge the first year. H. B. Brumbaugh provided the room in his own building in which the school was kept until it required larger quarters. Dr. Andrew B. Brumbaugh, a native of James Creek, used his influence, his talents and his money to advance the interests of the school and never wavered in his support. Professor Jacob H. Brumbaugh entered as a teacher at a sacrifice when the school was struggling for recognition and existence. The devotion of these four men to a cause that was new, unpopular and untried, that required money which was not in sight and talent not yet developed to give it reputation and make it a success, is a priceless legacy to their descendants and an honor to the church that nurtured them in its Christian fellowship.

"Martin G. Brumbaugh, who, later on, became the president of Juniata College and a distinguished educator and lecturer,—the one who established a system of education on the island of Porto Rico and later served the State of Pennsylvania as governor, was reared to manhood in this church.

"It was here that the three Brumbaugh brothers, Henry, George and John started the publication of *The Pilgrim*, the second weekly church paper which was finally merged into other publications now the established literature of the church."

HUNTINGDON*

Present Membership, 586.

Dr. Andrew B. Brumbaugh, through opening an office to practice medicine in Huntingdon, Pennsylvania in April, 1866, became the first resident member of the Church of the Brethren. His wife, Maria (née Frank, a member) and two children moved in from their home in Marklesburg in June following. Later in the same year David and Jane Deniser began residences here.

When *The Pilgrim* was moved from Marklesburg on December 23, 1873, Henry B. and Susan, his wife, John B. Brumbaugh and Wealthy A. Clark, all connected with that publication, doubled the group of members. Next spring Eleanor J. VanDyke, later becoming the wife of John B. Brumbaugh, joined the number and now there were nine members of the Church of the Brethren in the city, most of whom were engaged in large things for the Lord and the Church.

But the little band had to go to James Creek, some eleven miles distant, to enjoy fellowship with "those of like precious faith." While these trips were greatly enjoyed they also argued strongly for a place of worship in the borough; and especially encouraged by promised help from the District to the amount of \$100.00, in less than two years a room, 16 x 65 feet, on the first floor of the Pilgrim building, corner of 14th and Washington Streets, was fitted up for service. A small pulpit, a part of the furnishings, the gift of Dr. Andrew B. Brumbaugh, marked a radical change for those times when the long table was perhaps without exception still used. That historic, sacred desk is still used in the chapel in Founder's Hall. On Saturday evening, June 19, 1875, George Brumbaugh preached; text, Matthew 9:10-13. The next morning the large room was formally dedicated, Peter S. Myers speaking from Galatians 6:14; in the evening Archibald Van Dyke spoke; text, Psalms 119:59-61.

"On Monday morning, on the way to the depot, Peter S. Myers was met by Wealthy A. Clark of the *Pilgrim*

* To Mrs. Eleanor J. Brumbaugh the reader is indebted for some of the information of this sketch.

First.—The name of the proposed corporation is "The Brethren
(German Baptist) Church of Huntingdon, Pa."

Second.—The purpose of said corporation is the support of public
worship according to the orthodox doctrine and usages of the Brethren
(German Baptist) Church.

Third.—The business of said corporation is to be transacted in
the Borough of Huntingdon, Pennsylvania.

Fourth.—Said corporation is to exist perpetually.

x x x x x x x x

Witness our hands and seals this 10th day of May, Anno
Domini One Thousand Eight Hundred and Eighty-Six.

James Dierker	68
H. B. Brumbaugh	68
W. J. Swigart	68
H. B. Brumbaugh	68
Joe Saylor	68
Lizzie P. Hays	68
Ida M. Pecht	68
Mrs W. J. Swigart	68
Mrs. D. C. Burkholder	68
Mrs. J. O. Brumbaugh	68
J. Harvey Brumbaugh	68
J. H. Brumbaugh	68
Mrs. James Dierker	68
Mary A. Lintner	68
Jonathan Dierker	68
H. B. Brumbaugh	68
Mrs. J. B. Brumbaugh	68
D. C. Swigart	68

Part of charter and signatures of charter members of the Huntingdon congregation.—Photograph through kindness of Gaius M. Brumbaugh.

family with, 'Will you accept this?' at the same time handing a beautifully bound pocket testament. The incident is significant for the days when ministers met their own expenses and preached the Gospel 'free.' " *

James A. Sell some months after held the first series of meetings, beginning March 4 and continuing about ten days. On March 5, David Y., son of Peter Long Swayne who had recently moved into the city from Aughwick, and Gaius M., son of Andrew B. Brumbaugh, were, by baptism in the old canal, Henry B. Brumbaugh officiating, received into membership and thereby became the first members baptized in the Huntingdon congregation. Howard Coble was also received at this meeting.

A few members joined the group before Jacob M. Zuck arrived on April 15, 1876, and opened the Normal two days later. Carrie Miller, who later became the wife of William J. Swigart, arrived July 26. Then James Quinter and family came October 31 and a short time after, Joseph W. Beer and family.

"*The Normal*" grew rapidly from the start and that increased the membership of the little, forming church. Just a short time elapsed until James Creek congregation decided to effect a separate organization of the Huntingdon Church and this was done September 28, 1878. The membership of the new congregation consisted of:

Ministers: James Quinter, Henry B. Brumbaugh, William J. Swigart.

Laymembers: 32.

Organization: James Quinter, bishop; Jacob H. Brumbaugh, secretary. In a few months the need of a treasurer and a desire on the part of the church to have the secretary act as treasurer, caused him to resign and Dr. Andrew B. Brumbaugh was elected and served almost continuously until his death in 1908. Jacob H. Brumbaugh became treasurer and rendered a long capable service in that office.

"*The Normal*" moved into Founders' Hall on Monday, April 7, 1879,† and the following Sunday "the first meeting was held in the new chapel. . . . James Quinter preached a very interesting sermon . . . from the last

* *The Pilgrim*, 1875, p. 414.

† *Primitive Christian and Pilgrim*, 1879, p. 279.

verse of the 55th chapter of Isaiah. His subject was the 'Transformation of human character.' " * This, however, does not appear to be a dedication service. At the "formal opening of the new building," April 17, the dedication no doubt included both school and church, for at the time Isaac Price (Coventry Church near Philadelphia), one of the trustees, presented the church and college with a Bible for pulpit use.

At a very early moment of its existence the Huntingdon congregation manifested an aggressive policy in seeking the welfare of men and women in circles beyond their immediate contact. From the records of the congregation it is gleamed that on February 24, 1880, the congregation considered the work of the Ladies Temperance Union and urged upon "the authorities to unite in suppressing profanity and loafing in public places." The following April 7, Henry B. Brumbaugh had a resolution favoring the establishing of a "home somewhere in the East, for the poor and infirm of our fraternity" passed and sent to District Meeting. Prayer-meetings were conducted in the chapel at 1400 Washington Street, † though there appears to be no record until July 27, 1880, when Henry B. Brumbaugh resigned from the superintendency of that work but was reappointed for another year.

The "Record of the Faithful" ‡ states at this time that this congregation was organized in 1878 with twelve members; that in 1881-'82 it had a membership of 175 which "includes resident students." James Quinter was bishop; Henry B. Brumbaugh was in the second and William J. Swigart in the first degree of the ministry.

February 7, 1883 "Henry B. Brumbaugh was elected a member from this church on the board of Trustees of the Orphan's Home." The spirit of peace so dear to our Pennsylvania brethren cropped out when in April 30, 1884, William J. Swigart asked the congregation to petition General Conference to be represented at the next National Peace Convention. Sunday-school quarterlies prepared by Solomon Z. Sharp and published by "The

* *Ibid.*, p. 248.

† Letter from Gaius M. Brumbaugh.

‡ Published by Howard Miller in 1882.

A History of the Church of the Brethren

Messenger Office" were, by the consent of the whole congregation, introduced into the Sunday-school, on April 7, 1885, the year before the General Conference gave permission to have Sunday-school.

Three were received into the church by baptism on October 15, 1887, the rite being performed in a new pool built within the past year in the campus back of



THE STONE CHURCH.

Founders' Hall. This continued to be the place of baptism until the Stone Church was completed.*

The congregation took a corporate existence March 21, 1888. Trustees, Dr. Andrew B. Brumbaugh, David Y. Swayne and John B. Brumbaugh. Beginning with October 1, 1912, the congregation has been electing its presiding bishop annually.

After having the matter of erecting a church house exclusively devoted to religious activities before them for a number of years, the congregation, through a building committee consisting of Tobias T. Myers, Otis M. Brum-

* For baptismal purposes the following places were used before the pool: the canal, the mill race near James Creek Church, and the Juniata River.

baugh, J. Allen Myers and I. Harvey Brumbaugh, erected the Stone Church, 45 x 93 feet (outside dimensions) with basement fitted for Sunday-school purposes, costing \$19,312.75. On December 11, 1910, the dedicatory address was delivered by Martin G. Brumbaugh of Philadelphia. Text, John 4:24. Oscar R. Myers directed the lifting of the morning offering which amounted to \$6,900.00. Service was held in the afternoon, conducted by William J. Swigart during which a sermon, "A Present Tense Christian," by Charles C. Ellis, was delivered. At this meeting another \$1,000.00 was added to the morning offering. In the evening William M. Howe (Johnstown congregation) spoke from the text, "In the beginning God."*

The congregation appointed John B. Brumbaugh as pastor, May 1, 1905. At first he gave part time and later all, to the task. September 1, 1914, John H. Cassady began pastoral labors and continued four years. April 1, 1920, Galen K. Walker took up the work and continues.

Missions, both home and foreign, have always been a large factor in the church life of the Huntingdon congregation. Through the college and church being so closely associated, the congregation has a blessed missionary record. Mary N. Quinter, a charter member, served first in Chicago and then went to India and was called to her glorious reward from that field, January 14, 1914. David, a faithful native, in the India church, was educated by the Huntingdon congregation. Other special supports from time to time have been given.

Student missionaries who wanted their light to shine farthest reflected such a bright light at home—while in college in the various activities of the church, that they are worthy of the following place in this history:

<i>Name</i>	<i>In College</i>	<i>In India</i>
Samuel N. McCann.....	1880-83	c 1897-1907
Mrs. Elizabeth Gibbel McCann.....	1886-91	1897-1907
William Howe	1894-95	c 1897
Jesse B. Emmert.....	a 1895-99	1902-1922
Mrs. Gertrude Rowland Emmert...	1895-99	1904-1922
Jacob M. Blough.....	a 1891-02	1903
Mrs. Anna Detwiler Blough.....	1891-96	1903

* *Juniata Echo*, 1910, pp. 167-8.

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<i>Name</i>	<i>In College</i>	<i>In India</i>
Mary N. Quinter.....	1877-83	d 1903-1913
John M. Pittenger.....	1895-02	1904
Mrs. Florence Baker Pittenger.....	1897-02	1904
James W. Swigart.....	1901-03	c 1904
Ida Himmelsbaugh	1899-01	1908
Quincy A. Holsopple.....	b 1907-10	1911-1923
Mrs. Kathren Royer Holsopple.....	1919-20	1911-1923
Herman B. Heisey.....	1908-12	1912
Mrs. Grace Nodrow Heisey.....	1910-12	1912
Olive Widdowson	b 1899-02	1912
Sarah Replogle	1906-08	1919
Anna K. Brumbaugh.....	1910-18	1919
John I. Kaylor.....	1920-21	1911
Mrs. Ina M. Kaylor.....	1920-21	1921
		<i>In France</i>
Mrs. Lucy Leatherman Mohler.....	1892-95	1911-1912
		<i>In China</i>
J. Homer Bright.....	1895-99	1911
Isaiah E. Oberholtzer.....	1906-10	1916
Grace Clapper	1907-09	1917
		<i>In Africa</i>
Harold Stover Kulp.....	1915-18	1922
Mrs. Ruth Royer Kulp.....	1915-18	d 1923-1924

a Later continued school work and received degree B.D.

b Have done further study at Juniata.

? Approved but did not get to the field and since died.

d Died on field June 15, 1924.

Bishops presiding:

James Quinter	Sep. 28, 1878-88
Henry B. Brumbaugh.....	May 19, 1888-18
Tobias T. Myers.....	Jan. 1, 1919-23
Charles C. Ellis.....	Jan. 1, 1924-25

Ministers elected and installed:

(The editor feels sure the list is not complete; and if this page comes to the attention of one whose name is not here, he will confer a great favor to write him or Juniata College, giving name, date and names of others who were elected at the same time.)

John B. Brumbaugh.....	Jan. 18, 1889
Martin G. Brumbaugh.....	Nov. 11, 1891
Charles C. Ellis.....	Nov. 10, 1894
John C. Reiff.....	Nov. 10, 1894
William C. Hanawalt.....	Feb. 9, 1897
I. Bruce Book	Feb. 9, 1897
Jesse D. Emmert.....	May 11, 1901
Irvin C. VanDyke.....	July 9, 1902
James W. Swigart.....	March 2, 1903
John H. Cassady	March 2, 1903
Harvey Brumbaugh	Oct. 29, 1904

in the Middle District of Pennsylvania

Harvey D. Emmert.....	Oct. 29, 1904
Carmon C. Johnson.....	Dec. 18, 1904
Daniel W. Kurtz.....	Dec. 18, 1904
Earl E. Eshelman.....	Jan. 11, 1906
Arthur J. Culler.....	Jan. 11, 1906
A. Brown Miller.....	Jan. 11, 1906
I. Edward Holsinger.....	May 17, 1908
Joel C. Flora.....	May 17, 1908
J. Edwin Kellar.....	May 17, 1908
William P. Harley.....	May 17, 1908
Isaac E. Oberholtzer.....	May 17, 1908
Oscar R. Myers.....	May 17, 1908
Herman B. Heisey.....	May 27, 1910
Clifford Workman	May 27, 1910
Elmer Culler	March 27, 1910
Henry P. Harley.....	April 16, 1911
Abram B. Replogle.....	April 16, 1911
Frank Ankeny	April 16, 1911
Leonard Gaunt	Nov. 11, 1912
George B. Replogle.....	Nov. 11, 1912
Lewis G. Knepper.....	Nov. 11, 1912
Edgar G. Diehm.....	May 9, 1915
George B. Replogle.....	May 9, 1915
Holmes Falkenstein	May 9, 1915
J. Clyder Stayer	May 9, 1915
Myers B. Horner.....	April 4, 1917
Raymond Mickle	April 4, 1917
Herman Breninger	April 4, 1917
Calvin Rose	April 4, 1917
Enos Callahan	April 4, 1917
George A. Crotsley.....	May 31, 1918
Carl E. Howe.....	May 31, 1918
George Griffith	May 31, 1918
Maynard Cassady	May 31, 1918
Raymond English	May 31, 1918
Stanley B. Noffsinger.....	May 4, 1921
Wilbur O. Snyder.....	May 4, 1921
Glenn Norris	May 10, 1922
Calvert N. Ellis.....	May 10, 1922
Alexander M. Stout.....	May 10, 1922
Russel B. Stambaugh.....	March 5, 1923
Harold Engle	March 5, 1923
John Sherman	March 5, 1923

Deacons: September 30, 1882, John B. Brumbaugh, David Emmert; January 18, 1889, William Berry, Daniel C. Burkholder; November 11, 1891, David Y. Swayne, Otis M. Brumbaugh, Joseph E. Saylor; January 12, 1909, Homer F. Sanger, Thomas Long; December 3, 1912, William W. Geisinger, Percy B. Browand, W. Emmert Swigart; April 4, 1917, James McAllwee, Frank Norris, Samuel Gehrett, Lewis Coffman.

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SUNDAY-SCHOOL

With the opening of "The Normal," a Sunday afternoon Bible class that supplied the grown people with Bible study, was started. It remained for Mrs. Eleanor J. Brumbaugh to think of the little ones and one week in the early fall she went out among the homes of the community and secured the promise of eight to come to Sunday-school the following Sunday morning. On that morning, September 23, 1877, the school began with five pupils and one teacher. There was no organization until the following July 28, when "the school was regularly organized with twenty-eight scholars and four teachers." John B. Brumbaugh was superintendent. During '78 the attendance ran as high as fifty-eight and it had use for seven teachers. At each session a "penny collection" was taken up for "the missionary cause.*"

With the congregation the school moved to Founders Hall and included Normal students and town members until the Stone Church was dedicated. It elected its own officers but record is not found of such elections. On June 7, 1893, the church took full supervision and elected the following officers: William Beery, superintendent; John C. Reiff, secretary; J. Lee Rupert, treasurer; Mrs. Eleanor J. Brumbaugh, chorister. In 1898 the school reported enrollment, 132; average, 82; raised \$53.30 for supplies; 3 conversions. Then in 1904 it reported 130 enrolled; average, 90; 10 teachers; raised \$99.07, of which \$80.36 was given for missions and charity; 4 conversions; teachers meetings; home department.

Upon the dedication of the Stone Church the members and children from the town met in the new building, while the students of the college continued in the chapel as a part of the adult department and under the name, College Sunday-school. From the beginning the school has been "evergreen"; since 1903 has had the advantages of teacher training class every year. Earliest available record begins in 1908 and from that date to 1914, 155 enrolled; then the church had a separate training class during years 1915-'19 and 1923, with a total enrollment of 72; the college had training class 1915-'23 with a total enrollment of 185. In other words, since 1908, 412 have enrolled in teacher training at Huntingdon. The "Truth Seekers" class, organized in February, 1909, was the second men's organized class in the Brotherhood.† The average attendance for 1911, the first year in the Stone Church was 143.

Superintendents: 1878, John B. Brumbaugh; —, David Emmert; before 1882, William Beery; 1885-'89, Otis M. Brumbaugh; 1889-'10, William Beery; till October 30, 1911, Oscar R. Myers; 1911-'18, W. Emmert Swigart; 1919-'24, Frank A. Norris.

SISTERS' AID SOCIETY

Though informal meetings had been held and work done for about six months, not until September 18, 1885, in a meeting held in the Henry B. Brumbaugh home, was an organization of the

* *Primitive Christian and Pilgrim*, 1878, p. 716.

† Hagerstown, Md., Men's Class is first, organized Nov. 26, 1908.

in the Middle District of Pennsylvania

Sisters Aid Society effected. Charter members: Eleanor J. Brumbaugh, Susan F. Brumbaugh, Maria F. Brumbaugh, Rachel E. Brumbaugh, Flora Brumbaugh, Cora A. Brumbaugh, Elizabeth B. Howe, Linda Cupp, Fannie Quinter, Mary N. Quinter, Emma Keeny, Carrie Swigart, Adaline H. Beery, Eva Falkenstein, Mrs. Jonathan Davis.



Living Members of the 1885 Organization of the Huntingdon Sisters' Aid Society. Reading from the left: "Auntie" Dr. A. B. Brumbaugh, Mrs. Eleanor J. Brumbaugh, Mrs. William J. Swigart, Emma Keeny, and Mrs. Cora A. B. Silverthorn.

Organization: Eleanor J. Brumbaugh, president; Elizabeth B. Howe, secretary; Linda Cupp, treasurer. In general the society has been able to accomplish the following:

Girl's Aid Fund.....	\$3,408.59
Home Church	923.78
Other congregations helped.....	207.00
Charities	298.20
Miscellaneous	157.70
	————— \$4,995.27

Presidents: Eleanor J. Brumbaugh, 1885 to '89; Adeline H. Beery, 1889, '91, '02; M. Ella Snaveley, 1891 to 1901; Ida Hoover, 1901, '03, '25; Cora A. B. Silverthorn, 1904, '19, '21; Carrie Swigart, 1905, '06, '09, '13, '17, '22, '24; Elizabeth Carroll, 1907; Florence Myers, 1908, '11, '20; Viola Myers, 1910; Grace Q. Holsopple, 1912; Olive Dupler, 1914; Marabah V. Cassady, 1915; Bale Myers, 1916; Emma L. Keeny, 1918, '23.

THE HUNTINGDON ORPHANAGE

It was while a few sisters of the Huntingdon congregation (four and a half years later they became the second organized Sisters' Aid Society of the Brotherhood), in co-operation with students and others of the Normal College, were administering to the poor in the west end of the borough that the deplorable condition of some families was discovered and reported to David Emmert. Thereupon, he opened a little home for destitute children, on Sixteenth Street, between Moore and Mifflin Streets, on March 1, 1881. Carrie Miller,

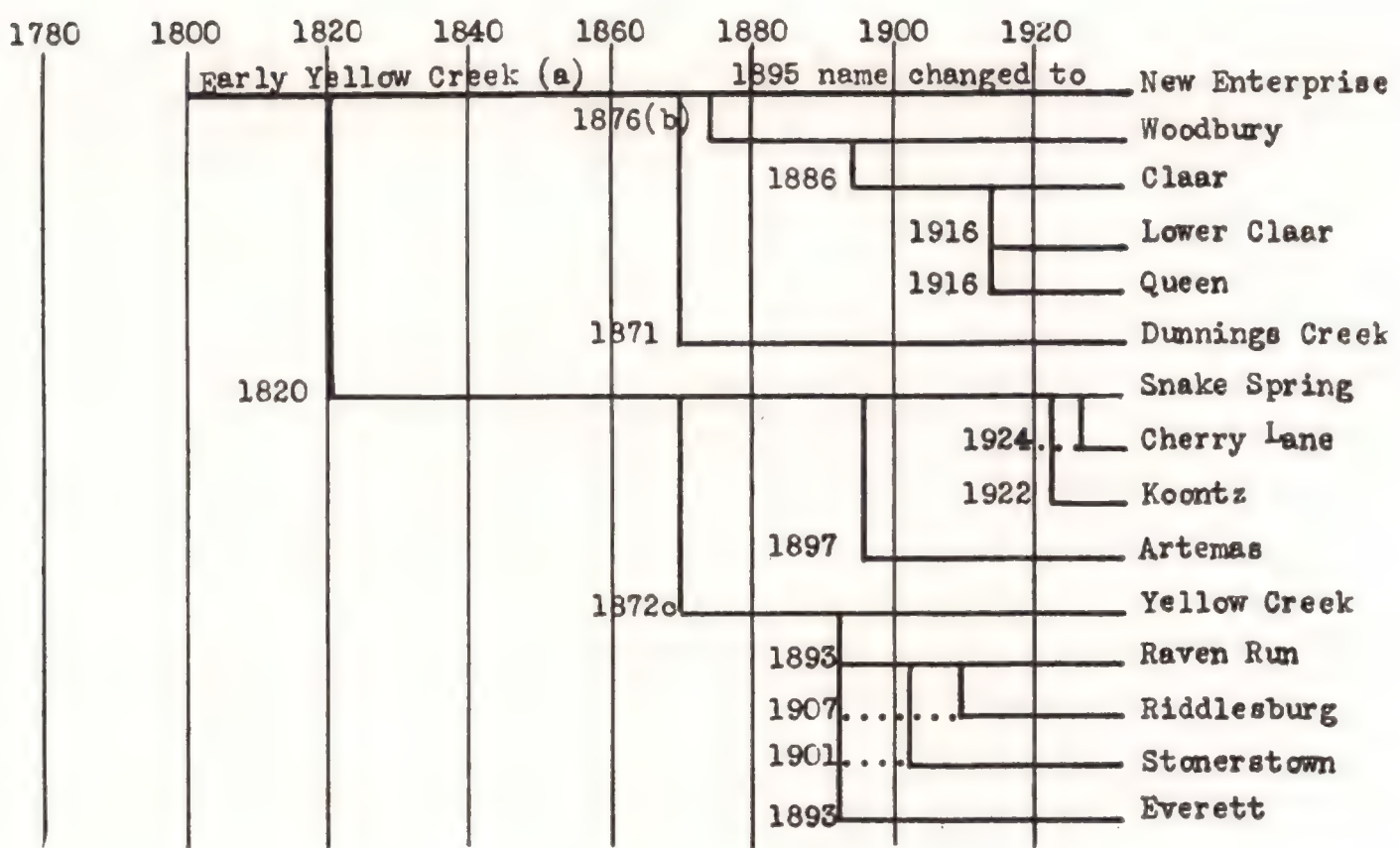
A History of the Church of the Brethren

who later became the wife of William J. Swigart, was engaged as matron. A little sick girl, Anna Straitiff, was the first guest of care. On April 1, 1881, the home was moved into a small building, corner of Moore and Eighteenth Streets. A county organization was formed the same year, under which supervision the institution has continued. The matrons have all been members of the Church of the Brethren and loyal supporters of the local aid society. Following Carrie Miller, the next matron, though for a short time, was Elizabeth Howe, now Mrs. John H. Brubaker, of Virdin, (Ill.). Next, Susan Ressler, who had been helper under both former superintendents, became matron and rounded out seventeen years of continuous service." * Her daughter, Minnie, now Mrs. Ardie E. Wilt, sacrificed much to help her mother with her task during these years. Then followed, for shorter terms of service, Anna Detwiler, now the wife of Jacob M. Blough, missionary in India; a Mrs. Newcomer, of Waynesboro, (Pa.), and Clara Buyer, who married Harry Sullivan. In 1902, Emma Keeny, the present matron, began her long term of service.

* *Reminiscences of Juniata College*, by David Emmert, p. 101.

CHAPTER IV

The Early Yellow Creek Congregation and Its Growth in Bedford, Blair and Fulton Counties



a Its beginning according to the "Record of the Faithful," by Howard Miller.
b Part of Woodbury territory was taken from Clover Creek.
c Hopewell was the name first; about 1900 changed to Yellow Creek.

THE EARLY YELLOW CREEK CONGREGATION*

Concerning the early history of this congregation James A. Sell has written thus: "This early group of members centered at New Enterprise and the territory in which they were scattered embraced all of Bedford and much of Fulton counties. Among the early settlers especially in Bedford and Huntingdon counties were a

* To David T. Detwiler the reader is indebted for much of the information found in the latter part of this sketch.

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large number of Brethren whose descendants trace their ancestry to Franklin County, (Pa.); hence it is highly probable that our pioneers came from there. The first of this migration can safely be placed as early as 1750 or 1760.

“The earliest record of the presence of the brethren is found in a deed for a tract of land containing 269 acres, located in Morrison’s Cove on the Three Springs branch of Yellow Creek, Frankstown township, Bedford County. It conveys from the Commonwealth of Pennsylvania to Samuel Ullery and Jacob Brumbaugh said tract on December 12, 1785, and is signed by Benjamin Franklin, “President of the Supreme Council of the Executive.” The consideration was six pounds, nineteen shillings and five pence.

“So far as is known this Samuel Ullery * was the first minister in this church. Just when he came is not known. He died in 1822 and is buried in the cemetery close to the New Enterprise church.

“Jacob Brumbaugh, the other person named in the deed, a brother in the flesh to the Brumbaughs who set-

* In a manuscript written by Samuel Teeter who lived at New Enterprise and died in 1901, the following statement is made concerning the beginning of the Yellow Creek congregation.

MORRISON’S COVE OR YELLOW CREEK CHURCH.

BEGINNING OR ORGANIZATION.

“Inasmuch as there has no record been kept from the beginning, by request, will try to give a short sketch of the church in part by hearsay and part by memory.

“In the first the Yellow Creek consisted of Snake Spring and part of the Cove. The first minister was a man or brother by the name of Overholser who died in the Cove; (second) David Mikesell also died here; (third) perhaps Abraham Teeter, Senior, but never preached; (fourth) Samuel Ullery, who labored in the congregation for some time and was a very influential minister; (fifth) Isaac Ritchey and John Holsinger, Senior, elected at the same time, advanced the same together the same time and ordained the same time. Some time after, Snake Spring was divided into two separate districts and brother Ritchey fell to Snake Springs and Holsinger to Yellow Creek; (sixth) then some time Elder Martin Miller was elected to the ministry in the Yellow Creek District; (seventh) David Brumbaugh was elected some time after by the Snake Spring Church, then afterwards moved to Yellow Creek Church; (eighth) then about 1830 Brother Jacob Gochnour was elected to the ministry, who was laboring with the church till 1834 when he died. The next year John Holsinger, Junior, was elected then in 1835; (ninth) Jacob Miller was elected next; (tenth) John Eshelman in 1852, Daniel Snowberger and Leonard Furry were elected, afterwards advanced and later ordained the same day and both died in 1868. After this John B. Replogle next to Christ Holsinger, son of John Holsinger, Junior; next John L. Holsinger, Junior; next David Strayle; next Rinehart Z. Replogle who went Progressive; next David T. Detwiler; next Levi Holsinger and Levi Stuckey, the former a great-grand-son of Samuel Ullery and the latter a great-grand-son of the same.—Ed.

tled at Clover Creek and in Woodcock Valley, was also a minister.

“The tract of land conveyed above evidently was purchased jointly, for on February 28, 1822, Samuel Ullery conveyed his possessions of about 100 acres to Jacob Brown, who in turn on February 25, 1841, sold the same to Samuel Brown. From him it went successively to Daniel S. Snowberger, Christian Snowberger, Samuel Werking and then to Gilbert Werking, the present owner.

“The time of the organization of this church and who were the participators are unknown. As was usual in those days the members and friends met for worship in homes, some of which were purposely constructed to meet this purpose. The first movement towards building a house of worship was in 1840 when a house, 40 x 65 feet with an L for kitchen, 20 x 34 feet, was erected on the lot where the present New Enterprise house stands. It was fashioned after the architectural ideas of that time, more for service than anything else, and judging by its dimensions the congregations that gathered in those early days were large.”—JAMES A. SELL.

Quite a settlement of members had located near Bakers Summit, among them John M. Holsinger, the bishop of the congregation. He conceived the idea and prevailed upon the church to erect a house on a corner of his farm. The building committee consisted of Simon Snyder, head carpenter, Jacob and John Miller, Charles and J——Bobb and John Jordon. It was a frame house, cost \$620.00 and was dedicated in 1850.

This policy of placing houses where groups of members were living was followed further in 1872 when two frame house each 32 x 45 feet, the one at Waterside and the other at Snyder, were erected. At the dedication of the former house June 16, 1872, John B. Brumbaugh preached.*

But the territory included in this early Yellow Creek congregation was far too large for successful management and on August 16, 1876, it was decided to divide. The line established was such that the present New En-

* *The Weekly Pilgrim*, 1872, p. 207.



Susan
Stuckey



Mr. & Mrs.
John Snowberger



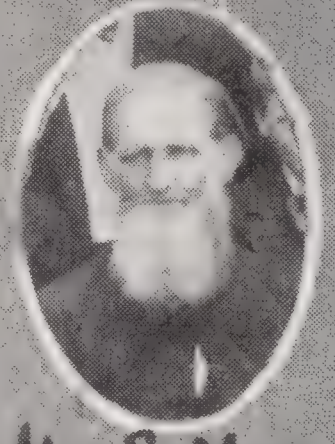
Mr. & Mrs. S. Teeter



Mr. & Mrs.
A.S. Replogle



Mr. & Mrs.
S.R. Snyder



Mr. & Mrs.
I. Replogle



terprise territory continued under the name of Yellow Creek, and that now included in Woodbury, Claar, Lower Claar and Queen took the name Woodbury.

This division left Yellow Creek with ministers: Daniel Snowberger, Leonard Furry and Joseph Z. Replogle; deacons, George Brumbaugh, Samuel Teeter, David L. Replogle, Isaac Replogle, Sr., Jacob Furry, Abraham Sollenberger; and a large congregation of laymembers.

It is exceedingly unfortunate that the records of this congregation earlier than May 29, 1875, "were consigned to the flames." * Judging from a resignation minute, November 16, 1875, Daniel Snowberger was clerk for the first two years of preserved record. The Danish Mission funds received a contribution of \$4.82 from this congregation in 1875. The church answered the query, "Is it right for brethren to bail criminals out of prison?" by deciding "that brethren should not do it, at least, before consulting the church." At the same meeting where the congregation decided it was wrong to "take part in playing ring during intermission at spelling schools," it decided "to invite Daniel P. Saylor to come and preach for a week or ten days and pay his expenses." The delegates to District Meeting were instructed "to vote in favor of a full report of the proceedings of Annual Meeting in pamphlet form."

The deacons reported, on their visit in 1876, a complaint that there was too little preaching in the German, but no conclusion was reached on the matter. January 1, 1877, the congregation "agreed to permit brethren and sisters to meet together in their own houses during the week in a social capacity to engage in singing and prayer and other exercises that may be beneficial." But before the year was over these meetings were moved into the meeting houses. "No change" was the answer to a petition "to have preaching at the Snowberger house every two weeks instead of every four" and Annual Meeting was asked "if it is right that the one who washes the feet wipes them or whether one does the washing and another the wiping."

In the fall of 1876, Stephen H. Bashore held a revival

* David T. Detwiler, present bishop of the New Enterprise congregation, in a letter dated July 12, 1924, says he has thus been informed.

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in this church and one hundred were added to the fold. This was a new record for the brotherhood.

The next year (1877) the congregation entertained the Annual Meeting. The old house was still the place of worship and with some temporary additions was used for dining hall. Boarding and lodging free to all. The conference proper was held in the Over barn on the outskirts of the town.



NEW ENTERPRISE CONFERENCE GROUNDS OF 1877.

Upper: New Enterprise Church and lunch counter before it. Lower: The Over barn, where the conference proper was held.

But the old house that had served the people for thirty-eight years had become too small and it was to be replaced. Building Committee: Jacob Furry, Samuel Werking and David L. Replogle. The new one was a frame building, 50 x 80 feet, basement, costing, after deducting the proceeds of the old house, \$3,361.81. It had a "platform two steps high from aisle to aisle for the speakers." Some wanted a vestibule but this was not carried. No formal dedication was held when the house was completed in 1878, but James Quinter held a short series of meetings. The house had a seating capacity of

800 and often has it been full to overflowing, especially on funeral and lovefeast occasions.

In 1878 the church decided it was wrong for members to have their fortunes told. At the October council meeting (Snowberger meeting house) the following rules for speaking in a council meeting were passed, a decided step forward, "Only one member to speak at a time. No one to speak without rising to their feet. In all cases to address the brethren before commencing on the subject. Not to commence speaking upon the subject until recognized by the elder. Members to confine themselves to the question and avoid repetition."

On May 28, 1879, the Sunday-school convention of Middle District of Pennsylvania met in this new house.

The church decided (1879) to read the minutes of the council meeting at the close of the session. It instructed its delegates to District Meeting "to oppose the Brethrens Home of Charity" and to "oppose division of the District of Middle Pennsylvania." It "unanimously agreed" to have the aisles of the church carpeted with "coarse matting without any cost to the church treasury." At the same meeting single mode of feet washing was unanimously agreed to.

At a council June 16, 1880, it was decided to build a meeting house at Dutch Corners (Imlertown). A committee on location was appointed and at the next meeting (August 14) it was decided "to build 34 x 40 x 12, no basement, platform at one end 18 inches high." Building committee: Jacob Furry, Samuel Teeter, Samuel Werking. David Miller did the carpenter work under contract. Cost, \$1,902.81. James A. Sell dedicated the house and followed it with a series of meetings. After some years of unsuccessful effort the work was given up and the building sold in 1908.

The church decided (1880) to continue the practice and "line the hymns (two at a time) on funeral occasions." The time of beginning lovefeasts was changed from ten to two in the afternoon." A query, "Is it right for brethren to attend political state conventions?" had to be "tabled" for want of unity of sentiment. A brother who was working on Sunday and had one and half months to complete his contract was instructed "to



UPPER: The Teeter Home. One-half the upstairs used for church services in earlier days. Built by Isaac Teeter, in 1835. MIDDLE: The present New Enterprise Church. LOWER: Salemville Church.

cease at once." The church answered, "Is it right for brethren to engage in anything like lottery?" by a unanimous "No." "Is it right for brethren to engage in a debate, speak against their own sentiments and use every means to gain a question and afterwards say "the sentiment was not our own?" Answer, "No." Having decided to hold an election for speaker and finding that electioneering had been done, the election was postponed indefinitely. It was decided unanimously (1881) to "adopt taxation system for raising funds for treasury." But a "proposition to have a clock placed in the audience room free of charge" was not accepted.

The "Record of the Faithful" * states that this congregation was organized in 1800 with eighteen members; that its first church house was erected in 1839; that in 1881-1882 it had four church houses and 300 members. Jacob Miller was bishop. David Straley and Rinehart Z. Replogle were in the second and Charles L. Buck and Joseph S. Replogle in the first degree of the ministry.

In 1882 John and Leah Burger built, furnished and then maintained a good substantial church, 40 x 60 feet, in Salemville and at their death gave it to the congregation. Joseph Z. Replogle preached the first sermon in this house and Silas Hoover, of Somerset County, held the first series of meetings shortly after the dedication.

The first echoes of agitation due to the unfortunate division of the Brotherhood in 1882 is seen in a record on the minutes marked "special." "At a social members meeting January 26, 1883, it was decided to take the Word of God and every decision that is in accord with the Word and have no one to interfere with us and sow discord; and ourselves stop agitating the differences."

At the regular quarterly council held August 16, 1883, brethren James Quinter, James A. Sell and Solomon Buckelew were present and assisted in the deliberations of the day. In the afternoon the following resolution was voted upon:

"Whereas, the troubles that have disturbed the general brotherhood have seriously effected the New Enterprise Church; and whereas, at the last Council Meeting of said church, several mem-

* Published in 1882 by Howard Miller. But see page 135 for correct data for this time.

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bers left the Council meeting, indicating by the movement and language used a withdrawal from the church, and then assembled and appointed a delegate to the Progressive Convention at Dayton, confirming by this last act the idea of withdrawal from the church; they also made appointments for meetings independent of the church; and, whereas, we cannot, as a church, fellowship such as withdraw, if they persist in the course they have taken; therefore, resolved that a vote of the church be taken to ascertain who still maintain the position taken by those who left our last council meeting as they did."

The final vote was taken and twelve names are recorded as withdrawing,—of these one was a minister, one the church clerk, one the church treasurer. At the next council meeting one of the number came back stating he did not understand the import of the action.

The church voted favorable (1887) to having brother John B. Gluck preach on temperance in their meeting house.

Because in the Hopewell congregation not far away was a postoffice named Yellow Creek and many confused this name and the one of the congregation, on April 23, 1895, the Yellow Creek church changed its name legally and hereafter it is known as

NEW ENTERPRISE

The large church house erected in 1878 was the one-big-room type and not adapted to the needs of the large Sunday-school that assembled there. Therefore, at a cost of \$2,500.00 the building was remodeled and divided into class rooms suited for the Sunday-school and yet so arranged that it could all be opened into the main auditorium. Charles C. Ellis spoke on the occasion of the dedication, which was October 31, 1915. His text was Ezra 6:16. In 1921, class rooms were made in the basement.

The congregation had tried the envelope system, for on February 13, 1897, "a proposition to take up a collection every quarter for Missions at each meeting point . . . carried and the envelope system was dropped."

Believing that the interests of the church would be best subserved by having a supported pastor, in 1918 they

in the Middle District of Pennsylvania

secured the services of H. Stover Kulp. He remained for one year and then accepted a call to the First Brethren Church of Philadelphia. The project was so successful, however, that the church decided to continue the pastorate. George E. Yoder entered upon the work July 1, 1919 and continues with good results.

Elders who have presided over Yellow Creek:

Samuel Ullery	Daniel Snowberger
John M. Holsinger.....	Leonard Furry
Jacob Miller	Joseph Z. Replogle.....
Over New Enterprise:	
Charles L. Buck, Dec. 10, 1893	David T. Detwiler, April 19, 1912

Ministers, and date elected by Yellow Creek:

a Samuel Ullery	c Daniel Snowberger .....1851
John Holsinger	Christian Holsinger .....1862
b Isaac Ritchey, Sr.....	John B. Replogle.....1870
Jacob Snyder	Joseph Z. Replogle.....1875
Isaac Ritchey, Jr.....	d Samuel A. Moore.....
Jacob Goughnour .....1827	John L. Holsinger.....1876
Martin Miller	Charles L. Buck.....1877
David Brumbaugh	David M. Straley.....1878
John M. Holsinger.....1835	Rinehart Z. Replogle.....1880
Andrew Snowberger .....1841	Levi F. Holsinger.....1884
Jacob Miller	Levi T. Stuckey.....1884
John Eshelman .....1845	d George S. Myers.....
c Leonard Furry .....1851	David T. Detwiler.....1887

a Moved in, perhaps, with the first settlers.

b Was elected in Snake Spring Valley.

c Called "twin preachers" because elected, advanced and ordained each time on the same day.

d Moved into the congregation.

Under name New Enterprise:

Harvey S. Replogle.....1896	Guy Beach .....1915
Edgar M. Detwiler.....1906	Kenneth Bechtel .....1919
a Edward Holsinger .....1907	Orville Holsinger .....1919

a Elected while at Juniata College.

Deacons: 1827, Jacob Brown; 1837, Daniel Replogle, George M. Holsinger; 1844, John Eshelman, Leonard Furry; 1849, Daniel Snowberger, Alexander Holsinger; 1851, Daniel Holsinger, Jacob Keifer; 1855, David Miller, John B. Replogle; 1862, Samuel Teeter, Conrad Imler; 1865, David L. Replogle, Isaac Replogle; 1872, Jacob Furry, Abram Sollenberger; 1876, Samuel Burger, Adam Frederic; date unknown, George Brumbaugh, Isaac Teeter, Jacob Longanecker, Rheinhardt Replogle, Daniel T. Miller.

SUNDAY-SCHOOLS

Yellow Creek—New Enterprise. In the home of Daniel Snowberger Sunday-school was first organized in April, 1866. Samuel Furry was made superintendent and served three summers. In 1869, Jacob B. Furry became superintendent and served till 1876. At the James Creek convention in 1876, Daniel Snowberger and Jacob B. Furry represented the New Enterprise school and made a report, part of which is the following: "A constitution and by-laws govern the school. In 1868 there were nine classes of male pupils, 53 in all, who committed 3,657 verses of scripture. Eleven classes contained 54 pupils, who committed 3,314 verses. . . . In 1870 total number of scholars, 104. . . . For 1875 Jacob B. Furry, superintendent. Total attendance, 122. Number of classes reading the Old Testament, two; German, one. School is opened with singing and prayer and reading a chapter of scripture, after which the scholars ask such questions as present themselves. Take no part in picnics.*

At the 1898 convention the school reported enrollment, 201; average, 86; raised \$30.91 for supplies. In 1904 enrollment, 140; average, 85; 12 teachers; raised \$69.46, of which \$14.30 went to missions and charity; teacher meetings. "Evergreen" since 1890. From 1908 on, over 100 have enrolled in teacher training and a good percentage of them received first year certificates.

Superintendents: 1866, Samuel Furry; —, Jacob Furry, Charles L. Buck; 1887-'93, David T. Detwiler; 1893-'04, Charles L. Buck; 1904-'08, William H. Mentzer; 1915, Levi T. Stuckey; 1916, Edgar Furry; 1917, Levi T. Stuckey; 1918, Oscar Beach; 1919-'24, A. B. Replogle.

Waterside. The Sunday-school was first started in the church on May 14, 1876. George Brumbaugh and Isaac Replogle represented at the 1876 convention but their report is not recorded. Two years later Jacob Furry and Joseph Z. Replogle represented and report an average attendance of 43 and 3,113 verses committed by one person.†

Superintendents: 1895, Levi T. Holsinger; 1896, Samuel B. Maddock; 1907, William H. Mentzer; 1910-'12, Christian R. Holsinger; 1913, Albert R. Musselman; 1914, Christian R. Holsinger; 1915-'16, John W. Baker; 1917, Christian R. Holsinger; 1918, John W. Baker; 1919-'21, Ernest Replogle; 1922-'24, John W. Baker.

Salemville. The school was organized in the spring of 1909 with David T. Detwiler, superintendent. They had twelve officers and teachers that year, an enrollment of 112 and an average attendance of 61; raised \$24.39, of which \$3.00 went to missions.

Superintendents: 1909-'10, David T. Detwiler; 1911, Levi T. Stuckey; 1912, no school; 1913, A. T. Replogle; 1914-'17, Burger C. Baker; 1918, H. Stover Kulp; 1919, N. S. Keagerise; 1920, George E. Yoder; 1921, no school; 1922, Jason Hoover; 1923, Burger C. Baker; 1924, S. A. Ford.

Snyder. Sunday-school was begun at Snyder as early as 1878, because by letter a report was sent to the convention that fall. The

* *Primitive Christian*, 1876, p. 702.

† *Primitive Christian and Pilgrim*, 1878, p. 716.

in the Middle District of Pennsylvania

school was discontinued after 1908, for there is no report after that year.

SISTERS' AID SOCIETY

The New Enterprise Society was organized on March 22, 1913, in the home of Levi T. Holsinger. Officers: President, Mrs. Elizabeth Over; vice-president, Maggie Snowberger; secretary, Mrs. Lydia Werking; treasurer, Mrs. Ella Snowberger. They had their first meeting March 26, 1913, in the home of David T. Detwiler. Beginning with January 1, 1922, Mrs. Rosa Reasy has been president. With needle and offerings they have been able to make gifts as follows: To local church, \$301.25; relief work, \$124.53; to Bethany Bible school, \$20.00; to Foreign Missions, \$165.30.

SLAKE SPRING*

Present Membership, 172.

Jacob Snyder, formerly of Berkley County, Virginia, in 1784 moved from Hagerstown, Maryland into Croyle, the earlier name for Snake Spring Valley. Having been previously chosen, he was the first deacon located in the original Yellow Creek territory. A few members had preceded him into the valley and once a year Samuel Ullery from the New Enterprise section, ordained in 1810 and the first bishop of what was known as the Old Yellow Creek congregation, would come over and in company with this deacon, extended the visit to these members and preached some for them. These trips were sometimes taken afoot and about three weeks time devoted to the work.

This Jacob Snyder in 1786 located near the big spring on what is now the Snowberger farm. Here he built himself a small shack, the ground for floor, and with his wife and baby, lived until he could build a larger house. In the shack, after he moved, he taught "reading and writing and 'rithmetic," using the German New Testament for his reader. These few months of school gave him the distinction of being the first school teacher in the valley. It is said that in those days he took his grain to Hagerstown, (Md.) to have it ground into flour. In 1811 he built the present brick house, size 33 x 33 feet.

* To Albert S., son of William S. Ritchey, the reader is indebted for much of the information not given by his father in this sketch.

A History of the Church of the Brethren

He brought his workmen from Hagerstown and made the brick on his farm.

Jacob Studebaker, married to Mary, daughter of Jacob Snyder of Virginia, built in 1803 the large stone house on the farm now owned by Elias Baker. In the bake-



The Snyder Residence on the Snowberger farm, built in 1811, near the big spring. Here services were held in the upper story for a number of years.

oven house, still standing on this place, the first lovefeast in the valley was held.

In these early days the home served the purpose of meeting house, and each one at all adapted took regular turn in entertaining the very precious preaching occasion.* It was in the spirit and need of these times that in 1811 Jacob Snyder erected the large residence still standing on what is known as the Snowberger farm and located the house so that the water from the big spring

* John S. Hershberger writes Sept. 1, 1924, "I have a distinct recollection of a number of benches made from slabs kept above in the dry house and when our turn came to have the meeting, these were taken down and placed in my father's house to provide for preaching day. My mother told me that when these meetings came around the custom was to give dinner to all who came to meeting. I remember distinctly the building of the meeting house in 1861. I write these things because I was an eye-witness to them."

close by ran through the cellar. The first floor was arranged for living rooms and the second was finished in one large room, 33 x 33 feet, and was used for meeting house. It was in this room that the good old fashioned spiritual meetings were held about which some of the grandfathers tell and many found Jesus as their Saviour and later emigrating to western states became the founders of churches. Among those who were thus used of the Lord are the names of Studebaker, Ullery, Snyder, Hendricks, and Snowberger.*

Some time near 1820, Snake Spring Valley congregation was organized. The line between it and Yellow Creek started at the old stone house on Bayers farm and continued to Evitts Mountain at the Sell farm. Other boundaries were needless, for the unoccupied field, south of Everett to the Maryland line, eastward into Fulton and westward into Somerset Counties, looked to Snake Spring for spiritual guidance.

Isaac Ritchey, Senior, son of Francis Ritchey, who belonged to the Reformed Church, was the first minister and later the first bishop of this congregation. He died in 1845 and left the work in the hands of Jacob Snyder, who died May 25, 1848. Before these bishops passed away, Jacob Steele was called to the ministry and did the first English preaching in the church in these parts, but English was so unpopular among these sturdy German members that rather than advance him to the oversight they did without a resident elder until Andrew Snowberger was ordained in 1872.

The Snyder up-stairs room served the purpose of meeting house long and well but in time sentiment grew strong enough to pass a decision in 1860 to build a frame house for the congregation on the lowlands of the Daniel Hershberger farm. Martin Hoover was contractor as he afterwards was for several houses built in this congregation.

Two years later the congregation erected what is known as the Yellow Creek house on land owned by Jacob Steele on the Hopewell-Loysburg road, about nine miles north of Everett.

* John Snowberger, son of Andrew, once the bishop in this congregation, baptized the editor of this book.

A History of the Church of the Brethren

Again in 1865 the church set herself to erect a house of worship, this time in the "Cove" across the mountain from Snake Spring Valley in what is now the Koontz congregation.

From a compilation made by William S. Ritchey the foregoing is gleaned. Much of it was handed down to him through tradition and the other part comes within his own experiences.

Perhaps as early as the first half of the last century members located in the vicinity of Clearville. Among these early families Daniel Snyder, in whose home meetings were held before they were taken to the school houses, is prominent. Other families noted,—Thomas Dibert, John B. Smith, Isaac Ritchey, John Dibert. Among the ministers who served this group in these early days are the names of Henry Hershberger, Jacob Steele, Graybill Myers, Andrew Snowberger, Jr., William S. Ritchey and Jacob Koontz. For a number of years meetings were held in the Calhoun, Weimer, Kerr and Clearville schoolhouses. In 1872, the Snake Spring congregation to which this group belonged, erected the first Cherry Lane house. The deed, made by Daniel Snyder and John B. Smith, dated April 13, 1872, was given to the Snake Spring Valley congregation. The house erected was 38 x 48 feet. The building committee was Thomas Dibert, Daniel Hershberger and Daniel Snyder.*

According to the "Record of the Faithful" † the Snake Spring congregation was organized in 1840 with 100 members; their first house was erected in 1861. In 1881-'82 they had a membership of 218. Jacob Koontz was bishop, William S. Ritchey, John S. Baker and John B. Fluck in the second degree.

On May 31, 1879, "it was agreed that a book called a Church book or record should be kept and John B. Fluck was chosen as secretary. It was further agreed that the proceedings of council meetings be made on a separate sheet of paper and that at the close of each meeting the minutes should be read and only such transactions re-

* To Daniel W. Dibert the reader is indebted for this early history of the Cherry Lane house.

† Published by Howard Miller in 1882.

corded as the body in council shall decide." Thus begins the earliest record of this congregation. This is given in full here because so many congregations do not even yet know the value of reading the minutes at the close of the session instead of at the beginning of the next session.

At this same meeting the question of starting a Sunday-school was "discussed and decided in favor of a school by a vote of 27 to 13." To accommodate the members living down towards the Maryland line, some time in the early part of 1879 or the year before, it was decided to build what is now known as Artemas Church. At the time the locality was known as the Southampton "branch" or congregation. The earliest record shows that on October 25, 1879, "Daniel Snyder, John Stayer, Thomas Dibert and John Bennett, soliciting committee, and Israel Bennett, building committee, and Samuel Kagarise, carpenter," reported settlement to the congregation at Snake Spring Valley house. The total expenditure was \$731.79, with an added bill for "stoves and pipe, five lamps, two candlesticks, flue pipe, broom, etc., of \$27.99." It was opened for use in October, 1879.

At a meeting preceding the foregoing settlement, (August 2, '79) "it was revealed that some able members failed to contribute any towards the building of said (Southampton) meeting house." A committee of three was appointed to wait on such members and make report to later meeting. . . . That "members should not leave the house without legal excuse before the close of meeting" was made a matter of record and the basis for discipline of some kind.

At the meeting (April 24, 1880), the query, "Should a brother act on a committee to build a union church?" was answered, "Not without consulting the church." . . . "It was allowed to hold social singings in all the churches if conducted in the order of the Brethren."

Musical instruments about this time gave the congregation deep concern. In 1883 it was decided that a member should not have an organ in the house and the few who have them were given until June 6, 1885, to remove them. At this date, however, a committee, William Howe, Daniel Keller and Solomon Sieber, appointed by

	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900
	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders	Snake Spring Valley Hoontz Church Ridge Church Mountain Friends Cove Buck Valley Bennetts Snyders
JAN.	5	26	22	15	12	12	12	12	12	12	12	12	12
FEB.	5	26	22	15	12	12	12	12	12	12	12	12	12
MAR.	25	11	19	11	11	11	11	11	11	11	11	11	11
APR.	8	22	14	1	1	1	1	1	1	1	1	1	1
MAY	13	4	20	6	13	27	6	20	20	6	22	15	20
JUN.			3	17	17	17	10	3	17	24	3	10	10
JULY	1	24	1	12	12	12	8	15	24	22	29	15	1
AUG.	5	26	26	12	12	14	12	26	26	30	9	23	23
SEP.	16	2	2	23	9	28	23	7	28	28	18	16	23
OCT.	24	21	14	28	11	4	30	16	25	16	23	16	23
NOV.	25	14	14	11	4	30	16	25	16	23	16	23	23
DEC.	16	2	9	23	2	16	23	16	25	16	23	16	23

Diagram of appointments made by John B. Fluck for the use of ministers in the Snake Spring Valley congregation. Through kindness of Mrs. C. Knisely, of Everett.

the District Meeting in April, 1885, in response to a petition signed by seventy-six names, met with the church and it was "decided that a proper use of the instrument could not be made a test of fellowship." The committee's report was accepted thus: "Positive, 21; Negative, 5; Optional, 11."

April 21, 1887, the query, "whether members of our church should unite with the Women's Christian Temperance Union," was sent to District Meeting for answer.

About 1880 or earlier, Jacob Koontz, William S. Ritchey, John B. Fluck, and Henry Clapper began to make preaching tours southeast from Everett, about ten miles, because here were located John Snyder and wife Hannah, Nathon Welch and wife Mary A., Anthony Spade and wife Rosa, Abram Garlick and wife Luennia, and other scattered members. The congregation met (Feb. 10, 1883) in the Snake Spring house "to determine the propriety of building the Rays Hill house," later known as Brush Creek or Snyder house, the intent thereby to serve these members so distant from the home church. A locating committee was appointed and two weeks later reported "a suitable location near the Union lot on Enos Wink's land. "Wink sold the land for \$13.00, which amount was immediately covered by two subscriptions." Daniel Hershberger, John Baker and John S. Snyder were appointed "to go on and build according to their best judgment and secure title to the land." John B. Fluck was contractor and builder. This committee had a subscription of \$405.00 when they began the building. The house is a frame, 24 x 32 feet, without basement.

For some reason, perhaps the location was not so favorable, after about thirty years use the Snake Spring house did not suit the members and on February 1, 1890, it was decided to build a new church. Fifty-one favored an entire new house while sixteen voted to repair the old one. When it came to location for the new church, "forty voted for location on John S. Baker's land below Samuel Ritchey's, at the old log house and twenty-three favored the old location." At the March meeting it was decided the house should be the same size as the old one, 40 x 60 feet, but sixteen feet high and the basement eight

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feet high. Building committee: Solomon Hershberger, William Forney and Philip Wyles. The house was completed at a cost of \$1,763.99. Brice Sell was the first to preach in the new house.

January 13, 1891, the congregation decided to observe single mode of feet washing.

Then, in 1894, over in Buck's Valley in Fulton County, the seventh church was erected to meet the needs of the



THE SNAKE SPRING HOUSE.

members in that section. John Crawford, Robert Carson, John Bennett, Peter Mellott, John U. Snyder and John B. Fluck were made a committee "to build, pay for the church and appoint its own treasurer." Robert Carson was made treasurer. The house was erected the following summer. It is a frame structure without basement.

Because of the rapid growth, and needs of the members living in the city of Everett, arrangements were made (Dec. 16, 1893) for them to complete a separate congregation.

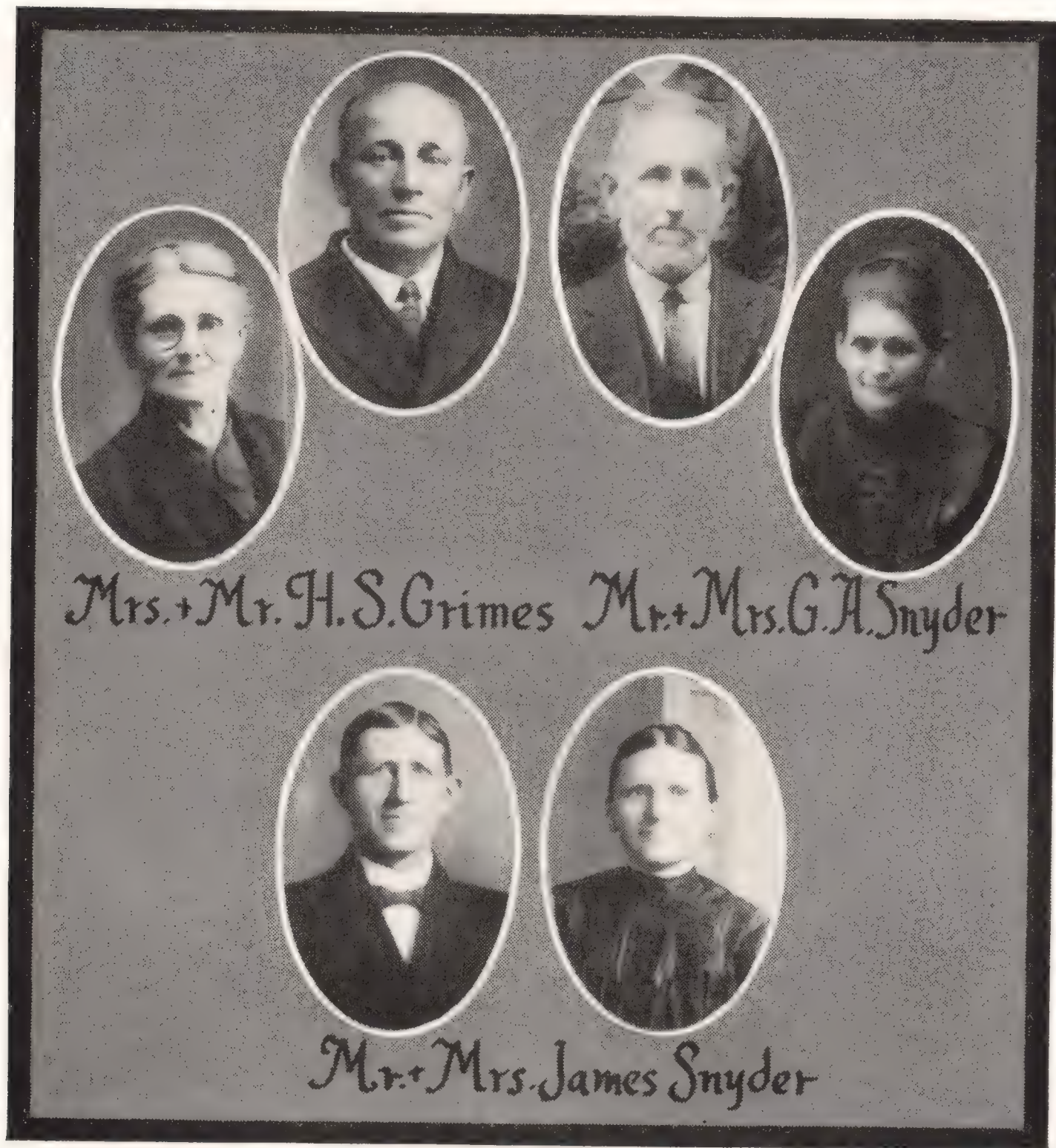
It was thought wise to set off the territory south of Monroe township, Bedford County, to itself. This was done July 17, 1897. The new congregation adopted the name Artemas.

July 16, 1898 the "brethren and sisters were admon-

in the Middle District of Pennsylvania

ished to stay away from county fairs and places of amusement, lest they fall into the judgment of the church."

The members in the "Cove" felt the need of a house



SOME MEMBERS OF THE SNAKE SPRING VALLEY CONGREGATION.

better adapted to their growing work and in 1904 the present building was put up. The committee to erect it consisted of Solomon Hershberger, Jacob Guyer and Calvin Detwiler. It is a substantial, well arranged frame building 40 x 60 feet, basement, costing \$1,800.00, suit-

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able to hold lovefeasts. On October 1, 1903, David T. Detwiler conducted the dedicatory service.

Likewise the Cherry Lane members outgrew their house, for in 1913 a new one was erected on land given by Daniel Snyder, at a more advantageous location than where the former house stood. The building committee were Aaron Stayer, Elmer Pittman and Andrew Garlick. A good frame house, 40 x 60 feet and kitchen 12 x 20 feet at the back, was dedicated February 23, 1913. Mahlon J. Weaver (using 2 Tim. 2:20 for his text), led in the dedicatory exercises. This gave this group of members a "lovefeast house" and laid the foundation for future growth. In 1924 they were organized into a separate congregation.

To meet the requirements for the Sunday-school the Snake Spring house was remodeled at an expense of \$1,200.00. The changes included two Sunday-school rooms at the entrance. On October 26, 1913, the congregation assembled for a rededication. Mahlon J. Weaver led in this dedication, using for his text I Kings 8:1 and Eph. 2:20-22.

Perhaps there is not another congregation in the brotherhood that has such a record of building meeting houses as Snake Spring Valley. This is due simply to her response to the needs of the several groups in her very large territory.

Bishops presiding:

Isaac Ritchey, Sr.....to 1845	Jacob Koons...Oct. 22, 1881-'03
Jacob Snyder .....1845-'48	William S. Ritchey.....1903-'20
Without resident bishop.1848-'72	Daniel M. VanHorn, 1920-
Andrew Snowberger, Sr.1872-'74	March 19, 1923
Henry Hershberger, 1875-	David A. Stayer.....1923-'24
March 4, 1877	

The following ministers were elected in the Snake Spring Church:

Isaac Ritchey	Jacob Koontz .....1869
Jacob Snyder, Jr.....	David Clapper .....1871
Jacob Steele	William Ritchey .....1873
Andrew Snowberger	John Bennett .....1876
Isaac Ritchey, Jr.....	John Baker .....1878
Sylvanus Bennett .....1851	John B. Fluck.....1879
Abraham Ritchey .....1851	Christian Knisely .....1883
Henry Clapper1858	David Snyder1887
Henry Hershberger1863	Solomon Hershberger1895

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Daniel M. VanHorn.....1895	Wilson Hoover1907
Herman Guyer1908	Roy Hockenberry1912
Joseph Snyder .....1904	Elmer Butts .....1912
Daniel Diebert .....1904	Henry Koontz .....Jan. 4, 1913
Alva Shuss .....1907	Adam Snyder .....Jan. 4, 1913
Edward Hershberger .....1907	Dorsey I. Pepple.....1917

Deacons: before 1863, Jacob Snyder, Jr., Henry Snyder, Sr., Daniel S. Snyder, Daniel S. Hershberger, John U. Snyder, Daniel B. Snyder, Daniel Shuss, Philip Wyles, James C. Snyder, Solomon Hershberger, George A. Snyder, Joseph F. Snyder, Jacob Hershberger, John S. Snyder, David Hershberger; Jan. 1, 1863, Daniel K. Snyder; April 24, 1887, Jacob Guyer, Daniel Guyer; June 8, 1895, Herman Guyer, Samuel Beeler, Andrew Snowberger; October 12, 1913, Roy Dibert, Albert Claar, Andrew Garlick.

SUNDAY-SCHOOL

Tradition has it that a Sunday-school was started by Henry Hershberger in the first Snake Spring Valley Church, built in 1860. This school may have been earlier than the seventies, but after two summers, because of opposition it was forced to close. The elder, Andrew Snowberger, gave it no encouragement. A little later another school was opened by George Hershberger in the Valley Mill No. 3 school house. In the course of a few months it was transferred to the church, but opposition drove it back to the school house and finally it was abandoned.

Under date of August 26, 1878 William Forney makes the following interesting report* of the Snake Spring Sunday-school: "We, the brethren, a few in number, met at the Ritchey schoolhouse on the 2nd day of June, 1878, and organized by electing Christopher Knisely superintendent and George Hershberger assistant superintendent. Since Brother Knisely failed to attend, Brother Hershberger has taken the superintendency upon himself, and we think the school is in prosperous condition. Our average attendance is about forty-five. Our school is opened by singing and prayer, after which a chapter is read by the school, and then read by the superintendent or some one else, and an opportunity given to each and every one to ask and answer questions upon the same, than close by singing. We use the Brethren's hymn books. We are also taking the "Young Disciple" to distribute among the scholars, and are very much pleased with it."

In 1887 Daniel M. Van Horn, then a member of the Methodist Episcopal Church, started a Sunday-school in Valley Mill No. 3 school house. After it was conducted for two years it was admitted into the Snake Spring house and fostered by the congregation. Simon Mixel, its first superintendent, was elected by the congregation. In 1898 the school represented at the convention and reported enrollment, 110; average attendance, 77; raised \$8.50 for supplies for the school; continued seven months of the year. In 1904 it had an average attendance of 62; eight teachers; raised

* See *Primitive Christian and Pilgrim*, 1878, p. 622.

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\$26.07, of which amount \$6.50 was given to missions or charitable purposes, and twenty-one of the scholars were received into the church by baptism. The school became "evergreen" in 1912.

Superintendents: 1870, Henry Hershberger; 1878, George Hershberger; 1887, Daniel M. Van Horn; 1889, Simon Mixel, Solomon Hershberger; 1897-'00, Joseph F. Snyder; 1901, not known; 1902-'03, Isaac Snyder; 1904, E. Tyson Price; 1905, not known; 1906, Howard Hershberger; 1907, E. Tyson Price; 1908, Theodore Steele; 1909-'11, Dorsey I. Pepple; 1911-'12, Adam A. Snyder; 1912-'16, Albert S. Ritchey; 1916-'22, Alva Shuss; 1922-'25, Clayton Z. Diehl.

SISTERS' AID SOCIETY

This society began first in the Willing Workers Sunday-school class of the Snake Spring Valley Sunday-school, consisting of young married women and girls. On April 25, 1921, the congregation recognized the society and it was organized by electing Mrs. Sara Cowen, president; Miss Minnie Snyder, secretary and Mrs. Adam Snyder, treasurer. The presidents have been:

Mrs. Sara Cowan, till January 1, 1922; Mrs. John Snyder, till January 1, 1925.

The total of the Society's efforts, in general terms, are the following:

Equipment for the church, such as baptismal suit etc., \$10.00; Home Mission, \$20.00; Green County, Virginia, Home, \$20.00.

DUNNINGS CREEK*

Present Membership, 99.

The foot-hill country of St. Clair and Napier Townships, Bedford County, on the eastern slope of the Allegheny Mountain is the territory, twelve miles east and west and twenty-five miles north and south, which this congregation assigned to itself even though its north and south lines do not touch boundaries of other congregations of the Brethren. Because Early Yellow Creek (now New Enterprise) extended to the Allegheny Mountain on the west, this was a part of that congregation.

When, on April 1, 1841, George M. Holsinger, a deacon and George Stull, lay-member, moved from Morrison's Cove to Dunnings Creek, they found John Garber, a minister too timid to preach, and some half dozen members already located. Whence these came is not known.

* To Blough's *History of Western Pennsylvania Churches*,—Dunning's Creek, and to Thomas B. Mickle, the reader is indebted for most of the information in this sketch.

in the Middle District of Pennsylvania

Others moved in shortly and a nucleus for a preaching place was formed.

The little group went to work, too. About 1843, George M. Holsinger and Moses Rogers were called to the ministry and perhaps Robert Callahan, Senior, was made deacon. Then a friend, Christian Mock whose wife was a member, gave three-quarters of an acre on the Layton road about two miles from Pleasantville as a building



THE MOCK CHURCH, ERECTED IN 1843 OR '44.

site for a church and in 1844 the little group had completed the log house which is still standing and known as Mock Church. At the dedication Leonard Furry spoke. The members were much encouraged. While their ministers were young and inexperienced in the ministry, much of the preaching was done by Martin Miller, Christian Long and others. But because these spoke in the German and were not readily understood, the congregation invited ministers from the Conemaugh congregation near Johnstown to come over and speak to the people in the English. It is related with justifiable pride that such brethren as Levi Roberts, nearly seventy years old and Peter Lutz, much younger, did not shrink from walking the twenty miles over that Allegheny Mountain

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to hold three services over a week-end. Also that every four weeks John Mineely, though crippled, would endure the horseback ride to render a like service.

Because of isolation the little group, through the years, had been holding its own council meetings and lovefeasts in barns. The year 1870 marked a great turn in the life of the church. For in that year they built a "lovefeast house," meaning one with a kitchen and necessary conveniences for holding the *agape*. It is known as the Hol-



THE HOLSINGER HOUSE.

singer house, located on the Fyock road leading across the Allegheny to Rummel. The house is 40 x 50 feet, cost the congregation about \$500.00, and was dedicated in November, 1870. Henry Clapper preached the dedicatory sermon.

Following up the enthusiasm which the new house gave, the congregation now numbering fifty decided to organize and did so on January 15, 1871. First it ordained John S. Holsinger and then chose him as elder. He was thereby the first resident elder in the territory. It also elected Thomas Holsinger, treasurer. Gideon Rogers was a minister in the second degree and John B. Miller in the first.

Though on the eastern slope of the Allegheny Mountain, the new congregation was so much nearer the large

body of members in and around Johnstown that by the consent of both districts it was transferred, about 1874, to the Western district of Pennsylvania.

According to the "Record of the Faithful,"* this congregation was a part of Western District of Pennsylvania. It was organized in 1871 with 50 members. It had two church houses. John S. Holsinger was bishop; George Rogers was in the second and John B. Miller in the first degree of the ministry.

The internal growth of the congregation during the following years is an interesting study. The members, somewhat scattered, wanted places of worship "near



MINISTERS WHO HAVE SERVED IN DUNNINGS CREEK.

Left to right: Levi Rogers, Abraham Fyock, George H. Miller, and Thomas B. Mickle.

home." Thus it came about that a house, 30 x 40 feet, was erected at Point. On September 20, 1893, the house was dedicated, John B. Fluck and Michael Claar conducting the service. These brethren had been conducting a revival meeting in the house, beginning August 14.†

Then, in 1905, a house, 36 x 50 feet, costing \$3,600.00, was erected in New Paris. This was dedicated on December 30, 1905. Brother William J. Swigart preached

* Published by Howard Miller in 1882.

† *Gospel Messenger*, 1893, p. 636. Report of John B. Miller.

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in the morning, using for his text Hebrew 10:25. In the evening Charles B. Smith preached.

In 1916 this congregation transferred its membership from the Western to the Middle District of Pennsylvania.



THE NEW PARIS CHURCH.

Bishops presiding:

John S. Holsinger.....	Jan. 15, 1871
John B. Miller.....	1893
Levi Rogers	1912
Abram Fyock	moved in 1915
Thomas B. Mickle.....	1917

Ministers:

George M. Holsinger.....	about 1843
Moses Rogers	about 1843
John S. Holsinger.....	about 1850
John B. Furry.....	1858
Gideon Rogers	Jan. 2, 1864
John Rogers	Jan. 2, 1864
Christ S. Holsinger.....	Jan. 15, 1875
Levi Rogers	June 13, 1885
George H. Miller.....	Sep. 7, 1894
Thomas B. Mickle.....	March 16, 1901
Oliver S. Corle.....	March 16, 1901
George W. Rogers.....	Jan. 27, 1918

in the Middle District of Pennsylvania

Deacons: about 1843, Robert Callahan, Sr.; about 1850, Thomas S. Holsinger; 1858, John Rogers; August 26, 1865, Joseph Holsinger, John B. Miller; January 15, 1871, George Callahan, Christian S. Holsinger; 1875, Archibald Wissinger, Albert Blackburn; June 13, 1885, Henry Wentz, Robert Callahan, Elias Snowberger; June 23, 1889, David B. Rouser, Michael S. Miller; March 16, 1901, James C. Smith, Samuel L. Lappe, Lewis Gordon; January 27, 1909, Andrew D. Rouser, Jesse Smith; October 13, 1913, George Smith, William Blackburn; May 14, 1915, Emanuel F. Callahan, Jordan Mock.

SUNDAY-SCHOOLS

Holsinger. This school was organized in the Holsinger house, date unknown, by electing Gideon Rogers, superintendent; Joseph Holsinger, secretary and Thomas Holsinger, treasurer. In 1916 when this school came under the supervision of the District, it was "evergreen," enrollment, 75; average, 47; 8 teachers; raised \$24.61.

Superintendents: 1916, Sewell Rogers; 1917-'08, O. Sherman Mock; 1919-'21, John J. Rogers; 1922-'23, Mrs. David L. Miller; 1924, Ruie Mock.

New Paris. The school in 1916 reported total enrollment, 25; average, 10; 5 teachers; raised \$9.00, of which \$3.00 went to benevolences; conducted nine months of year.

Superintendents: 1916, Allen Harbaugh; 1917-'18, Andrew D. Rowzer; 1919-'20, Allen Harbaugh; 1921, E. D. Weaver; 1922-'24, Thomas B. Mickle.

Point. In 1916, when this school came into the district, it reported total enrollment, 27; average, 15; 5 teachers; raised \$18.48, of which \$3.00 went to benevolence; continued nine months of the year.

Superintendents: 1916-'18, George H. Miller; 1919-'24, Jesse C. Smith.

YELLOW CREEK*

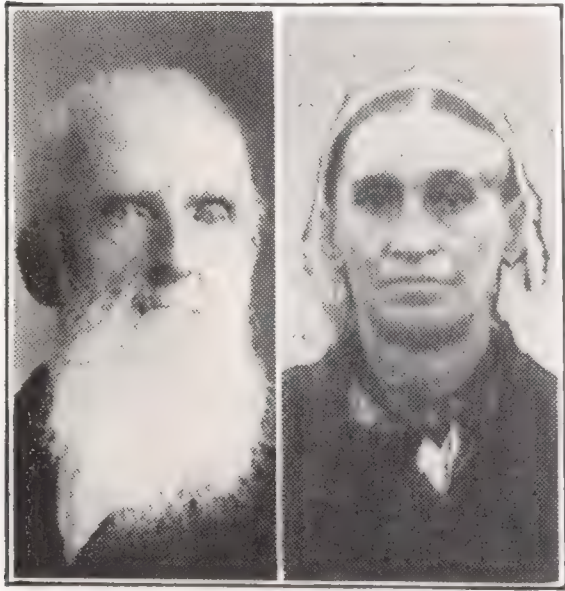
Present Membership, 200.

What is now known as the Yellow Creek congregation had its beginning in a meeting held about 1830, in the home of Samuel and Esther Ritchey Stayer on the Lamberson farm in Hopewell Township, a few miles from the town of Hopewell. It is probable that brethren from New Enterprise or Snake Spring Valley conducted the services. Seven, one of whom was Jacob Steele, accepted Christ. He and Esther Stayer with great zeal and persistency held prayer meetings in the homes of mem-

* To David A. Stayer and Joseph Clapper the reader is indebted for information herein given concerning this congregation. It is greatly to be regretted that records earlier than April 30, 1898, are not available; because of this the history of this congregation is not as complete as justly should be given for one as old as it is.

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bers and friends. Soon after Brother Steele was called to the ministry; and with the leadership of Henry Clapper the group of members



GEORGE AND PRISCILLA CLAPPER.
deacon in the Yellow Creek
Church.

increased rapidly. With the help of Snake Spring Valley members they were able to build, in 1862, a good frame house, 40 x 70 feet, with basement, on a plot of ground just across the road from the present church site, which lot Jacob Steele sold to them. On January 9, 1872, the group were organized into a separate congregation. The following boundary lines were established: on the west Tussey Mountain; on the south the

Juniata River; on the east Rays Hill Mountain; on the north the Huntingdon County line.

Of the membership, Jacob Steele and Henry Clapper



YELLOW CREEK CHURCH.

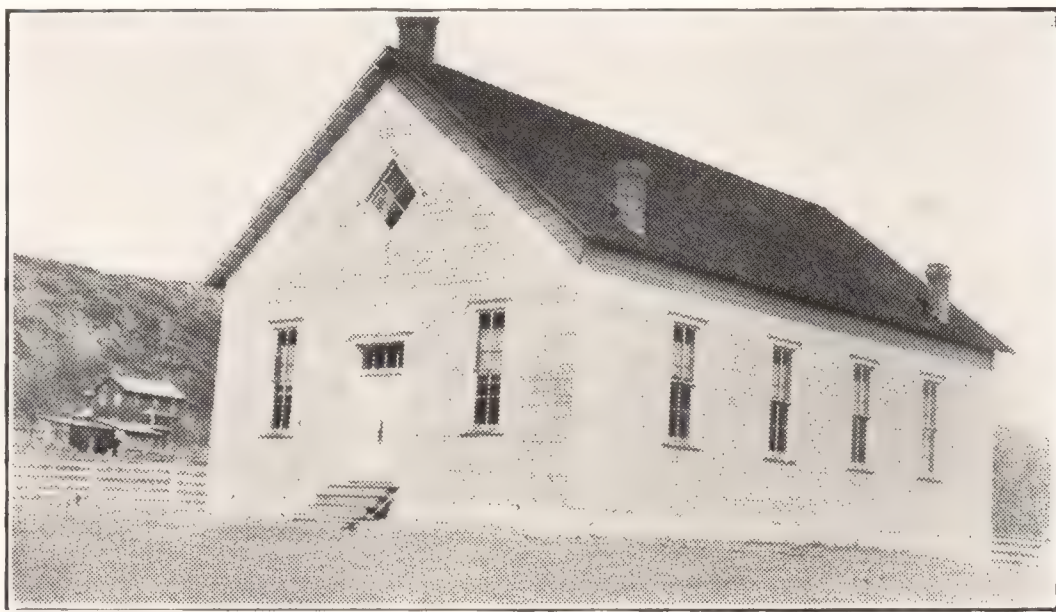
were ministers; John Dilling and George Clapper, deacons; Jacob Steele was elected bishop.

The "Record of the Faithful"* states that this congregation, under the name Hopewell, was organized in 1850 with four members. Its first house was erected in

* Published in 1882 by Howard Miller.

1850 (? Editor). In 1881-82 it had three houses and a membership of 207. Jacob Steele was bishop. Henry Clapper, David Clapper, John S. Rush were in the second and Samuel Ritchey in the first degree of the ministry.

The congregation increased in membership, A special season of blessing occurred in February, 1887, when fifty-three were received into the church by baptism and four



BETHEL CHURCH.

reclaimed through the ministry of the word of Jesse Calvert.* The old house was no longer adequate and it was decided to tear down, and build a new church. George Steele, John Burket, William Steele, Edward Steele, Emanuel Clapper were building committee. The present splendid frame house, 40 x 60 feet with kitchen, no basement, costing about \$2,000.00, was dedicated December 31, 1899. William J. Swigart preached the dedicatory sermon, using for his text 2 Chron. 2:4.

As early as 1860, in an old log school house northeast of Tatesville along John's branch, preaching was conducted by such brethren as John Steele, Henry Hershberger, Henry Clapper, David Clapper, Samuel Ritchie and others, because gathered around this centre and located on farms were the families of John K. Bowser, George H. Knisely, Levi Brallier, Jeremiah E. Gates, John, Jacob Burket and other members. In 1885 the first house, a small frame, called Bethel, was built on a plot of land bought of Jeremiah E. Gates for \$1.00. This house served their purpose for nearly twenty years. The

* *Gospel Messenger*, March 1, 1887.

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present house was erected in 1903. Building committee, David A. Stayer, Jeremiah E. Gates, Levi Brallier, George Batzel, William Burket. It is a frame structure with kitchen in rear, 35 x 50 feet over all and cost about \$2,000.00. On October 11, 1903, Milton C. Swigart of Philadelphia led them in their dedicatory exercises. Of the membership of the Yellow Creek congregation of which Bethel is a part, this group numbers 125.*

Bishops who have presided over the congregation with date: Jacob Steele, 1872; Henry Clapper, —; George W. Brumbaugh, —; John S. Rush, —; David A. Stayer.

Ministers who have been elected or moved in: David S. Clapper, —; John S. Rush, —; Samuel Ritchie, —; John Bowser, —; George Knisely, —; David A. Stayer, 1891; James H. Morris, 1902; George E. Batzel, 1907; William Steele, 1907; Joseph H. Clapper, 1914; Paul Dilling, 1923.

Deacons: Up to 1903 the following were elected, but date not known: George Clapper, John Dilling, David A. Stayer, John Burket, Daniel Snyder, John H. Burket, Samuel Ritchie, John Bowser, George Knisely, George E. Steele, Abraham Steele, Isaac Steele, Alfred Simmons, Frank Ritchey, Edward B. Steele, John T. Burket, Josiah Clapper, William Morris, John Clapper, Jonathan Hoover, Emanuel Clapper, Jeremiah E. Gates; 1903, George Batsel, William Burket; 1905, Irvin Fluke, Charles Boor; 1906, Harvey B. E. Border; 1914, Levi Greenawalt; 1915, William Fluke.

SUNDAY-SCHOOLS

Yellow Creek. Its beginning not known. The school did not represent at 1898 convention, but was "evergreen" in 1904; how much earlier is not known. In that year it had an average attendance of 35; had five teachers; raised \$30.15, of which \$6.97 was given to missions or charitable purposes. The superintendents and time of service as far as known, are as follows: L. H. Thomas, 1891; Edward B. Steele, —; William M. Steele, 1904-'07; Joseph Clapper, 1907-'18; 1919-'24, Edward P. Steele.

Bethel. This school was organized in 1886 with Daniel Ritchey, superintendent. It was "evergreen" in 1904 and how much earlier record is not at hand. In that year it had an average attendance of 57; seven teachers; raised \$21.69, of which \$6.69 was given to missions or charitable work. In 1908-'09 it had a class of twelve in teacher training, seven completing the course. In 1923-'24 twelve again enrolled.

Superintendents, as far as available: 1883, Daniel Ritchie; till 1903, not known; 1904-'07, Harry Burkett; 1908, George Batzel; 1909, Harry E. Border; 1910-'11, Harry Burkett; 1912-'16, Edward B. Steele; 1917, William Fluke; 1918, Harry E. Border; 1919-'20, G. Frank Ritchey; 1921-'24, Harry E. Border.

* To Levi Greenawalt the reader is indebted for the early history of the Bethel group.

EVERETT*

Present Membership, 264.

The territory east of Tussey Mountain between the Juniata River and Tatesville, and extending eastward to Rays Hill Mountain, now known as the Everett congregation, was originally an undivided section of country cared for by both Yellow Creek and Snake Spring Valley congregations. How early members located here is not known, but among them were Daniel and Annie Ritchey, Mrs. David Karns, Jacob and Phoebe Burket, Joseph Snowberger, Joseph and Elizabeth McDaniel, Simon Ritchey, Jacob and Lucinda Ritchey. Preaching, mostly in Rays Cove, was supplied by both Snake Spring Valley and Yellow Creek ministers, among whom may be mentioned Henry Hershberger, Jacob Steele, Henry Clapper, John S. Rush, David Stayer, Samuel A. Moore and William S. Ritchey. Later this work devolved upon David S. Clapper, Alfred T. Simmons, John S. Hershberger and George Batzel.

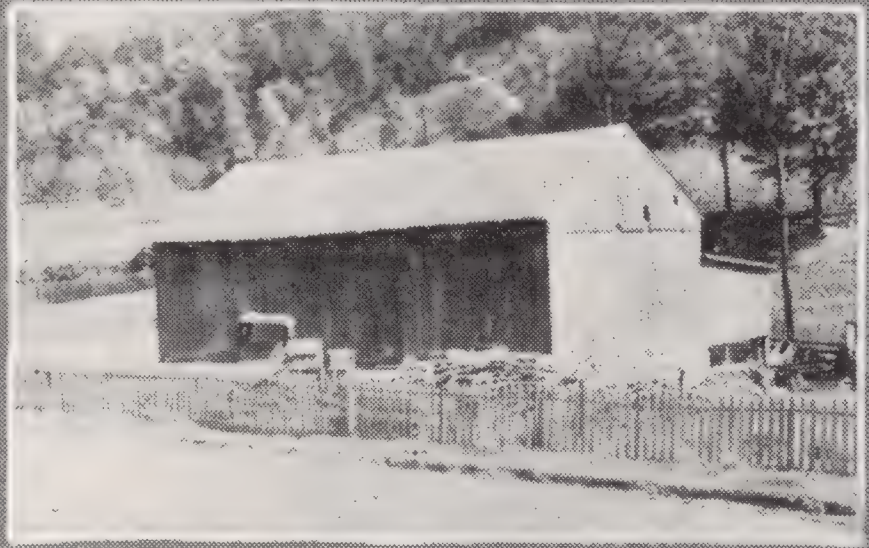
Ground being donated by Jacob Burket, the Fairview house, five miles east from Everett, was erected in 1887 at a cost of about \$500.00. Building committee: William Simmons, Jacob Burket and David S. Clapper. Dedication day was so stormy that no special service was held.† At this place services at stated intervals have been held ever since, though the congregation has not increased in numbers very greatly.

In Everett and immediate vicinity the following members were living when on April 1, 1891, David S. and Susan Clapper and daughter Laura moved near the north borough lines: Benjamin and Susan Mahoney, Lorenzo D. Bouser, William and Eliza Simmons, Alfred T. and Laura Simmons, Luther and Mary Miller, Joseph and Tilitha Crawford, Philip Knisely, John S. Hershberger, James Q. Hershberger, Mrs. Margaret Calhoun, Jacob and Margaret Lingenfelter.

Services were greatly desired and no suitable place available, seats were placed in David S. Clapper's barn-

* To John S. Hershberger and Ira A. Holsopple the reader is indebted for information of this sketch.

† This house was erected while the territory belonged to Yellow Creek congregation.



UPPER: Beginning May, 1891, services were held in David Clapper's barn. SECOND: In 1892, the Temporary Church of Everett. THIRD: In 1895, the first house on the present site. FOURTH: The Present Church.

floor and beginning with May, 1891, a preaching service was held every two weeks. David S. Clapper did most of the preaching and spent much time in pastoral work. When the barn was needed to store the harvest, the seats were moved across the road into Joseph 'Tates' grove. During the summer some ten united with the church by baptism. In the early fall John M. Mohler held a series of meetings and seven united. The following winter a vacated Church house was rented and used. Silas Hoover of Somerset County held a revival from October 21 to 25 and fifteen were added to the membership. The next summer (1892) a dwelling vacated at the ore mines near 'Tatesville was bought for \$14.00, moved near David S. Clapper's home, repaired to make a room 16 x 24 feet, and furnished,—all for \$90.00. Here the Everett Sunday-school was organized that same summer; and here in the latter part of October, 1892, the first lovefeast was held, Conrad G. Lint of Myersdale officiating.

Though a temporary organization (no record was kept of it) seems to have been formed in 1892, it was not until December 16, 1893, that a complete one was effected. George W. Brumbaugh of Clover Creek was chosen bishop; Alfred Simmons, secretary; and Lorenzo D. Rouser, treasurer. On April 7, 1894, the church sent its first delegate, Alfred T. Simmons, to the General Conference at Myersdale and John S. Hershberger to the District Meeting at Woodbury.

Two years after the organization forty-two members had been added. Growth and interest were most marked and gratifying. A more commodious house of worship was agitated and this crystalized on October 2, 1894, into appointing a committee which on New Year's day, 1895, recommended the corner of Water and Second Streets as a site for the new church. The location was accepted. Building committee: William Simmons, Francis Baker, John S. Hershberger, Luther Miller, George Burket and Alfred T. Simmons. The building 35 x 50 x 14 feet, brick-veneered, was framed mostly from lumber taken from an old planing mill and purchased for \$100.00, while the brick for the casing was made and placed in the wall by James Q. and John S. Hershberger for one cent each. A vestibule 7 x 10 was built at the front. Seating ca-



Solomon Hershberger, a minister, and his wife, (above), always had their membership and labored in the Snake Spring Valley congregation. The others on the page are at present members of the Everett congregation.

capacity, 350. The cash outlay was \$2,244.00. It was dedicated October 6, 1895, Martin G. Brumbaugh delivering the dedicatory address and using as his text Psalms 122:1. In the evening William J. Swigart spoke from Acts 22:22.

January 16, 1896, the congregation adopted parliamentary rules to govern their deliberations in council. The following council (March 30) decided to place "two small contribution boxes in the back part of the church." "Young people's meeting on Sunday evening" was decided upon (July 16, 1896) "when there was no preaching in the morning, to secure if possible a greater interest in church work by our young members."

While Everett from her beginning was recognized as a separate congregation, her territorial bounds were not fixed until a joint meeting of the Snake Spring Valley and Everett congregations was held on July 16, 1896, in the Everett house. There "it was decided that the summit of Tussey Mountain should be the line to where it intersects with the river at the big rock below Mr. Dallas station: then the river be the line to the Raystown crossing (as it was); then the turnpike to be the line to the summit of Sidling Hill."

The District Meeting was asked (March 27, 1899) "to consider the propriety of owning a tent to be used in holding meetings in the summer season in places where we have no church house convenient."

On July 10, 1899, by consent of Snake Spring Valley congregation, Earlston school district, south of the Juniata River, was added.

Growth continued to be most marked and more room was needed to meet the demands of the rapidly growing Sunday-school. On February 10, 1913, the congregation decided to enlarge and remodel its house. 35 x 18 feet were added to the rear, 43 x 13.5 feet on the north, and an entrance tower on the front corner, 10 x 10 feet. These additions provided ten class rooms for Sunday-school, four of which, when occasion demands it, can be thrown into the main auditorium. The pool that had been constructed in the yard "back of the church" by a decision made November 22, 1897, was abandoned and a baptistry placed in the house. During the entire time of remodel-

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ing, services were held regularly in the building. John H. Cassady dedicated the remodeled house on August 24, 1913.

Through David S. Clapper moving from the congregation and Alfred T. Simmons suddenly passing away, the burden of leadership from 1895 has rested upon John S. Hershberger. The members have stood by him faithfully and the congregation never became an expense to the District Mission Board. Much ministerial help was received from the students of Juniata College. Among them A. Brown Miller, Charles C. Ellis and J. Arthur Culler should have special mention.

Mahlon J. Weaver, as the first pastor, served from June, 1912, to January, 1918. On April 1 following, Ira C. Holsopple was employed and continues at present in the pastorate.

Bishops presiding:

George W. Brumbaugh	Dec. 16, 1895
David Stayer	May 27, 1899
John S. Hershberger.....	May 19, 1901

Minister at the time of organization: David Clapper.

Ministers elected:

Alfred T. Simmons.....	Feb. 15, 1894
John S. Heshberger.....	Aug. 4, 1894
Alonzo L. Simmons.....	June 5, 1898
Isaac Ritchey	June 4, 1905

Ministers received by letter:

John S. Baker, John Clapper, Wiliam Steele, Mahlon J. Weaver, Marling J. Maust, Howard S. Hershberger, Roy Hockenberry, Dorsey I. Pepple, Ira C. Holsopple.

Deacons: February 13, 1894, William Morris, Luther Miller, John S. Hershberger; November 28, 1895, James Q. Hershberger; June 5, 1898, Lorenzo D. Rouser, Frederic Burket; January 17, 1900, William Crawford; November 8, 1903, Willard Clapper, Howard Simmons; November 26, 1906, John Drenning, Elmer Whetstone; December 18, 1912, Wilson Burket; May 5, 1918, Oscar Snyder, Chester England; November 23, 1920, Emanuel Barkman, Paul B. Hershberger; December 16, 1920, John C. Baker, Jacob Lashley and Charles Boor were received by letter.

SUNDAY-SCHOOLS

Everett. As soon as the first meeting house was completed in 1892, Sunday-school was organized. Alfred T. Simmons was the first superintendent. At the convention of 1898 it reported on enrollment of 66, average attendance, 46; raised \$25.06 for home sup-

in the Middle District of Pennsylvania

plies; used Brethren's supplies; one scholar received into the church. In 1904 its average attendance was 43; teachers 6; raised \$45.75, of which \$14.00 was given to missions and charitable purposes; 7 were received into the church. From the start the school was "ever-green." It has maintained a front-line standard during 1912 to 1918 inclusive and in 1922. Teacher training class has been conducted during the years 1908-'18 and 1922-'23 with a total enrollment of 85. The average attendance for 1892 was about 35; a vacation church school has been held the past four years,—a decided success.

Superintendents: 1892, Alfred T. Simmons; 1893-'99, — — —; 1900, Willard L. Clapper; 1901-'03, — — —; 1904, Willard L. Clapper; 1905, — — —; 1906-'07, Howard W. Simmons; 1908-'09, James Q. Hershberger; 1910-'16, William M. Steele; 1917-'18, O. G. Snyder; 1919-'20, Paul Hershberger; 1921-'22, John Drenning; 1923, Chester England; 1924, L. Chester England.

Fairview. On July 4, 1897, the first Sunday-school was organized by John S. Hershberger. He became superintendent and furnished the literature for the first quarter. In 1904 it had an enrollment of 20, average attendance, 14; 3 teachers; raised \$10.70, of which \$5.80 was given to missions or charitable work. Because many of the leaders moved out of the valley and others died, the school dwindled to such small numbers that in 1922 the remaining four scholars were transferred to a union school near by.

Superintendents: 1897, James Q. Hershberger; 1898-'04, — — —; 1904-'06, William Crawford; 1907, David Rush; 1908-'10, William Crawford; 1911, Harry Foor; 1912-'14, William Crawford; 1915-'16, Clyde Crawford; 1917-'18, William Crawford; 1919-'22, Marshall Foor.

Mountain Chapel. In the east end of Ray's Cove, about twelve miles from Everett, ministers from Everett held meetings at regular intervals in the woods near Graceville. George Batzel did some very acceptable work here, and in 1916 a Union house was erected. An active Union Sunday-school continues here. The pastor from Everett preaches every two weeks in the afternoon to a well filled house.

SISTERS' AID SOCIETY

The Society was first organized in 1904 with Mrs. Dessa Simmons president and Mrs. Wilson Burket secretary-treasurer. But the records for about nine years are lost and nothing further can be said until on January 9, 1913, the society organized in the home of Mrs. John H. Brumbaugh. Officers: Elizabeth England, president; Martha Drenning, vice-president; Nettie Steele, secretary-treasurer.

Presidents since 1913:

Mrs. Wilson Burket.....1914	Mrs. Nancy Lashley.....1917
No record .....1915	Mrs. Iva Brallier.....1919
Mrs. Della Myers.....1916	Mrs. Amy Holsopple.....1921

Besides making garments and quilts, selling books, etc., the society has been permitted to make the following cash distributions through the year:

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India Orphanage	\$130.00
Mary Quinter Memorial.....	5.00
Forward Movement	25.00
Ping Ting Hospital.....	30.00
China Sufferers	55.00
Church Building Fund.....	140.00
Church Furnishings	36.90
Parsonage Fund	35.00
Home Missions	10.00
Old People's Home.....	5.00
Bible Department, Juniata.....	2.00
Miscellaneous	68.80
Total	\$542.70

RAVEN RUN*

Present Membership, 95.

The territory now known as Raven Run was once a part of the Hopewell congregation. Just how early Samuel Brumbaugh, Martin Hoover and John B. Dilling probably first members of the Church of the Brethren to locate in these parts is not definitely known. In 1878 they erected a brick church, 28 x 40, and the little group increased in numbers until some ninety lived in the Raven Run Valley and around Saxton. November 25, 1893, they petitioned the mother congregation for separate organization which was granted them. They had two deacons, John B. Dilling and Jonathan Hoover among their number. On December 16, 1893, in the presence of George W. Brumbaugh and Henry Clapper, they effected an organization as follows: George W. Brumbaugh, elder; George H. Dilling, secretary; Jonathan Hoover, treasurer; Samuel I. Brumbaugh, solicitor.

The new organization went to work and steadily grew in numbers. However, the opportunities for labor in Stonerstown were such that a goodly number settled there. It was thought best to let this group separate and be under the District Mission Board. The dividing line is the Henrietta road. This was done January 5, 1901. Five years later, on May 27, 1906, they gave the same grant to Riddlesburg.

They had need of a new church and on March 10, 1910,

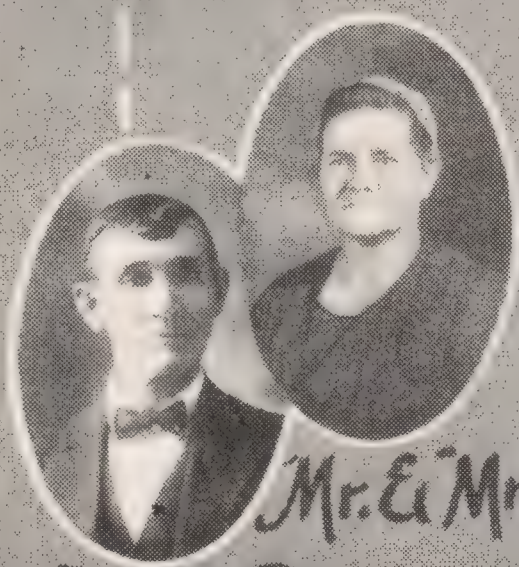
* To Frederic Hoover the reader is indebted for the information of this sketch.



Jonathan Hoover



John H. Dilling



Mr. & Mrs.
J. P. Richey



Mr. & Mrs.
Fred Hoover

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appointed a building committee,—Frederic Hoover, David P. Hoover, John P. Ritchey, Samuel I. Brumbaugh and Philip Richard,—and during the summer put up a good frame house, 35 x 50 feet, basement under one-half of it, costing \$2,500.00 besides donated labor. On December 18, 1910, Charles C. Ellis preached the dedicatory sermon.



RAVEN RUN SISTERS' AID SOCIETY.

Bishops presiding:

George W. Brumbaugh.....	Dec. 16, 1893
John B. Replogle.....	April 7, 1894
David A. Stayer.....	Sept. 29, 1900

Ministers elected:

Samuel I. Brumbaugh.....	Oct. 6, 1894
Henry H. Brumbaugh.....	May 16, 1903
Frederick Hoover	May 16, 1903
David P. Hoover.....	May 16, 1903
Andrew Edwards	Oct. 30, 1921

Deacons: Oct. 6, 1894, William Shimer, John Long; Oct. 2, 1897, George H. Dilling, Philip Richard; April 5, 1902, Frederic Hoover, David Hoover; Jan. 2, 1904, John P. Ritchey, Thomas Lear; July 7, 1906, Andrew Hoover, Reuben Perrin; Jan. 2, 1909, Berzy Miller; Oct. 30, 1921, Joseph Wyles, Robert Miller.

SUNDAY-SCHOOL

As near as can be ascertained, the Raven Run Sunday-school began in 1885. The school did not report to the convention of 1896, but in 1904 reported enrollment, 120; average, 45; five teachers; raised \$36.64, of which \$16.46 went to missions; "evergreen." The

school had teacher training classes during 1908-1909, 1914-1916; in all a total enrollment of 25.

Superintendents: Before 1904, no record; 1904, Frederic Hoover; 1905, no record; 1906-'07, Philip Richards; 1908, Frederic Hoover; 1909, Philip Richards; 1910, Frederic Hoover; 1911, Philip Richards; 1912, Burzy Miller; 1913, Jonathan Hoover; 1914-'18, Frederic Hoover; 1919-'20, Mrs. Sadie Reed; 1921-'22, Andrew E. Edward; 1923-'24, David Lewis.

SISTERS' AID SOCIETY

The first organization occurred, April 5, 1903, with the following officers: Sadie Reed, president; Irene Reed, secretary; Dessa Hoover, treasurer. In all seventeen members enrolled. Their work consisted mainly in making prayer coverings and quilting. In 1909 the society discontinued its organization; but in 1914 a new one was formed with Lizzie Brumbaugh, president; Addie Ritchey, secretary; and Catherine Long, treasurer. This time the enrollment was ten. Their average attendance (for they meet weekly) was six for 1923. To the sewing and quilting they added scrubbing school houses. Thus in 1923 they made \$184.04, which amount was given to help pay for the erection of the new church. The present organization is: Addie Ritchey, president; Lizzie Weimert, secretary and Kate Reed, treasurer.

STONERSTOWN*

Present Membership, 235.

Some time before 1880, Susan Kelly, from Yellow Creek, and Mary Fockler, from the Woodbury congregations, located in Stonerstown and thereby became the first members in the territory now known as Stonerstown, but then a part of the Raven Run congregation. Following these sisters were Rebekah Smouse, Hannah White, Mary Smith, and Catherine (Mrs. Samuel B.) Ritchey, the last named moving into the community in 1883. These members were supplied with spiritual food through the ministrations of George W. Brumbaugh, John B. Fluck, David Clapper and Samuel Ritchey from time to time. An old Lutheran church was rented and in 1893 Silas Hoover held the first revival meeting. Late in the next year the Raven Run congregation bought the Lutheran house and took possession in their own right, January, 1895. Several series of meetings were held by Walter S. Long, but not till 1897 was there a confession,

* To John P. Harris the reader is indebted for the information of this sketch.



The Stonerstown Church: Its Pastor. Group, beginning at left: Mrs. S. B. Ritchey, Mrs. Eliza Brumbaugh, George Dilling, Mrs. George Dilling, Mrs. Mary Smith.

Mary Metsger being baptized. William I. Book, Principal of the Stonerstown High School during 1898-'99, preached regularly for this mission and part of the time for the Raven Run congregation. The work progressed steadily and on May 26, 1901, the group of believers,—namely: Mr. and Mrs. George H. Dilling, Mrs. Samuel B. Ritchey, Mary Smith, Eliza Brumbaugh, Mr. and Mrs. Thomas Lear, Hannah White, Mrs. Fockler and Carrie and Anna Putt,—were organized into the Stonerstown mission. John B. Brumbaugh of Huntingdon (Pa.) preached for them and, the following year, was chosen bishop, which position he held till his death, in 1922. In this same year Milton C. Swigart conducted a revival, and thirteen were added to the church. Samuel B. Ritchey, James F. Gates, James Fink and later Mrs. Margaret Fulton and Mrs. Samuel F. Harclerode were appointed to draft a plan for doing certain charitable work. The results of their labors were decidedly favorable to the little body.

Harvey S. Spanogle, in a series of meetings in 1914, received forty-three into membership. This was a great impetus to the work. At once it was realized that "the old church house was worn out and too small to accommodate the growing congregation. . . . The members there are not wealthy, but they had a mind to build such a house as was needed, and as would honor the Lord." The new building is 43 x 64 feet, brick veneered, basement and a number of rooms for Sunday-school purposes; a splendid auditorium; steam heated, electric lighted, baptistry behind the pulpit,—the entire costing, \$8,495.00. "It is a model of neatness and simplicity. Much credit is due to Brother Harris, the pastor, who carefully managed every detail, and worked hard." George W. Flory of Covington, Ohio led in the dedication services, speaking morning, afternoon and evening. He had also spoken on Friday and Saturday evening before. At the dedication \$5,000.00 "was raised in a quiet way. No public demonstration was made of the donors."* Under John P. Harris' faithful and untiring efforts the congregation grew rapidly. In December,

* From John B. Brumbaugh's report of the dedication in the *Gospel Messenger*, 1916, p. 606.

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1917, he held his first series of meetings, when thirty-two were added to the church.

Bishops presiding:

John B. Brumbaugh.....1902 to 1922
John P. Harris.....since 1922

Pastors and date each one began:

William A. Gaunt.....March 27, 1907
Herman B. Heisey.....Sept. 30, 1911
Charles O. Beery.....1913
John P. Harris.....since Jan. 21, 1915
Roy X. Wilson, as minister, moved into the congregation.

Deacons elected: December 24, 1906, James F. Gates, Thomas S. Foreman; July 16, 1922, Samuel B. Ritchey, Daniel M. Brumbaugh, Charles C. Stapleton, William B. Dilling.

SUNDAY-SCHOOL

On April 1, 1895, the school was organized in the church bought of the Lutherans, with Samuel A. Moore, superintendent. Members of other denominations helped and the school grew. Since 1903 it has been "evergreen." In 1904 it reported enrollment, 100; average, 69; eight teachers; raised \$42.89, of which \$17.32 went to missions and charity; two conversions; teachers meeting. It has had teacher training classes during 1907, 1919-'21 and thirty have received first year certificates.

Superintendents: April 1, 1895, Samuel A. Moore; 1896-'05, George H. Dilling; 1906-'09, Thomas S. Foreman; 1910, George H. Dilling; 1911-'12, Thomas S. Foreman; 1913, George H. Dilling; 1914-'16, J. Ambrose Ritchey; 1917, Thomas S. Foreman; 1918, E. Paul Dilling; 1919-'23, Roy X. Wilson; 1924, William B. Dilling..

SISTERS' AID SOCIETY

As early as April 25, 1906, the Aid Society was active and a meeting of that date shows the following charter members: Mrs. Catharine Replogle Hawn, Mrs. Rosa Rice, Mrs. Nancy Dilling, Mrs. Catharine Ritchey, Mrs. Lizzie Foreman, Mrs. Hannah Fink, Mrs. Mary Smith, Mrs. Maggie Fockler, Mrs. Thomas Kelley, Dessa P. Ritchey, Iva M. Ritchey, Stella M. Ritchey, Bertha Dilling, Catharine Dilling, Elizabeth Dilling, Ruth Negley, Ella Hoover, Grace Hoover, Minnie Smith, Ola Foreman, Lydia Kensinger, Veda Troutman, and Barbara Detwiler.

It is supposed that Mrs. Catharine Replogle Hawn was president until 1908, when organization as follows, the earliest record found, was effected: Mrs. Sadie V. Long, president; Mrs. George H. Dilling, vice-president; Mrs. Bertha Troutman, secretary. On March 16, 1911, new officers elected: Mrs. George H. Dilling, president; Mrs. Thomas H. Foreman, vice-president; Iva M. Ritchey, secretary, and it is probable that this organization continued until about six years.

During the foregoing period the society met about twenty times

a year, made many, many garments as shown by the records of a few of the years and raised in seven of the eleven years for which record is found, cash \$166.02.

Then, on April 19, 1917, the following officers were elected: Mrs. Eva Putt, president; Mrs. Nancy Dilling, secretary; Mrs. Catharine Ritchey, treasurer. Mrs. Eva Putt has served as president since. A total of \$1,018.78 has been made by quilting, offerings and sales. The greater part has been applied to their own church needs but a portion has been sent to missions at home and abroad.

RIDDLESBURG*

Present Membership, 95.

Riddlesburg originally was a part of the Raven Run congregation. Through the efforts of Thomas C. Lear, Charles O. Berry held a two weeks' meeting in the Knights of the Golden Eagle Hall during April, 1906, and seven were added to the church. This now made a membership of twelve, representing six families in Riddlesburg and Defiance.

Weekly prayer-meetings in the homes began at once, and a request was sent to Raven Run to have regular preaching services. But the parent church was very limited in ministerial help and on May 27, 1906, decided to give up the Riddlesburg territory and place it under the District Mission Board as a mission point. William A. Gaunt, to whom the congregation owes much for his untiring efforts in soliciting funds for the church house as well as preaching regularly for four years, held meetings in the homes of Christian Oaks, Thomas C. Lear and Melvin Reed. In the spring of 1907 the Mission Board gave permission to the group to go ahead and arrange to build.

On July 14, 1907, William A. Gaunt presiding, Riddlesburg was properly organized into a church. The following were charter members: John W. Lear, Mrs. John W. Lear, Christian Oaks, Mrs. Emily Oaks, Mrs. Jacob Oaks, Mrs. Wilmer Oaks, Mrs. Melvin Reed, Mrs. Nimrod Guthridge, Sr., Mrs. William Banks, J. Noble Cogan, David Brumbaugh, Henry H. Brumbaugh, Thomas C. Lear, and Mrs. Thomas C. Lear.

The new congregation elected John B. Brumbaugh,

* To Henry H. Brumbaugh all are indebted for the information herein given of this congregation.



THE RIDDLESBURG CHURCH AND SOME MEMBERS.

Beginning at top: Mr. and Mrs. John W. Brumbaugh. Left: Mr. and Mrs. Christian Oaks and Charles E. Brumbaugh. Right: Mr. and Mrs. Thomas C. Lear, Mrs. Emily Oaks. Below: J. N. Cogan and Shannon Weyant.

bishop ; J. Noble Cogan, secretary-treasurer, and John W. Lear, solicitor.

At a meeting held in Christian Oaks' home in April, 1907, William A. Gaunt, Henry H. Brumbaugh and Thomas C. Lear were appointed building committee. Members and friends took a deep interest in putting up the new church, a brick-veneered building, 35 x 50 feet, 11-foot ceiling, tower 10 x 11 feet, providing a good assembly room and two Sunday-school rooms and costing \$2,975.00. On September 13, 1908, the church was dedicated. Frank F. Holsopple of Juniata College spoke in the morning, text, Joshua 4: 6, and in the afternoon, text, 2 Peter 3: 9. In the evening John B. Brumbaugh, text, 1 Peter 1: 3.



OFFICERS OF RIDDLESBURG SISTERS' AID SOCIETY.
From left: Mrs. Wilmer Oaks, Secretary ; Mrs. Jacob Oaks, Treasurer ;
and Mrs. John Oaks, President.

Bishops presiding :

John B. Brumbaugh.....	May, 1907
William A. Gaunt.....	Jan., 1909
John B. Miller.....	Sep., 1913
Henry H. Brumbaugh.....	Jan., 1918
John P. Harris.....	since Jan., 1919

Pastors :

William A. Gaunt.....	July 14, 1907
Herman E. Heisey.....	Jan. 1, 1912
John B. Miller.....	Feb., 1914

A History of the Church of the Brethren

John P. Harris.....since Jan. 1, 1915
Charles O. Beery.....Sep. 7, 1915

Deacons: by letter, Thomas C. Lear; Aug. 20, 1911, J. Noble Cogan, Christian Oaks; Feb. 18, 1917, John W. Brumbaugh; July 23, 1922, Shannon Weyant, Chales E. Brumbaugh.

SUNDAY-SCHOOL

The Sunday-school was first organized in the new church house on October 1, 1908. Henry H. Brumbaugh was elected superintendent; Thomas C. Lear, assistant superintendent; J. Noble Cogan, secretary; Irene Reed, treasurer. From the beginning the school has been "evergreen." The average attendance for 1911 was 35; for 1923 it was 61. During the years 1916 to present time it has maintained a teacher training class and nine have received first year certificates. Present class, twelve enrolled; teacher, Burzey Miller.

Superintendents: 1908-'21, Henry H. Brumbaugh; 1922-'24, Shannon Weyant.

SISTERS' AID SOCIETY

The society met first in the home of Mrs. Christian Oaks on January 1, 1910, with the following members present: Mrs. Jacob Oaks, Mrs. Samuel Harclerode, Mrs. Wilmer Oaks, Mrs. John Oaks, Mrs. John Lear, Mrs. Henr H. Brumbaugh and Mrs. J. N. Cogan.

Organization: Mrs. John Oaks, president; Mrs. Samuel Harclerode, secretary; Mrs. Wilmer Oaks, treasurer. Mrs. John Oaks has been president from the beginning.

The society has not been as active as it might have been, but it has been able to raise funds to the amount of \$1,500.00, or more, since its organization, most of which has been paid out on the church debt, for repairs and improvements on the church, and for installing electric light in the church.

ARTEMAS*

Present Membership, 95.

Probably about the time of the Revolutionary War Joseph and Rachael Bennett located in Southampton township, Bedford county (Pa.), and became the first settlers of the Church of the Brethren in these parts. Joseph's will, on record in Bedford, has an introduction "rather lengthy but of a decided religious tone."† Joseph died in 1815, his wife later. They had two sons, Robert and John who remained in the county and two

* To John Bennett the reader is indebted for information given concerning this congregation.

† In a letter dated Sept. 10, 1924, John Bennett says: "I went to Bedford and examined the will of the original Joseph Bennett."

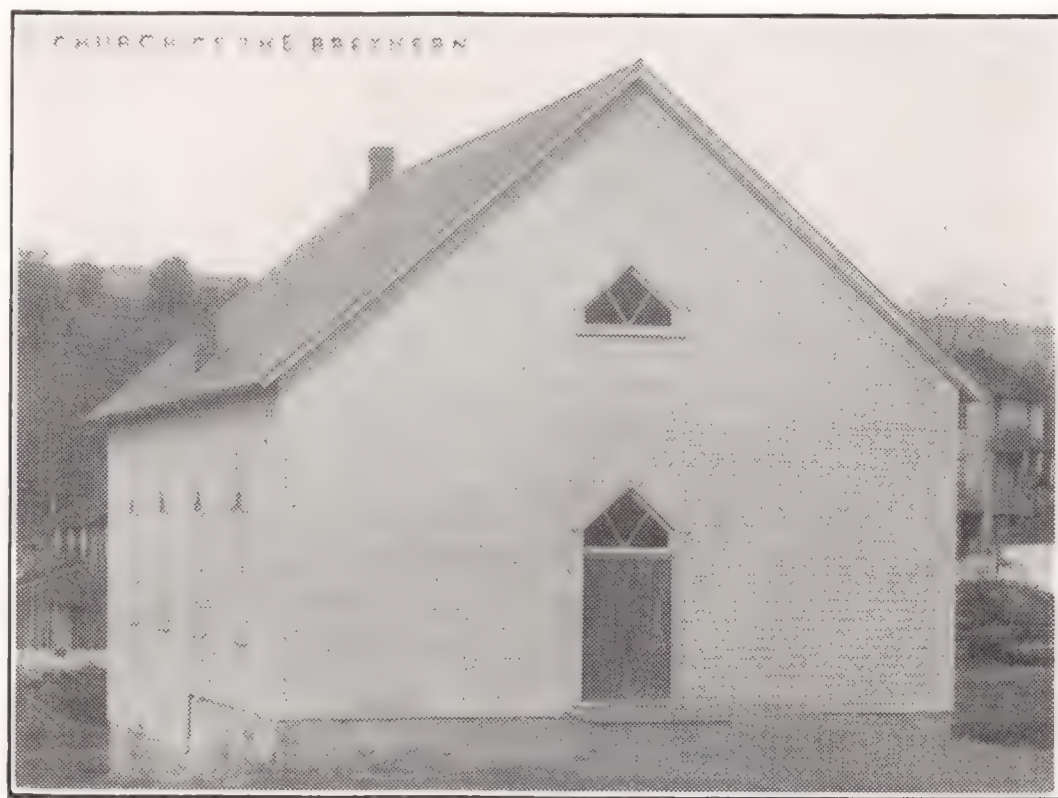
who went to the "far west" in Ohio. The children of Robert Bennett were Sylvanus, Charles, Artemas, Daniel, Freelove, Celia and Edith,—all of whom except Artemas and Edith were members of the Church of the Brethren. What spiritual ministries these early members enjoyed is not known but it was meagre at the most. Sylvanus and his wife Sarah were active in church work as opportunity permitted as early as 1840, and about 1850 were joined by Abraham Ritchey and his wife Elizabeth who moved in from Snake Spring Valley. These two families of members became the nucleus for the church now occupying the southern part of Bedford and Fulton Counties to the Maryland lines. This the present territory of the now known Artemas congregation was a part of the Snake Spring Valley congregation and by them known as the Southampton Church, until 1892 when the name was changed to Artemas. Jacob Steele and Henry Clapper were among the more frequent ones who came from the north and preached the Word. In 1851 a love-feast, probably the first in these parts, was held in Abraham Ritchey's house. On this occasion Abraham Ritchey and Sylvanus Bennett were called to the ministry. The latter was very active and extended his efforts into Fulton and Franklin Counties; but his labors were abruptly ended by death in 1855. Abraham Ritchey continued the work with some zeal till 1866 when he and his family moved to Illinois. Through this removal but seven members were left and the ministry of the Word ceased among them for a season. Then an occasional visit was made by such brethren as Andrew Snowberger, Leonard Furry, Samuel A. Moore, Henry Clapper, Henry Hershberger and others. On one such trip Leonard Furry, probably in 1872, induced Israel M. Bennett to subscribe for *The Pilgrim*. Its messages had a strong influence in leading him to unite with the church and to his death he was an ardent reader of the Church's literature.

In June, 1874 Israel M. Bennett and his son John, the latter now residing at Artemas, united with the church. Meetings became more frequent, interest was aroused and members were steadily added to the little group of believers. The second lovefeast was held in Israel M. Bennett's barn in June, 1876. At this meeting he and

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Zachariah A. Shaffer were made deacons while the son, John Bennett, was called to the ministry.

From the home, to the school house called "Forks of the Creek" at Artemas, the place of worship was shifted. Through some prejudice later, the school building was denied the members and this started an agitation for a house of worship. In 1879 their longings were gratified when, in October, the members and friends of the community gathered to dedicate the first church house of



THE ARTEMAS CHURCH.

the Brethren in these parts, located at Artemas.* The minutes of a meeting of the congregation in the Snake Spring house, October 25, 1879, runs thus: "Southampton lovefeast granted in two weeks from next Friday at 10 o'clock." This means that on Friday, November 14, 1879 the first lovefeast in the new church and in this part of the country was held.

Jacob Koontz being present, on July 31, 1897, the members of this section were organized into a separate congregation and took the name of Artemas. The charter members were: Minister, John Bennett; Deacons, Peter Malotte and Albert Deneen; Lay-members, Susannah Bennett, Charlotte Roberts, Espy J. Bennett, Annie C.

* See under Snake Spring congregation for fuller account of this house.

Bennett, Eliza J. Diehl, Jacob Kern and wife Phoebe, Abraham B. Bennett and wife Alcinda, Nancy L. Bennett, Edith B. Bennett, Jacob H. Lashley and wife Nancy, and possibly a few others. Organization: Jacob Koontz, elder; Nancy Lashley, secretary; Edith B. Bennett, treasurer.

All went well for nearly a decade when a reverse came that tried the metal of the little group of believers. The season was very dry in 1908, and from a threshing engine operating about 100 feet away the wind carried a spark to the church roof on June 27, and it was burned to the ground. They decided to rebuild,—what else could they do since they enjoyed fellowship in the church so much? Building committee: Espy J. Bennett, William H. Sowers, Jacob H. Lashley, David Bowman, Edgar J. Bennett and John Bennett. A new house on the old foundation was dedicated, September 12, 1909; William J. Swigart conducted the dedicatory service, using for his text, Rev. 22:9.

FAIRVIEW

(The postoffice now called Amaranth, a part of Artemas congregation, about twelve miles northeast.)

The Snake Spring Valley Brethren in the early eighties began to preach in Whip's Cove and Buck's Valley, their labors centering around the McKibbin school house. A number united with the church; services have been held regularly ever since, even when the work of the ministry fell into the hands of a very busy man, John Bennett. In 1895 a church house was erected, John Bennett preaching the dedicatory sermon.

GLENDALE

(A part of Artemas congregation, about thirteen miles to the southwest.)

In 1910 James W. Bible and Benjamin Y. S. Teeter, two ministers from the Seneca and North Fork congregations of West Virginia, with their families and some other members, located near Flintstone. Among other names may be mentioned Henry C. Mallow, Isaac Miller, Enoch Vanmeter, Pearl Ault and Mary Dolly. Through the preaching of the Word a number were added to the church and the work grew steadily to the point where

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they felt they needed a house of worship. Through the aid of the General Mission Board, to the amount of \$1,500.00, and the District Mission Board of Middle Pennsylvania a house costing \$4,000.00 was erected, one quarter of a mile from Flintstone. On June 28, 1922, it was dedicated, John H. Cassady preaching the dedicatory sermon. This was followed with a revival during which eighteen united with the church.

SUNDAY-SCHOOL

Artemas. As early as 1872, Sunday-school was organized with a Mr. Stoner as superintendent for a while and then Emeline Shaffer. At the 1898 convention it reported enrollment, 96; average, 53; raised \$8.00 for home supplies; five received into the church. In 1904 the average had dropped to 37 and \$4.77 was raised for home purposes. The school did not become "evergreen" until 1922. Superintendents: 1872, Mrs. Emeline Shaffer; 1880, Truman Tewell; 1882, Amos R. Elbin; 1884-1912, John Bennett; 1913, Alvah S. Brumbaugh; 1914-1924, Mrs. Alva Brumbaugh.

Fairview (also known as Buck Valley). This school was originally a "Union" school, organized in 1896 with Samuel Straitiff superintendent. Members of the Church of the Brethren located in the community until it came under their entire control. Superintendents as far as known: About 1877, Joseph Miller; 1879, George Miller; two summers, Peter Malotte; about 1882, William Potter; 1885, Daniel Malotte; several summers, Lewis H. Cornell; 1890-1892, Samuel Straitiff; 1892-1904, not known; 1904, Peter Malotte; 1905, — — — — —; 1906-'07, Lewis H. Cornell; 1908-'10, Peter Malotte; 1911, Lewis H. Cornell; 1912-'13, Peter Malotte; 1914-'19, Lewis H. Cornell; 1920-'22, George Carson; 1923, Lewis H. Richards; 1924, Lewis H. Cornell.

Glendale. Organized April 1, 1922. Officers: Benjamin Y. S. Teeter, superintendent; Blaine Teeter, secretary; Harry C. Mallow, treasurer. Later Harry C. Mallow became superintendent and continues.

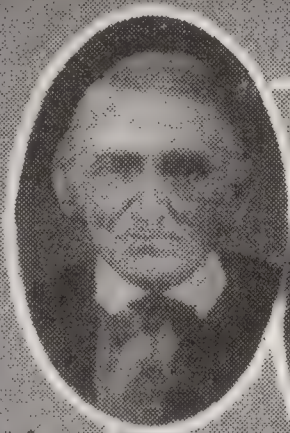
KOONTZ*

Present Membership, 130.

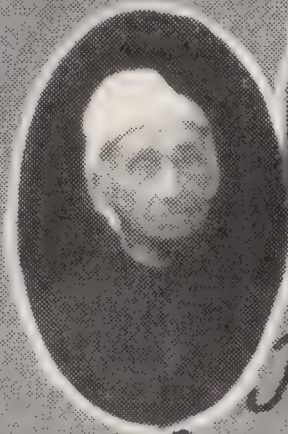
This congregation is located in the southern extremity of Morrison's Cove and though separated from the main body by a mountain, up until 1922 it remained a part of the Snake Spring Valley church and under that head may be found the account of erecting its church house in 1865 and rebuilding the same in 1903.

Of its beginning this is known. About 1826 John

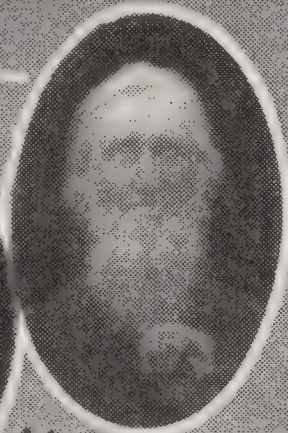
* To Herman S. Guyer the reader is indebted for most of the information in this sketch.



Mr. & Mrs.
John Snyder



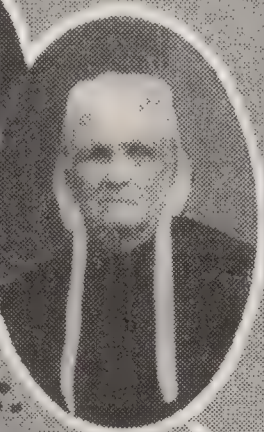
Mr. & Mrs.
Jacob Koontz



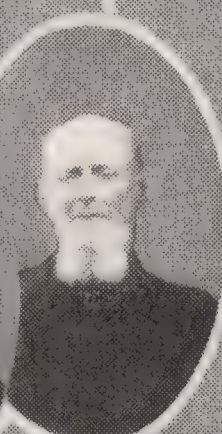
Koontz House



Mr. & Mrs.
John N. Teeter



Mr. & Mrs.
John S. Baker



John Guyer

A History of the Church of the Brethren

Koontz bought the farm on which the present church house stands. Within another decade, John Snyder, deacon, and Peter Baker located in the community. To these early brethren settlers may be added, though coming later, John Teeter, David Stayer, Jacob Guyer, John H. Miller and Henry Miller.

At first Isaac Ritchey and Andrew Snowberger came across the mountain and supplied spiritual food at far-apart intervals. In 1865 when Jacob Koontz was called to the ministry, the members had their first resident minister. Then in 1879 John B. Fluck, being made a minister, in a very capable way added to the resident ministerial force. Of course the ministers from Snake Spring Valley congregation continued to come and assist, and the group enjoyed a steady growth through the years.

In the fall of 1908 they held their lovefeast, John Bennett officiating. Because of their isolation from the main body and the advantages accruing, the members living about the Koontz house were organized separately, on April 29, 1922. David T. Detwiler and David A. Stayer assisted in the organization. Officers: Herman Guyer, elder; Cyrus Bechtel, secretary; Charles Detwiler, treasurer.

Charter members:

Ministers: Herman Guyer, Henry Koontz, Elmer Butts, Tobias Henry, Howard Hershberger.

Deacons: Howard Beach, Josiah Clapper, Charles Detwiler, Daniel Guyer, Calvin Hetrick, William Snyder, Harvey Snyder.

Lay-members, 99.



RUSSEL SNYDER
Superintendent

SUNDAY-SCHOOLS

This was first organized about 1875, in the Koontz Church, with John Rush as superintendent. The school, however, for some reason, did not represent at the 1876 or 1878 conventions, so no record is preserved of this early beginning. To the 1898 convention this school reported average attendance, 60; \$5.70 raised for home supplies; conducted six months. In 1904, average attendance, 39; seven teachers; raised \$30.82, of which \$22.97 went for missions and charity; "evergreen"; eight conversions. A frontline standard and teacher training class were maintained 1916-'22, seven received first year certificates. Two of the four organized classes have formed a Young

in the Middle District of Pennsylvania

People's Meeting and well-directed week-day activities are being accomplished. During 1924 it had a good vacation Bible School.

Superintendents: 1875, John Rush; 1878, Daniel Guyer; 1894, Herman Guyer; 1903-'05, Daniel S. Guyer; 1906, Herman S. Guyer; 1907, Daniel S. Guyer; 1908, Herman S. Guyer; 1909-'11; Daniel S. Guyer; 1912, Henry S. Koontz; 1913, Josiah Clapper; 1914-'15; Daniel S. Guyer; 1916-'17, Oscar A. Beach; 1918, Howard Steele; 1919-'20, Levi Clapper; 1921, Tobias Henry; 1922-'24, Russel Snyder.

SISTERS' AID SOCIETY

The Sisters' Aid Society was first organized in the home of Josiah Clapper on October 23, 1912. Charter members: Elizabeth Hoover, Maggie Baker, Laura Guyer, Alice David, Lillie Koontz, Clara Snyder, Annie Guyer, Annie Clapper, Minnie Grubb, Hannah Guyer, Mollie Koontz, Minnie Bechtel, Theda Baker.

Organization: President, Alice Davis; secretary, Laura Guyer; treasurer, Annie Clapper. Presidents: 1912-17, Alice Davis; 1918-'19, Minnie Bechtel; 1920-'24, Alice Davis.

By means of the needle the society has made money and given to home work, \$75.00; to district work, \$5.00; to support of orphan in India, \$275.00; to relief work, \$2.00.

CHERRY LANE*

On May 10, 1924, the members residing around the Cherry Lane house, fostered and developed by the Snake Spring congregation of which it was a part, were organized into a separate congregation. Daniel Maddocks presided at this organization and was assisted by David T. Detwiler, David A. Stayer, John S. Hershberger and Ira C. Holsopple. The new congregation took the name Cherry Lane and organized with the following officers: Ira C. Holsopple, bishop; Mrs. Lena Sollenberger, secretary; Daniel G. Koontz, treasurer. The new congregation consisted of the following: Ministers, Daniel W. Dibert and Emanuel Koontz; deacons, Roy F. Dibert, Albert Khlare, Andrew Garlick, Daniel Koontz, Samuel Ritchey, Job Harmon, Jacob Sollenberger and Roy Bennett. Lay-members, 84.

SUNDAY-SCHOOL

In the report of Sunday-schools made to the convention held in 1898, Cherry Lane is not mentioned. For the year ending December 31, 1901, the next available report which appears in the District Meeting Minutes of 1902 Cherry Lane reported as follows: Enroll-

* For the information of this sketch the reader is indebted to Emanuel G. Koonen.

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ment, 90; average attendance, 50; five teachers; conducted six months; 20 per cent members attending; \$9.85 raised. One may conclude without further evidence that between 1898 and 1901 the school was organized, no doubt in the Cherry Lane house. It started out for six months of the year, changed to nine months in 1913 and was "evergreen" in 1918 only. As far as known, the superintendents and the years they served are as follows: Before



THE CHERRY LANE CHURCH.

1904, Daniel W. Dibert, Andrew Snowberger and Elmer Pittman among those who served; 1904-'11, Daniel W. Dibert; 1912, Roy F. Dibert; 1913, Daniel W. Dibert; 1914-'15, Daniel G. Koontz; 1916, Daniel W. Dibert; 1917-'18, Daniel Steele; 1919, Roy F. Dibert; 1920-'21, Daniel G. Koontz; 1922, Roy F. Dibert; 1923-'24, Daniel Dibert.

WOODBURY

Present Membership, 323.

The Yellow Creek congregation, in a council meeting held in the Holsinger house, by a vote of 56 for and 35 against was divided in August, 1876, into two congregations. The territory now known as New Enterprise is one part; that included in Woodbury, Claar, Lower Claar, Queen and a part of Clover Creek the other. The



Old Holsinger House



New Holsinger House



Snyder House

OLD HOLSINGER HOUSE WAS BUILT IN 1850. THE NEW HOLSINGER HOUSE WAS BUILT IN 1912. THE SNYDER HOUSE BUILT IN 1878.

following November 11, the members in this new territory, i. e., cut off from Yellow Creek and from Clover Creek, met in the Holsinger house and unanimously voted to become one congregation, and adopted the name Woodbury.

This newly formed congregation included Curryville on the east, to the Allegheny Mountain on the west. The northern boundary was marked by a road leaving Tussey's Mountain, thence westward about three quarters of a mile south of Woodbury by Maria and on west across Cove Mountain to the Allegheny Mountain.

The officials of this new territory consisted of

Ministers: Jacob Miller, John B. Replogle, Joseph W. Wilt, John L. Holsinger and John G. Snyder.

Deacons: Alexander Holsinger, Daniel Holsinger, Jacob Kifer, Levi B. Replogle, Simon Snyder, Adam Frederick, Daniel Stayer, Cyrus Over, Henry Brumbaugh, James Brumbaugh, Jacob Claar and Aaron I. Claar.

The church elected Jacob Miller, bishop; Alexander Holsinger, secretary and Jacob Guyer, treasurer. This congregation has a record of its proceedings from the beginning.

One of the first important acts was a decision made November 11, 1876 to erect a church known as the Replogle house on a plot of ground belonging to Rhinehart L. Replogle, about one half mile north of the village of Woodbury. Building committee, John B. Replogle, Simon Snyder and Adam Frederick, put up a frame house, 45 x 77 x 14 feet, basement, costing \$3,090.00. "Decided to have backs to the seats." On October 14, 1877, the house was dedicated, James Quinter leading in the service. Here beginning March 15, 1879, Silas Hoover of Somerset County held a ten days revival and twenty-one were received into the church by baptism.

The congregation, on January 17, 1878, decided to accommodate the members living around Snyder cross roads with a place of worship. The building committee, Simon Snyder, John G. Snyder and David M. Replogle, put up a frame structure, 40 x 53 feet, costing \$1,050.00. James A. Sell conducted the dedicatory service.

Musical instruments evidently gave concern to the

congregation, for at a council meeting (March 15, 1880) a "Query was sent to the District Meeting relating to them." Some members had been attending political meetings and instructions were given (Oct. 5, 1880) that "if they justified themselves . . . they cannot commune at the coming lovefeast."

Evidently at some time the taxation system was adopted by the congregation, for at a meeting (March 18, 1882) a number came before the council and were released from paying their levy. At a later meeting the system of taxation is reaffirmed.

The "Record of the Faithful" * states that this congregation was organized in 1876 with a membership of 250; that its first house was erected in 1850; that in 1881 and '82 it had five church houses and 388 members. Jacob Miller was bishop; John Replogle, John L. Holsinger, Michael M. Claar and John G. Snyder were ministers in the second degree.

In 1882 the influence of the Progressive movement is noted in the deliberations of the congregation. At the last council of that year (Dec. 2, 1882), one of the ministers was disfellowshipped. At the next council (Feb. 17, 1883), thirteen were excluded from the church on the following resolution: "Inasmuch as the hereinafter named members of our church district have identified themselves with the Progressive brethren and have so declared to the brethren who visited them, we therefore accept their declaration as a withdrawal of their membership from us and we exclude them from the privilege of communion, church council and the salutation of the kiss." The vote stood 39 for, 3 against and 3 neutral.

A few of those withdrawing returned to the old fold, while a few more from time to time withdrew and joined the Progressive Brethren. Evidently the cleavage at first was not so marked because, for a part of the time up to May 4, 1889, the Progressives had been using the Snyder house in which to worship. At this time some dissatisfaction arose and the house was closed against them for a season.

In 1883, the "dinner after the lovefeast" was discon-

* Published in 1882 by Howard Miller.



Replogle House
John Replogle



REPLOGLE HOUSE, BUILT IN 1877. CURRYVILLE HOUSE, BUILT IN 1906.

tinued, and the next year (May 29, 1884), "decided not to line the hymns before singing them." (June 4, 1885), "matting in the aisles of this house (Replogle) the same as in the Enterprise house" was decided upon. Later still, it was decided to "Have no breakfast at the meeting house, the morning after lovefeast" and have a "series of meetings of about a week duration immediately preceding it."

At a council at the Replogle house (Feb. 19, 1887), a vote of the members was taken to change from the double to single mode of feetwashing "which lacked two votes of being unanimous." Then a query was sent to Annual Meeting "asking it to reconsider the minutes of 1887 that the minority should submit to the majority."

After the Annual Meeting the vote was taken again and it showed 118 in favor of single mode while 59 voted for double mode. Then, at the spring council (March 2, 1889, it was "decided to practice feetwashing at our coming lovefeast by the rotation system," meaning single mode.

"The case of brethren going to the election and voting against the prohibition amendment" was considered (Oct. 3, 1889) and decided "that it was wrong for brethren to do so, and they shall make acknowledgment to the visiting brethren for doing so." At the next meeting it is recorded that "those members . . . made satisfactory acknowledgment."

For the purpose of assessment on September 20, 1890, the following was recorded:

"Replogle house, value..	\$2,200.00	; seating capacity, 700
Snyder house, value....	825.00	; seating capacity, 400
Crossroads house, value.	600.00	; seating capacity, 450
Holsinger house, value..	500.00	; seating capacity, 400

The number of communicants in the Woodbury church, 213."

The wide sympathies of the congregation for the suffering is noted in the record (May 5, 1892) of a "receipt for the Russian sufferers for \$307.00." At the same meeting a brother at the demand of the church made acknowledgment" for signing a license for a certain hotel

keeper in Woodbury," the objectionable part no doubt being "the bar."

The congregation voted (Nov. 19, 1892) against the church purchasing the Brethren Publishing Company. The next year (Oct. 24, 1893) it gives permission to the "Brethren's Insurance Company to hold meetings in this (Replogle) house." Rhinehart Z. Replogle was (April 11, 1894) to "superintend the work of putting in the pool for baptizing" in the yard, and the preachers were "to get a Bible desk on the table" for the Replogle house.

A proposition (May 13, 1899) to have a two weeks "Bible term of school beginning January 1, 1900, was unanimously accepted." It had been the custom that the second person close prayer by using the Lord's prayer. But the congregation decided (Feb. 17, 1900) that the one who leads in prayer should close with the Lord's prayer.

The congregation departed (Aug. 18, 1900) from the rule that the elders in office of the bishopric presided over the congregation and by unanimous vote chose John L. Holsinger as presiding bishop.

"Select singing" was (Oct. 19, 1902) forbidden in any church of the congregation except "by permission of the church."

To comply with the wishes of the members living in or near Curryville the church, in March, 1906, decided to give them a good church house. Building committee, Samuel S. Rhodes, David Burket and George W. Replogle, erected a good brick building, no basement, 40 x 60 feet, costing \$2,958.02. On December 9, 1906 it was dedicated, Frank F. Holsopple leading in the dedicatory service. Immediately following John Bennett conducted a series of meetings.

The strong band of members located near the Holsinger church felt the old house no longer satisfied their needs and it was decided to tear down and build larger. The farewell service was held September 9, 1912. John B. Fluck spoke on the sacred past; James A. Sell on the promising future; George S. Myers gave a historical sketch. Then the building committee,—Adam Frederick, Joseph F. Long, Ferdinand H. Mohr, Adam Z. Pote,

in the Middle District of Pennsylvania

David Miller, George W. Klouse and Andrew C. Pote began their work. The new brick house, 40 x 60 feet, costing \$3,200.00, was dedicated on April 6, 1913, free of debt and a small surplus in the treasury. James A. Sell, assisted by John B. Fluck, conducted the dedicatory services.

Bishops presiding:

Jacob Miller	Aug. 16, 1876	John L. Holsinger.....	1900
John B. Replogle.....	1890	John R. Stayer.....	1907

April, 1924 Dorsey I. Pepple was elected presiding bishop and John R. Stayer made senior bishop for life.

Ministers elected:

John L. Holsinger.....	1876	A. Brown Miller.....	1906
John G. Snyder.....	1877	Ferdinand H. Mohr.....	1913
Michael Claar	1877	Jesse Stayer	1914
Jacob K. Brown.....	1883	Nelson Guyer	1914
Jacob C. Stayer.....	1893	* James D. Brumbaugh.....	
John B. Miller.....	1888	Clyde E. Stayer.....	1918
* John R. Stayer.....		Howard Kiper	1920

April 1, 1924, John E. Rowland became first supported pastor of this congregation; though Maynard A. Cassady had served as pastor for one summer vacation, one year before.

Deacons, elected: 1877, Daniel Stayer, Cyrus Over, Frederic C. Dively; 1879, Daniel S. Replogle, John Poter; 1883, Rhinehart L. Replogle, George W. Replogle; 1890, Albert Stayer, David H. Miller; 1893, James E. Mock; 1895, Isaac D. Snyder, Adam Z. Pote; 1896, Emanuel Guyer, David Pote; 1903, John H. Sell, George Miller; 1907, George K. Stayer, Ferdinand H. Mohr; 1909, Adam Frederic, Alva S. Brumbaugh; 1911, Adam C. Pote, Joseph Frederic, Andrew Smith, Nelson Guyer, Andrew C. Pote; 1920, John K. Frederick, Galen R. Sell, Paul A. Stayer. Lawrence C. Over moved into congregation in 1913.

SUNDAY-SCHOOLS

Replogle. The Sunday-school was first organized in the Eshelman house in 1876, with Levi B. Replogle superintendent. In 1877 the school was moved to the Replogle house. Thus writes John R. Stayer.

At the Sunday-school convention held at Spring Run Church October 15, 1878, Levi B. Replogle and Michael Bechtel were delegates and this much of their report is preserved: "Organized April 1, 1877; 75 on the roll; average, 60; verses committed, 4,814."† The same volume‡ gives a lengthy "Report of Sabbath School"

* Moved in from another congregation.

† *Primitive Christian and Pilgrim*, 1878, p. 716.

‡ *Ibid.*, p. 766.

A History of the Church of the Brethren

(Woodbury) from which the following is extracted: "This church is a part of the Yellow Creek and Clover Creek districts, organized in the fall of 1876, and in the spring of 1877 we organized a Sabbath-school. The school was conducted by the usual officers with the following instructions from the church: To open with singing and prayer, the same as we do our public meetings, and also close after the same manner. Our school seemed to prove a success. The attendance was good on the part of children of parents of different persuasions. . . . A leading objection by our dear old brethren against Sunday-schools was that they would lead to pride, by each one trying to dress the best, etc. . . . Let me say here that parents can help the cause a great deal by not dressing or putting too much unnecessary clothing on their children before sending them to Sunday-school."

"The church again organized a school this spring (1878) with Levi B. Replogle, superintendent; Cyrus Over, assistant superintendent, and Jacob R. Stayer, secretary. These officers then chose three more to assist them. . . . Number on the roll, 75. Average attendance, 65. Number of verses committed, 4,814. We closed our school on the 20th of October by presenting the scholars with reward and merit cards. There seemed to be rejoicing over these rewards, but we tried to tell them of a greater reward in the future, if they would be faithful, which we could not give but would be given by the Father in Heaven. We also told them or reminded them that they had now read of Jesus being born into the world, and that he suffered and died and rose again, and then ascended to heaven, where he was now pleading for us all. I saw many tears rolling down over the children's faces. Thus ended our school. We hope some good seed may have been sown." Signed by Levi B. Replogle, superintendent; Cyrus Over, secretary.*

The year following a report states: "School for the summer organized March 16, 1879. . . . Average attendance, 85; enrollment, 122; verses memorized, 3,382. The highest memorized at one lesson by one single pupil, 104. At the closing of the school there were three essays read, one by sister Elsie Snyder, subject, "Hope," one by sister Ettie Brown, entitled "Meeting and Parting" and one by sister Anna Brown, the topic being, "How are we spending our lives." The school was addressed by the superintendent and several of the old brethren. . . . We were all very sad to see our school close, for 'tis such a pleasant place to spend the Sabbath afternoon." Signed R. L. Replogle.†

This school has been "evergreen" since 1904. Average attendance in 1877 was 65. In 1898, enrollment, 133; average, 107; raised \$43.39, of which \$17.19 went to missions; 24 conversions; continued nine months of year. In 1904, average, 75; ten teachers; raised \$67.12, of which \$23.79 went to missions and charity. The school

* *Primitive Christian and Pilgrim*, 1878, p. 766.

† *Primitive Christian and Pilgrim*, 1879, p. 733.

The editor's apology for these lengthy extracts concerning the Replogle school and no other thus treated is this: This school was the only one reporting in such detail in these years. The description is a fine picture of the manner of conducting the schools in the seventies, the spirit of the work and some of the problems and hindrances the Sunday-school had to meet.

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has maintained a frontline standard during 1914, '16-'20, '22, '23, had teacher training during 1908, '09, '11, '18, '20, '21, and '23, total enrollment of 118; about 60 have received first year certificates.

Superintendents: 1876, Levi B. Replogle; —, Cyrus Over; 1903, George W. Replogle; 1904-'07, George H. Miller; 1908-'18, John H. Sell; 1919-'24, Paul A. Stayer.

Holsinger. The school was first organized some time along 1880 to '82, with Daniel Replogle, superintendent. The school has been "evergreen" since 1913. The average attendance the first year was 38.

Superintendents: 1882, Daniel Replogle; between that and 1906, Isaac L. Snyder, John L. Holsinger, William Echard; 1906-'11, Joseph P. Long; 1912-'23, Ferdinand H. Mohr; 1924, Isaac Snowberger.

Curryville. Organized January 6, 1907; John B. Miller, superintendent; Ora Stonerock, secretary; Daniel Brown, treasurer. Average attendance, 1907, 65. "Evergreen" from the beginning. It has maintained a frontline standard since 1915; had teacher training during 1908, '09, '13, '23 during which time 59 have enrolled; forty first year certificates have been given.

Superintendents: 1907-'09, John B. Miller; 1910-'12, Samuel S. Rhodes; 1913, Simon Zook; 1914, Harry Rhodes; 1916, Simon Zook; 1916, Alice M. Baker; 1917, J. W. Burket; 1918, Ira Burket; 1919-'20, Lawrence R. Over; 1921, — — —; 1922-'24, Alice M. Baker.

SISTERS' AID SOCIETY

Woodbury. There was a society started in the early nineties but was of short duration and no record kept of it. February 19, 1913, Lydia, Mary, Esther, Sarah, and Elizabeth Stayer, Mary Miller, Fannie Smith, Ida Leidy, Mrs. John B. Guyer, Maggie Frederic, Nannie Miller, Nannie Replogle, Annie Frederic, Annie Sell, Mrs. Annie Sell, Barbara Johnson, Elizabeth Hoover, Nannie Koontz and Minnie Settle met in the Replogle house and organized by electing the following officers: Lydia Stayer, president; Mary Stayer, assistant president; Esther Stayer, superintendent; Maggie Frederic, treasurer; Fannie Smith, treasurer.

Presidents: 1913-'20, Lydia Stayer; 1921, Barbara Frederic; 1922-'24, Maggie Frederic.

In totals the Society has accomplished the following, besides help in many ways locally:

Juniata Mission Home.....	\$10.00
Virginia Home	15.00
Carpet for church.....	11.00
Miscellaneous	54.20
	<hr/>
	\$90.20

Curryville Aid Society was organized in the home of Mrs. Dewey D. Kauffman, on March 16, 1922. Charter members: Mrs. Dewey D. Kauffman, Mrs. John Wareham, Mrs. Joseph Hartman, Mrs. John

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B. Miller, Mrs. Nancy Mock, Mrs. Levi Settle, Mrs. Hiram Replogle, Mrs. Wilmer Hynish, Mrs. Daniel Kauffman, Mrs. Irvin Zook, Rena Stayer, Alice Baker, Mabel Hoover, Sadie Zook, and Mrs. Minnie Forney.

Organization: Mrs. Dewey D. Kauffman, president; Mrs. John B. Miller, vice-president; Mrs. Joseph Harman, secretary; Mrs. Daniel Kauffman, treasurer.

Presidents: 1922-23, Mrs. Dewey D. Kauffman; 1924, Alice Baker.

Through quilting, making bonnets, aprons, prayer coverings and other articles, and some contributing money, the society has been able to donate \$10.00 to the Missionary Home in Huntingdon, \$15.00 to the Japanese sufferers, and \$90.00 to the Virginia home.

CLAAR *

Present Membership, 160.

The beginning of the Church of the Brethren in the territory now occupied by Upper and Lower Claar and Queen congregations centres around Frederic Claar, born October 30, 1780, who, with his bride of a few weeks, in the fall of 1800 located on a farm on which now stands the Upper Claar house. Their ancestors were not members of the Brethren Church, but through the preaching of Levi Roberts and Jacob Miller, who for some years came to the neighborhood from Yellow Creek and held services in the home of the young people, they were led to unite with the church in 1816. Others followed and it was not long until their home was too small for the gathering of eager listeners. With zeal characteristic of many of the earlier brethren they decided to build a church. Frederic Claar donated the land for the house and cemetery and in the summer of 1851 a house 26 x 36 feet was erected and dedicated, brother Jacob Miller preaching the first sermon. Frederic Claar, Jacob Claar and George Lingenfelter were appointed trustees. Regular week-end services were held every four weeks; the preachers, among the more prominent, Jacob Miller, John Holsinger, Daniel Snowberger and Leonard Furry, came from Yellow Creek.

The earnest little body received a big lift in enthusiasm in the winter of 1853-4 when, in the new church,

* To Taylor C. Dively the reader is indebted for some of the information of this sketch.

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James Quinter held a debate with Joseph Fichtner, minister of the Lutheran church. The subject under consideration was baptism and the debate lasted four days.



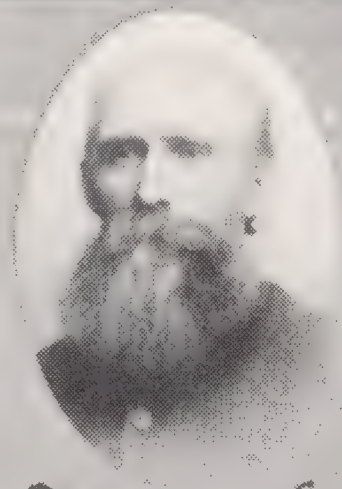
UPPER: The Old Claar Church. LOWER: The Frederic Dively Home.

So deep was the impression made by Brother Quinter that to this day there are instances of persons uniting with one of the denominations of the community by immersion as baptism when the denomination ordinarily does not perform this rite.

But all through these years they held no lovefeasts at home,—they all traveled the long road to Yellow Creek



Frederic Claar



Michael Claar



Jacob Claar



Barbara Lingenfelter



E.J. Claar



Charcey Lingenfelter



Rachel Dively



Andrew M. Dixon



Edgar Diehm



Clavin J. Rose

for this blessed privilege of communing and how precious were those occasions when they did go. This however, only made the longing for a lovefeast at home the stronger. In 1867 they held one in the home church but the house proved far too small and unsatisfactory. As a result, the next year the members enlarged and fitted up the church for such occasions and from that date they have enjoyed lovefeast occasions every year, some years both spring and fall.

Stephen Hildebrand and James A. Sell held the first revival for this congregation. The blessings were so large that ever since a revival has been held each year. During March, 1877, Joseph W. Wilt held a meeting of two weeks and eighteen accessions were made. This was unusual for those times. In the following spring Brother Wilt accepted the call to be pastor of the congregation, receiving support, and was not there long until he organized its first Sunday-school. During his two years in the congregation about fifty united with the church.

The group began to feel they were strong enough to become a separate body and on September 25, 1886, in the presence of Jacob Miller, John B. Replogle, and James A. Sell they were properly organized. In honor of him who was founder and father of the church they called themselves Claar. Organization: John S. Holsinger, bishop; Frederic C. Dively, secretary.

The charter members were: Frederick Claar, Christian Claar, Rachel Walter, Mathias Walter, Barbara Walter, George Lingenfelter, Barbara Lingenfelter, Samuel Walter, Barbara Claar, John Claar, Jacob Bowser, Margaret Bowser, John Claar, Mary Claar, David Gouchenour, Samuel Roudenbush, Mary Gouchenour, Matilda Claar, Bartholomew Dively, Rachel Dively.

The territory is peculiar in this, the Brethren have been so wide awake to their opportunities that no other denomination found it needful to enter. One of the ways of keeping abreast with the times was the building of a new church 38 x 65 feet, costing about \$3,100.00 besides donated labor and material, located one and one-half miles east of the old church and now known as the Lower Claar house. It was dedicated on August 6, 1891,

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Joseph W. Wilt preaching and using for his text, 2 Chron. 2:4.

But after the dedication it was found far from easy to leave the old place of worship even if the new house was more modern and commodious. Hard by the old church rested fathers and mothers who had given their lives to the cause and it was like forsaking them to go to the new



THE CLaar CHURCH.

house. Hence it is no surprise to find that next year, 1892, a number of members and friends began the construction of a new house on the site of the old one. Brothers Taylor and Moses Lingenfelter, though not members at that time, did more than any other two for the erection of this house. This is the Claar house. Joseph W. Wilt preached in the morning and Frederic C. Dively in the evening of the day of dedication.

Edward Eller, a member of the Progressive Brethren, saw the need of religious instruction in a neglected neighborhood about five miles from the Claar house and began a Sunday-school in 1903 in the Eller school house. The State Sunday-school Association got behind the project and on May 26, 1906, a union house, 30 x 40 feet, was dedicated free of debt. Irvin Van Dyke, a member of the Church of the Brethren and Field Secretary for the Association, preached the dedicatory sermon. Trustees from four denominations were appointed, the Church of

the Brethren thereby having a fourth interest. Charles O. Beery held the first revival in the church August 20-31, 1906, and fourteen were baptized. The trustees of the other denominations, seeing the tendency of the work, in a most kindly spirit asked the Church of the Brethren to take full charge and push both Sunday-school and church. Since that time it has been known as the Union Chapel.

In 1903, James A. Sell was called to the oversight of the church and introduced a Reading Course which proved a great blessing. Lower Claar fell heir to the splendid library and the Circle was merged into the Christian Workers meeting.

The Claar house in the course of a number of years proved all too small for the needs of the growing congregation and in 1908 an addition 34 x 32 feet, costing \$1,500.00, was built. On August 2, 1908, Milton C. Swigart dedicated the house again, using for his text: Psalms 84: 1-2.

Three centres now had recognition in the congregation. While theirs was a common interest, the advancement of Christ's kingdom on earth, their local energies were somewhat divided. The situation took such a form that Albert G. Crosswhite, Brice Sell, David A. Stayer, Mahlon J. Weaver and John B. Miller, a committee from the elders meeting of the district met with the church, May 6, 1916, and advised that three organizations be formed just as soon as this could be done amicably. Also at this meeting James A. Sell was again called to the oversight. On July 1 following, separate organizations to be known as Claar, Lower Claar and Queen were formed. The Claar congregation elected James A. Sell, bishop; E. Franklin Claar, secretary; and George G. Dively, treasurer.

At the time of this organization the following were ministers: Taylor L. Dively, Samuel C. Weyant and Frederic C. Dively; deacons, Harry Claar, Ralph Claar, George G. Dively, Franklin Claar, Chauncy Lingenfelter, Albert Claar; the membership, 120.

Bishops presiding before the division of territory in 1916:

Jacob Miller
John S. Holsinger
Michael Claar

Abram Claar
Frederic C. Dively
James A. Sell

in the Middle District of Pennsylvania

After the division of territory in 1916:

James A. Sell.....1916-17	Taylor Dively, 1917 to present time
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Pastors before the division of territory in 1916:

Joseph W. Wilt....1877 to 1879	David M. Adams..1907 to 1909
Oliver S. Corle....1905 to 1906	Andrew M. Dixon.1912 to 1916

After the division of territory in 1916:

Edgar G. Diehm...1916 to 1917	Taylor L. Dively...1918 to
Charles J. Rose....1917 to 1918	Samuel C. Weyant.1918 to

Ministers elected:

Michael Claar .....Oct. 21 1877	Abram I. Claar....Jan. 24, 1890
Frederic C. Dively, July 17, 1880	Taylor L. Dively..Aug. 20, 1916
James Brubaker ..— —, 1885	Samuel C. Weyant.Aug. 20, 1916

Deacons: 1872, Frederic C. Dively, Henry Brumbaugh; 1878, Thomas Claar, Chauncey F. Lingenfelter; 1886, James Brumbaugh, Jacob C. Claar, Abram I. Claar; 1889, Albert Claar, Moses Walter; 1898, Essington Claar, Emery Walter; 1904, David Burket, Franklin C. Claar; 1905, William Lingenfelter; 1911, Austin Burket, Essington F. Claar, Frederic M. Dively, Albert F. Claar, George G. Dively, Henry Claar. Isaac Bowser, Moses Claar, Austin Claar, William J. B. Claar, dates unknown.

SUNDAY-SCHOOL

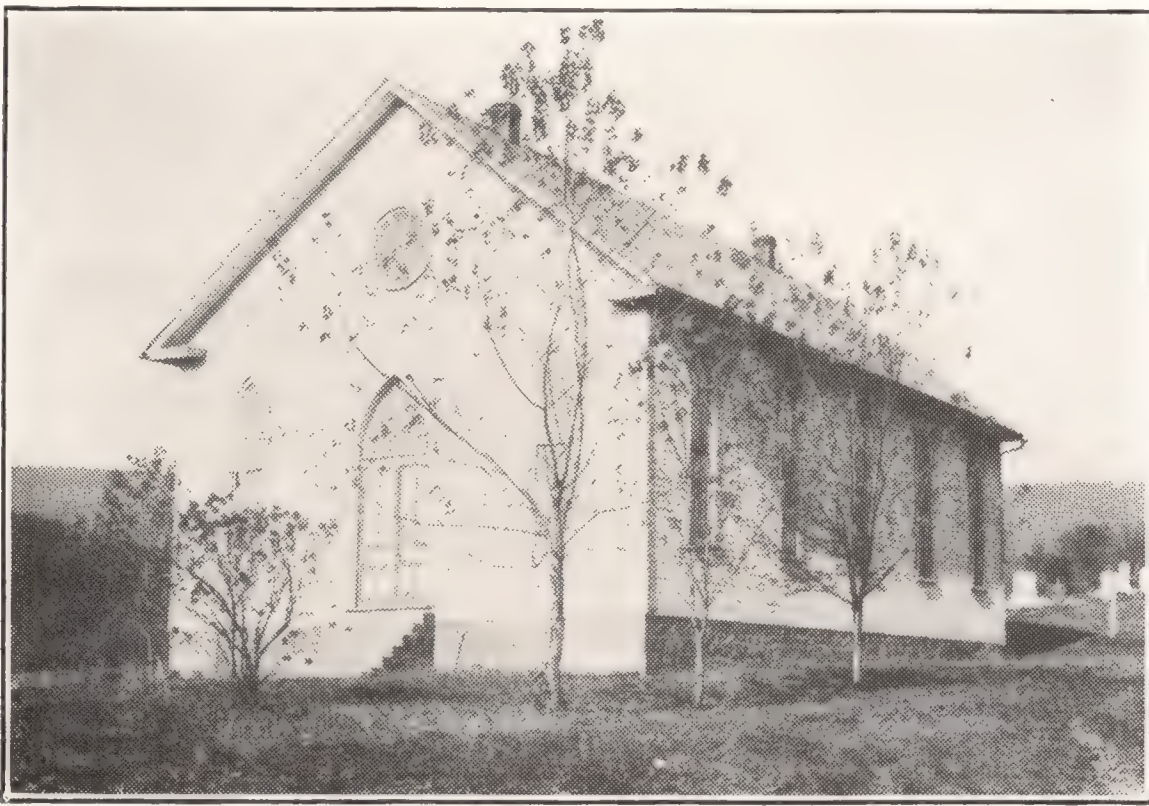
Sunday-school was first organized in the old Claar house on May 13, 1877. Organization: Joseph W. Wilt, superintendent; Michael Claar, assistant superintendent; Abram I. Claar, secretary; Frederick Dively, assistant secretary; Thomas Claar, treasurer. The attendance the first day was 48. The lessons studied, first chapter of the Gospel of John. In 1904 the average attendance was 85; seven teachers; \$35.97 was raised, of which \$24.96 was given to missions and charities; sixteen conversions. The school has been "evergreen" since 1906; has maintained a front-line standard during the years 1914-'20, 1922-'24; has had teacher training 1914 to present time and twenty-two have received first year certificates.

Superintendents: 1877, Joseph W. Wilt; 1892, Chauncey F. Lingenfelter; 1904, Joseph A. Claar; 1905, Miriam Claar; 1906-'08, Joseph A. Claar; 1909, Chauncey F. Lingenfelter; 1910, Essington H. Claar; 1911-'12, A. Frederick Claar; 1913, Jesse H. Claar; 1914, Andrew M. Dixon; 1915-'20, Taylor L. Dively; 1921-'22, Samuel C. Weyant; 1923, Blair Musselman; 1924, Lucretia Black.

LOWER CLAAR*

Present Membership, 60.

The centre of spiritual activity for the Claar congregation was the Lower Claar house for a time after this house was built in 1890.† Here lovefeasts and council meetings for the whole congregation were held. Here the district meeting of 1906, the only one entertained



LOWER CLAAR CHURCH.

by the congregation, was held. The church moved forward with fair progress up to the time of the division of territory, May 5, 1916.

The new organization, Lower Claar, had but 50 members; yet it was free from debt and had a splendid equipment. A non-resident minister was a serious handicap. They organized as follows: David M. Adams (Albright congregation), bishop and pastor; Joseph Claar, secretary; Frederic A. Claar, treasurer. David M. Adams did not take residence in the congregation, after five years discontinued his labors and the congregation was supplied with preaching by Dorsey I. Pepple and others.

* To Linnie Claar the reader is indebted for some of the information contained in this sketch.

† See full account under Claar.

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This has been greatly against the growth of the congregation.

SUNDAY-SCHOOL

The Sunday-school was first organized in the Lower Claar house on May 14, 1916. Officers: Joseph A. Claar, superintendent; Katherine Claar, secretary; Moses Walter, treasurer. The school was "evergreen" from the beginning; the first year had an average attendance of 45.

Superintendents: 1916-'18, Joseph Claar; 1919-'20, Andrew Snowberger; 1921-'23, McClellan Walter; 1924, Andrew Snowberger.

QUEEN

Present Membership, 52.

Abram I. Claar and family lived in the village of Queen, about four miles from the Claar Church and were very anxious that there be a place of worship in their home town. Hence on September 24, 1913, a number of members and others met in the William F. Hainsey residence to consider the advisability of building a church in the village. Jeremiah Wright, Jr. was elected president of the meeting and Harry B. Coder secretary. The results of that meeting were these: \$600.00 was subscribed by the eight individuals present; second, a building committee consisting of David A. Claar, David Burket, Jeremiah Wright, Jr., Jesse H. Claar and Harry B. Coder was appointed; third, the project was to be brought before the Claar congregation in council, October 4, 1913.

David A. Burket, David A. Claar and Jeremiah Wright, Jr., were elected trustees at a meeting held December 2, 1913. Also David A. Burket was appointed treasurer and the Claar Brothers of East Freedom were given the contract to erect the house, a 40 x 50 frame, plain square windows, slate roof, for \$1,847.74. When the house was well under construction a storm blew it down. This delayed the completion and added greatly to the cost.

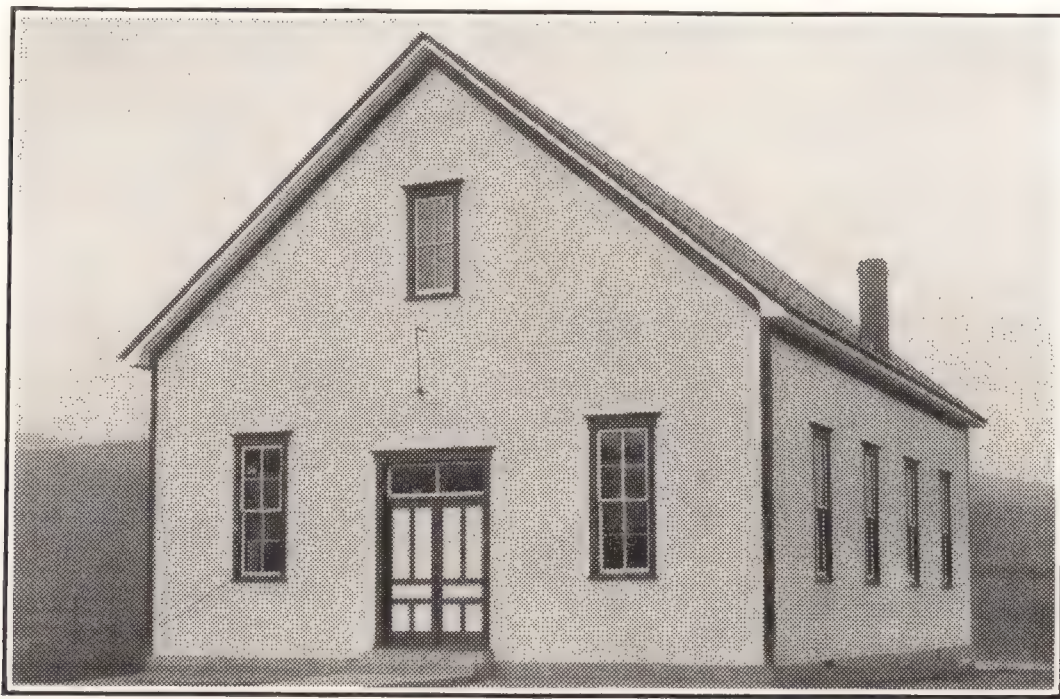
By October 4, 1914 the house was completed and the people gathered to dedicate it. Walter S. Long of Altoona led the people in the services, assisted by Andrew M. Dixon, reading Psalms 96, Levi Rogers leading in the

in the Middle District of Pennsylvania

opening prayer. The message was based on Exodus 4.
Closing prayer by Abram I. Claar.

Total cost of the house before dedication was..	\$2,097.75
Offering that day.....	382.63
Unpaid	\$1,715.12

The same year the house was dedicated. Abram Claar, the leading spirit in having the church erected, died.



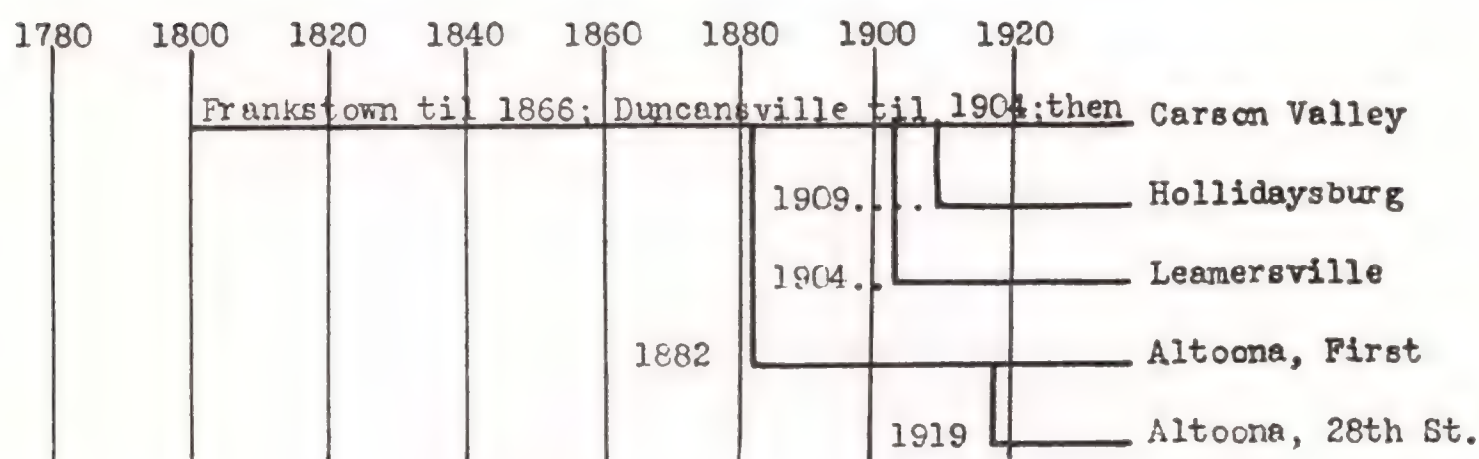
THE QUEEN CHURCH.

This left the group without a minister but not discouraged, for they were ready for the proposed division of territory and a separate congregation, which was accomplished on July 15, 1916. James A. Sell was given the oversight. July 15, 1917, a "get together" meeting was held, \$300.00 was raised towards the church debt and a new inspiration came to the membership.

A Sunday-school was organized with David A. Claar superintendent. John B. Miller succeeded James A. Sell in the oversight in 1918. Under his supervision the debt has been entirely removed, appointments are regularly filled and the little church is proving a blessing to the community.

CHAPTER V

The Duncansville Congregation and Its Growth in Blair County



DUNCANSVILLE*

Originally called Frankstown

“When, in August, 1756, Col. John Armstrong marched against the Indian town of Kittanging, he was accompanied by Rev. Charles Beatty, who served as chaplain of the expeditionary forces. A halt was made at Beaver Dams,—a locality now known as McCahan’s Mill (about one mile west of Hollidaysburg.—Ed.)—and there on a quiet Sabbath-day in the month of September religious ceremonies were observed. This undoubtedly was the first worship and preaching of the gospel in this vicinity, and probably within the limits of the present county of Blair.” †

Charles B. Clark in his Semi-Centennial History of Blair County refers to the foregoing and says, “The first permanent white settlers in Blair County, coming into the southern end of Morrison’s Cove about 1760 or earlier, were Tunkers and that was probably the first religious denomination to obtain a foothold in Blair

* To James A. Sell the reader is indebted for paragraphs in quotation, not otherwise credited.

† Africa’s *History of Blair County*, p. 89, 1883.

County territory. A Presbyterian minister by the name of Beatty preached a sermon one Sunday at Beaver Dam, now called McCann's Mills, (McCachan's Mill is meant. Ed.) in 1756; but it is likely the Tunkers, who resided here, as above stated, held religious services at a still earlier date, and that the congregation consisted of residents of the Cove."

James A. Sell, who was reared in this section and took a special interest in its history, gives this account of the beginning in Blair County:

"This is the name of that body of members of the Church of the Brethren who in the beginning occupied the territory east of the Alleghany Mountain and in the upper end of the Juniata Valley. Her history goes back almost to the very beginning of activities in these parts, and of course to a time when records were not kept by those who 'kept the faith' and even those who received the traditions from first handed have gone to their reward. Yet it is assuring that what traditions have been handed down are in the main correct and dependable."

"Agents who traded with the Indians came into this valley as early as 1750. On their heels came a few settlers and soon after 1760, when good title to the land could be given, the Brethren came in such numbers that they secured the right to all the land adjacent to the place now known as Frankstown, a few miles down the river from Hollidaysburg. So completely did the Brethren occupy the good lands along the Juniata River, that it took the name of 'Dunker Bottom,' a name appearing in legal papers to designate the location of properties."

"The church started as a colony or settlement entirely separate from other settlements of Brethren and was from the beginning known as the Frankstown Church. There is a large probability that there never was any formal organization. Among the earliest members are to be found such names as Philips, Kinsel, Christian, Koontz, Almaugh, and a quarter of a century later, such as Sell, Stiffler, Snyder, Albright, Wilt, Ressler, Donner, Slingluff and Burkhart.

"With the preaching of the Word in these times tradition associates the names, Ullery, Holsinger, Cripe and Etter. The first two of these evidently lived in Yel-

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low Creek congregation and so one may conclude that these brethren simply journeyed hither occasionally and preached, for the members and friends. On the other hand it is reasonable to conclude that Cripe and Etter were resident ministers.*

"Some time later David Albaugh, born in Maryland in 1760, married March 26, 1782 to Maria Herndern, located close to Duncansville. He took up a large tract of land, built for himself a home, partitions of which were removable so as to use the house for meetings, and took a deep interest in the religious needs of the country. Ministers of the Gospel were few and heavenly messages were rare. So splendidly did David Albaugh fit into the spiritual needs of the times that he began preaching without the usual formal call to the ministry, soon was advanced to the bishopric and in all probability was the first resident bishop of the Frankstown group of members.

"David Zachariah Albaugh, born to David Albaugh in 1794, married Elizabeth Snyder, was elected to the ministry and served the church faithfully for many years. After the death of his wife, he, broken down by hard labor and bearing the burden of years, retired to the home of his son in the Conemaugh Church, Cambria County, where he died March 2, 1866.

"While in the beginning the brethren settled thickly around Frankstown in the course of time there was manifest a disposition to scatter; some located in the Loop; others up the river south of Hollidaysburg; and still others among the foothills of the Alleghany Mountain.

"In addition to this tendency to scatter because of land advantages, the members at Frankstown were surrounded by the Scotch-Irish who made it very unpleasant for them. One by one the Brethren sold out and in the course of a generation their fertile farms were all in the hands of others. Through this exodus a colony went

* In describing a visit to this congregation, in 1877, in *Primitive Christian and Pilgrim*, June 12, 1877, James Quinter says: "This church dates back a good many years, perhaps nearly a hundred. The first minister, from what we could learn of the ministry of the congregation, was Brother John Cripe; the next was Brother Etter; following him was Brother David Albaugh, Senior; after him was David Allbaugh, Junior; next was Brother Burkhart; and now the ministers of this church are J. A. Brice, and David Sell. These are all brothers, and active laborers in the church, the first named having the oversight of it. In Middle Indiana there are members known as Frankstown members. These went from this congregation."



UPPER: The John Wilt home. MIDDLE: The Smith home. LOWER: The Donner home, the residence of the late Brice Sell. In these homes the Albaughs and others preached before the days of a church house.

west and settled in the neighborhood of what is now known as Deer Creek Church, between Delphi and Logansport, Indiana. For many years they were known as the "Frankstowners." They had some peculiarities which clung to them that made them famous. One was that the sisters wore broad-brimmed fur hats.

"Thus the centre of the brethren settlement shifted from Frankstown to Duncansville. Here the preachers all lived; here also the first church house had been built some years before; here the most of their services were held; hence in 1866 the name was changed from Frankstown to Duncansville Church.

"This first house of worship,—date not known,—was built jointly by the Brethren, Mennonites and Lutherans. It probably was the first church building in this part of the valley, was erected on a hill above the Gesseytown cemetery, constructed of logs, and served its purpose well for about three quarters of a century. Gradually the Brethren and Mennonites sold their houses and moved away and the Lutherans came into sole possession of the church property. After years passed they built a brick church just a few rods from the site of the old house and maintain worship at this historic spot unto this day.

"About the time that David Albaugh, Senior, built his home adapted for worship, the community built a house on the present site of Carson Valley Church. It was erected for church and school purposes, was known as the "Old School House," constructed in the most primitive manner and served the church for about half a century. It was finally removed to make place for the Carson Valley Church cemetery.

"This left the church without a house of worship. Meetings were held in private homes and school houses. A few of these homes are standing in which meetings were held a century ago. Among the more prominent may be named the Donner house, now owned by Sister Brice Sell; John Wilt's home,—he the grandfather of Joseph W. Wilt of Juniata; Abraham's Sell's home,—he the grandfather of Brice, James, and David Sell; the Smith home on the Johnstown road at the foot of the Alleghany Mountain. In all these homes David Albaugh preached.

"October 20, 1852, David Albaugh conveyed one acre of ground on the end of his farm near Duncansville to Daniel Sell, Thomas Snyder and Levi Hoover as trustees of the Frankstown Church. The consideration was \$30.00. The trustees proceeded at once to build, and the house was completed the following year. This was the first house owned exclusively by the Brethren. Though the location was inconvenient, it served the church for meetings and lovefeasts until 1875.

"During David Z. Albaugh's administration which covered approximately forty years, Jacob Burkhart was elected to the ministry, date unknown. He was never ordained, yet for twenty-five years, the management of the church rested on his shoulders.

"After the removal of David Z. Albaugh the church was without a resident elder until 1860, at which time Graybill Myers located at Eldorado. He however, spent most of his time in the evangelistic field and never had oversight of the home congregation.

"In 1866 Daniel M. Holsinger located in the bounds of the congregation and was perhaps the same year ordained. He had oversight of the church until he moved away in 1870.

"Michael Claar resided in the congregation, but as he spent much time in the evangelistic field he was of but little service to the Frankstown Church."

The earliest official record is July 26, 1871, when a special council was called and Joseph R. Hanawalt, George Brumbaugh, John W. Brumbaugh, Jacob Miller and Leonard Furry assisted the church in settling a difficulty. James A. Sell was clerk. A few extracts from these records show the aggressive and yet prudent spirit of this congregation.

November 11, 1871, it was "agreed unanimously to build a new meeting house at Leamersville, 24 x 40 feet. James A. Sell, Joseph Soyster and Brice Sell were appointed trustees, to receive labor, get the material, and in short build the house. . . . Robert McFarlin was appointed collector and treasurer." At the next meeting March 7, 1872, for lack of funds the erecting of the house was deferred and "James A. Sell resigned his place on the building committee on account of interfering with

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his ministerial duties." A special meeting (November 9, 1872) decided to locate the new church "on Andrew Snowberger's place near the town of Freedom." James A. Sell was appointed solicitor.

Then in 1872, Daniel D. Sell, a deacon, gave a big impetus to a realization of their hopes by donating a lot at Leamersville for church purposes. The members had become quite eager to have their own house because, since 1865, they had been worshiping in a rented Methodist Episcopal Church. Plans were entirely changed. Such confidence was reposed in James A. Sell, a carpenter and a member of their own group, that they made him solicitor, treasurer, architect and head carpenter. He undertook the task with a cheerful, courageous heart and on Thursday, Christmas, 1873, a house, 30 x 40 feet and costing, besides donated labor, \$640.00 was dedicated. Henry R. Holsinger preached the dedicatory sermon, using for his text I Kings 6:11. The occasion was a spiritual uplift, for the meetings were continued until Sunday evening, as follows: Christmas evening, Daniel M. Holsinger of Clover Creek, text, Matthew 11; Friday, Leonard Furry of Yellow Creek, text, Romans 12; in the evening John W. Brumbaugh of Clover Creek, text, I Peter 2:2; Saturday evening, Henry R. Holsinger again, text, Micah 6:8; Sunday, Graybill Myers of Eldora and in the evening Amos Wright of Lower Cumberland, text, John 14:15.*

Also at the same meeting, November 11, 1871, "it was agreed to appoint a treasurer and each member pay quarterly at least five cents for paying traveling expenses of strange preachers who may visit" the congregation. "About this time a move was made to dispose of the Albaugh house and build one at Carson Valley. John H. Stiffler, Joseph Stiffler and Samuel Brubaker were appointed building committee in the winter of 1874. They sold the old house for \$334.00 and gave a contract for a new one, 34 x 48 feet, good basement story, for \$1,350.00. On Friday, October 23, 1874, Henry R. Holsinger dedicated the new house, using for his text, Titus 2:14. His subject was "Peculiar People." In the evening William H. Quinn from Warriors Mark spoke, text, Matthew 5.

* Gleaned from *Christian Family Companion and Gospel Visitor*, 1874, p. 61.

Saturday following, a communion was held, Leonard Furry officiating. On Sunday Stephen Hildebrand spoke in the morning, and in the evening, Leonard Furry on "The Lord's Supper." *

The problem of properly taking care of visiting preachers engaged the congregation still further, for it was decided (April 27, 1877) "to hold open collection when strange brethren come to pay their way. The church decided to pay the preacher's way to Altoona to church." At the same meeting the church "granted the house (Carson Valley) for the purpose of holding a Sunday-school under the control of the brethren." Further (November 10, 1877), the church decided to have "a system of quarterly council meetings to take effect in 1878." Also lengthy minutes are found about the finances of the church, the most important part of which is first, voluntary subscriptions to meet all expenses; if this did not cover all expenses of church then to levy a tax. James A. Sell "asked permission to have a prayermeeting at the church" and same was granted.

At a meeting May 3, 1878, it was decided to "let the Altoona members hold a lovefeast of their own." At the next meeting (August 23), the Altoona "Arm" was granted the privilege of electing a deacon. Persons staying all night in the church had been causing considerable trouble and it was decided "not to feed the people the next morning" and all go home after the communion. At the fall council (November 2), by a vote 26 to 3, the congregation decided to pay their preachers "not less than \$1.00 per day for each day lost to visit the sick, preach funerals, etc."

In 1879, the members (May 3) were very much in favor of home missions but cannot pledge ourselves to a special amount." They favor the division of the State District and decided to pay \$5.00 of the expenses incurred by Graybill Myers to represent the church at District Meeting. The Altoona group was granted privilege to organize and Mr. Mahaffey "to have a singing school" in the Altoona house.

In 1880, the congregation (September 11) adopted a

* Gleaned from James A. Sell's Report in *Christian Family Companion and Gospel Visitor*, 1874, p. 783

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rather elaborate home missionary plan for reaching the outposts of the congregation. The home ministers are to do the preaching,—one at a time go, \$1.00 per day for each week day lost to be paid, collections to be taken up at places of meeting and if these do not meet the



UPPER LINE: Members in earlier days of the Carson Valley locality.
LOWER LINE: Members in recent years in the congregation.

allowance, special offerings by the church shall be taken to meet the deficit.

The next year (February 9), it was “resolved that the members stand by the ministers to get all persons not to use any tobacco while in the house of God.” The congregation also asked that some one of the ministers preaches a sermon on temperance. At the next council (April 30), it was decided “to change from double to single mode of footwashing.”

May 6, 1882, the congregation resolves that "the Altoona arm of the church be organized separately from the Duncansville Church." At the next meeting (August 26) this was passed: "In view of the conflicting elements of the Church Progression, etc. the church decides this 26th day of August to go on in the even tenor of its way or stand where she always stood."

The "Record of the Faithful" * states that this congregation was organized in 1800 with twenty members; that in 1881-1882 it had three houses and a membership of 175. The first house was erected in 1856. James A. Sell was bishop, Brice Sell, Daniel D. Sell, Daniel Bralier were in the second and Jacob Musselman in the first degree of the ministry.*

"For several years James A. Sell was the only active minister. In 1872 his brother Brice Sell was elected and in the same year a little later David, another brother. From 1870 to 1880 the church passed through the greatest prosperity of its history. Its membership was doubled in one year. The building debts were all paid and the membership were in love and peace. The unfortunate division of the church in 1882 caused some members to withdraw and for a few years affected the growth of the church.

"The ministers of the Duncansville church started and carried forward the work in Altoona until it was organized in 1882. Up to that time its history is part of the history of this church.

"By the organization of Altoona, the territory of the Duncansville church was now limited to Carson Valley and Leamersville. As the membership was about equally divided, a movement arose to form two separate congregations. This was consummated in 1904. James A. Sell who had been presiding for thirty-two years, in order to remove all embarrassment in the new organization tendered his resignation. The decision to divide was made almost unanimous and yet the separation was more sad than joyful. Two farewell meetings were held at each place,—the one a memorial and the other a forward look. They were considered the best meetings ever held in this church."

* Published in 1882 by Howard Miller.

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Bishops who presided and the years of their service as far as known:

David Albaugh, Sr..... to	Daniel M. Holsinger.1866 to 1872
David Z. Albaugh.....	James A. Sell.....1872 to 1904
Jacob S. Burkhart..1860 to 1866	

Ministers elected and the date of their election as far as can be gathered:

A. Brother Garver.....	James A. Sell.....1865
John D. Veach.....	Brice Sell .....1872
Abraham Sell	David Sell .....1876
Joseph B. Sell.....1864	Levi Benner .....1898

Deacons and the date of their election:

Daniel Sell .....1850	Simon Sell .....1875
Daniel Ressler .....1850	Samuel Brubaker .....1875
Thomas G. Snyder.....	John Stiffler .....1876
John Ressler .....about 1866	Ellis Brubaker .....1876
Jessee Crumpaker ...about 1870	Jeremiah Klepser .....1894
David Sell .....1872	

CARSON VALLEY*

Present Membership, 127.

This is one of the three congregations which came from the divisions of the Duncansville congregation and formerly known as the Frankstown Church. This division was effected in 1904. Carson Valley organized with the following:

Ministers: Levi B. Benner, William N. Hoover.

Deacons: Ellis Brubaker, Samuel Brubaker, Levi Hoover.

Laity: 84

Organization: Brice Sell, bishop; P. Pearl Benner, secretary; Samuel Brubaker, treasurer.

A mission was started in Lakemont the same year the church was organized, but for sufficient reasons it was abandoned. The Holidaysburg mission, begun in 1908, was a part of the Carson Valley territory and absorbed the time of William H. Hoover, one of the ministers of the congregation, and he could not help elsewhere. Still the church tried to serve in the larger sphere and in 1912

* To Frank A. Brubaker the reader is indebted for some of the information of this sketch.

in the Middle District of Pennsylvania

started a mission at Bennington. At first this was quite promising but lack of ministerial help compelled disappointments and at last the project had to be abandoned. Again a renewed effort was made at Lakemont where there were a number of members: good interest and splendid congregations gathered and there were large hopes of organizing a separate congregation. But again



THE CARSON VALLEY CHURCH.

through shortage of ministerial help the mission was abandoned and all that was gained, lost.

Levi Benner, Frank E. Brubaker and Jacob Hoover felt to center their efforts at the Carson Valley house.

Their efforts built up the work, and the church building erected by the Duncansville congregation in 1875 was remodeled and dedicated anew on August 13, 1917. William J. Swigart conducted the service, using for his text John 4:20-22. The building committee consisted of Jacob Brubaker, John Replogle, John A. Brubaker, Frank E. Brubaker and Gilbert Bingham.

The year 1925 began with their bishop Levi B. Benner, deceased, Frank E. Brubaker, moved to Martinsburg to superintend the Children's Home, and no presiding bishop chosen.

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Elders who have presided since the organization:

Brice Sell1904 Levi B. Benner, 1908-
Dec. 12, 1924

Ministers elected:

* George Cochran.....1904	Frank E. Brubaker.....1912
Blair Hoover .....1910	Jacob Hoover .....1912
Daniel G. Brubaker.....1910	

Deacons: 1904, John A. Brubaker, Daniel G. Brubaker; 1908, Samuel Clapper; 1909, Frank E. Brubaker, Jacob Hoover; 1912, Lewis Hoover; 1914, John Replogle, David Kauffman; 1920, Raymond Brubaker, Gilbert Bingham.

SUNDAY-SCHOOL

"The brethren and sisters of the Duncansville congregation, after repeated requests, made arrangements at the quarterly council, held Saturday, May 4, 1878, to organize a Sabbath-school here, the first ever held in this place by the Brethren. For several years the Brethren have been holding successful schools at Leamersville and at Altoona, the extremes of this congregation. Officers: Ellis Brubaker, superintendent; Elijah Berkey and David Smouse, assistants; Joseph Siffler, secretary-treasurer; William Buck, monitor. "His office was to invite strangers forward into the classes, etc. . . . Thirty-six scholars present at the opening, the following Sunday. The Brethren's hymn book used for singing. The Testament for lessons. Questions were asked by the superintendent, to different classes to be discussed the following Sabbath. Collections were taken up from time to time, wherewith to purchase the necessary books, tickets, etc. It will be understood this is the first Sabbath school ever held by the Brethren in this vicinity, and it as well as many other things had its opposition." The school closed the following October with an enrollment of 76.†

Through James A. Sell writing a letter the school was represented at the Spring Run Convention October 10, 1878. The next year John Stiffler represented at the New Enterprise convention, May 28, 1879.

The school did not represent at the 1898 convention, but in 1904 made this report: average attendance, 70; seven teachers; raised \$102.00, of which \$38.73 went to missions and charity work; two conversions.

The officers of the school when Carson Valley became a separate congregation in 1904 were Levi Benner, superintendent; F. Pearl Brubaker, secretary; John A. Brubaker, treasurer. The average attendance was 55; for 1908, 98. The school has been "evergreen" since 1904. It has maintained a front-line standard during the years 1916, 1917, 1918, and 1920. Teacher training class was conducted during 1917 and four received first year certificates.

* Did not accept.

† Extracted from Emily R. Stiffler's report in *Primitive Christian and Pilgrim*, 1878, p. 749.

in the Middle District of Pennsylvania

Superintendents: 1878, Ellis Brubaker; 1879, Leonard C. Stiffler; 1880, Ellis Brubaker; 1881 to 1903, not known; 1904, Levi B. Benner; 1905, William N. Hoover; 1906-'08, Levi B. Benner; 1909, Jacob W. Hoover; 1910-'14, Frank E. Brubaker; 1921-'22, H. Gilbert Bingham; 1923-'25, Martin Albright.

SISTERS AID SOCIETY

The Society first met in the home of Annie Hoover on June 22, 1911. Presidents: Annie Hoover till 1914; Ida M. Benner till 1921. Reorganization March 15, 1922. Elsie Brubaker, president; in 1923 Pearl Brubaker. The Society has had few members and they have given their efforts mainly to the needs in their own community, in the following manner: In 1917 carpeted the main auditorium and purchased pupil chairs and sent clothing and food to the Chicago Mission. In 1922 sent carpet and curtains for one room of Old Folks Home at Martinsburg. In 1924 thus far bought linoleum for vestibule and sewed different days for sisters who wanted help.

HOLLIDAYSBURG*

Present Membership, 146.

Although Hollidaysburg is located in the very heart of the old Frankstown Church territory of early settlement times, very few members of the Church of the Brethren ever resided in the town until recently, and no public worship was held by them until in this century. In the spring of 1908 a Sunday-school was started in Stultz Hall, corner of Mulberry and Wayne Streets, by six resident members and at once grew in interest and attendance. On September 13 following, the first preaching service was conducted by James A. Sell and such services have been held regularly ever since.

Inasmuch as Hollidaysburg was a part of Carson Valley congregation and this new work was begun rather independent of the mother church, steps were taken to organize the little beginning into a separate mission point. This was done August 28, 1909, in the presence of George S. Myers, John B. Brumbaugh and John B. Miller, representatives of the District Mission Board. George S. Myers presided. After the purpose of the meeting was set forth, these propositions, copied from the minutes of that meeting, were presented:

* To Clarence C. Shiffler the reader is indebted for much of the information in this sketch.



BISHOP WILLIAM N. HOOVER.



MR. AND MRS. MATTHEW SELL.



THE HOLLIDAYSBURG CHURCH.



MR. AND MRS. WALTER C. SELL.



MR. AND MRS. CLARENCE C. SHIFFLER.

“Do you want to organize where you can work together as Christians for the upbuilding of the faith of the Gospel as taught in the New Testament and upheld by the Church of the Brethren,—where you can place your membership and have a church home? Unanimously affirmed.”

“Do you love and are you willing to maintain the Gospel principles as held by the church and set forth in your baptismal covenant? The elders present explained what all was involved in this covenant and it was unanimously accepted.”

The charter members were William N. Hoover, minister; Matthew W. Sell, deacon; Grace Sell, Minnie Keith, Rosa Rice, Edna Ringler, Sadie and Elizabeth Baker, Maria Sell and Susie Baker.

The little group organized by electing William N. Hoover foreman under the District Mission Board and Matthew W. Sell secretary-treasurer. No boundary lines were made other than that Hollidaysburg and vicinity was to be the territory occupied.

Bishops presiding:

William N. Hoover.....1909

Joseph J. Shaffer.....1919

Ministers elected:

Clarence C. Shiffler.....Oct. 15, 1915

Mrs. Alice D. Sell.....Oct. 5, 1924

Deacons elected: April 5, 1913, David M. Snowberger, James D. Malone and Clarence C. Shiffler.

Pastors and dates each began to serve:

William N. Hoover.....1908

Joseph J. Shaffer.....Oct., 1919

Walter C. Sell.....September 1, 1924

From the beginning the mission has been self supporting.

At the time of the organization James A. Sell proposed starting a building fund at once and turned over four cents as a nucleus, saying that years before a poor sister, Emily R. Stiffler, who once lived in the city, sent him two postage stamps towards a building in town. Brother Sell himself took a deep interest in the proposed building and raised \$1200.00 outside of the congregation.

April 14, 1911, a lot on Pine Street was bought. David

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M. Snowberger, Clarence C. Shiffler, Samuel N. Gearhart, James D. Malone, Matthew W. Sell, Daniel B. Maddocks and George A. Keith were appointed building committee. By November 29, 1914, a brick house 36 x 50, with an annex 12 x 25, and, including the lot, costing \$5,250.00, was dedicated. John H. Cassady, of Huntingdon, spoke on the occasion.

SUNDAY-SCHOOL

The Sunday-school was first organized and met in Stultz Hall on April 26, 1908, by electing Matthew W. Sell superintendent; Viola Soyster, secretary; Matthew W. Sell, chorister.

The average attendance for the first year was 47; for 1923, 111. Teacher training classes have been held since 1913 and 22 have received their certificates.

Superintendents and date term of service began:

Matthew W. Sell.....	April 26, 1908
Clarence C. Shiffler	July 1, 1915

CHRISTIAN WORKERS SOCIETY

This was organized January 1, 1909. Officers: Rosa Rice, president; Grace Sell, secretary; Elizabeth Replogle, treasurer. It has kept up its organization by electing officers annually.

SISTERS' AID SOCIETY

The Sisters met December 2, 1908, in the home of Minnie Baker and organized. The charter members and the officers for the first term: Elizabeth Baker, president; Maria Sell, vice-president; Susie Baker, secretary; Sadie Baker, assistant secretary; Minnie Baker and Grace Sell.

LEAMERSVILLE

Present Membership, 140.

On June 25, 1904, Carson Valley and Leamersville groups of members, being originally a part of the Duncansville (Frankstown) congregation, were divided, the boundary between them being a line running east and west midway between Duncansville and Newry.

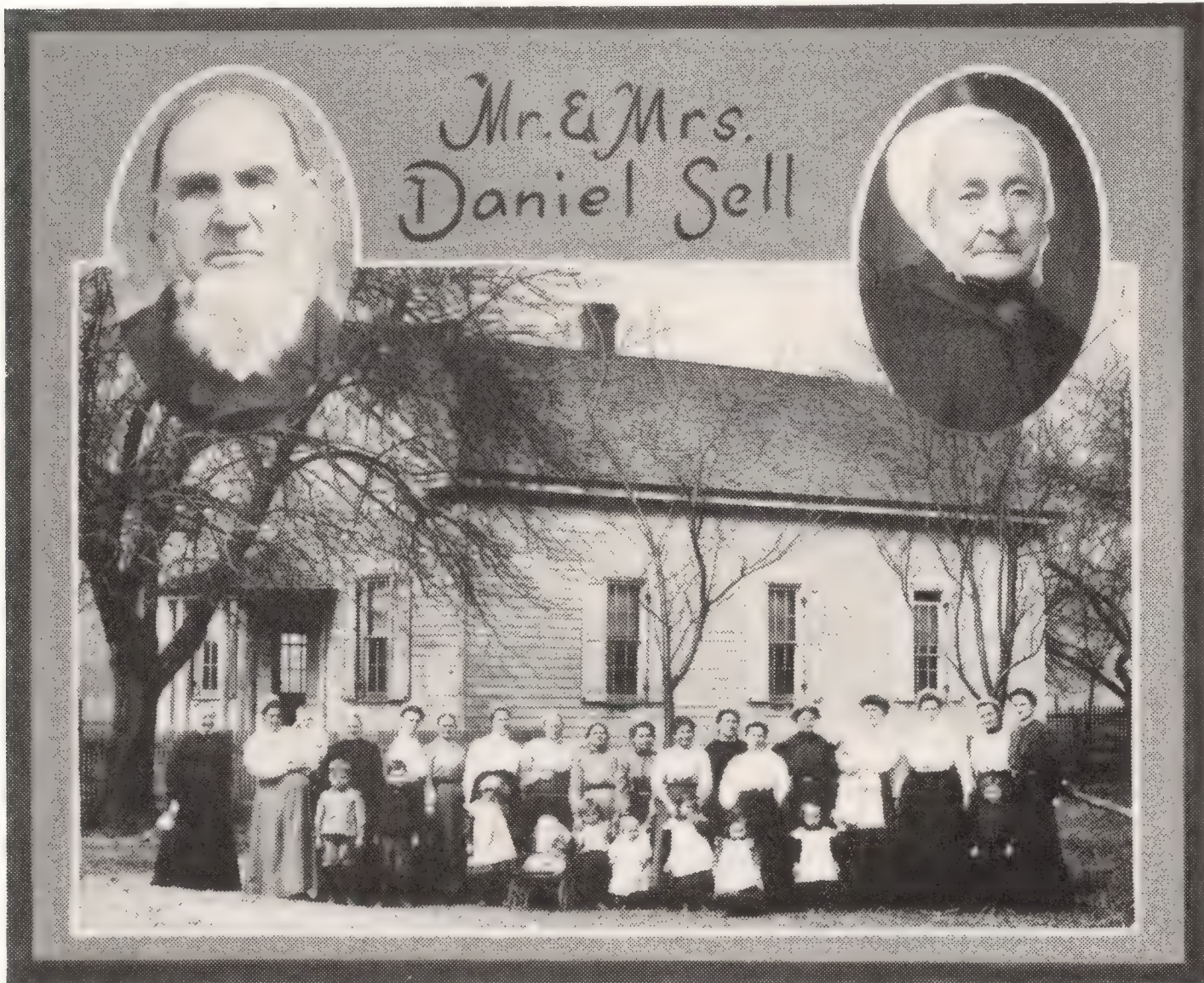
The Leamersville congregation, organized on the date of the division, consisted of the following:

Ministers: David D. Sell, James A. Sell, Brice Sell, Michael Claar, and Jacob Zimmerman. Deacons: Simon

Sell and Martin Greenleaf. Laymembers, forty.

David A. Sell was chosen bishop.

"The church enjoyed a healthy growth, so much so that it was thought best in five years to sell the church and lot and accept a parcel of ground, the present site of



THE LEAMERSVILLE CHURCH FROM 1873 TO 1910.

the Leamersville house, donated by John Sell and Martin Greenleaf.

"The last service in the old house, laden with thirty-eight years of precious memories, was held April 3, 1910. The Carson Valley members and friends were present and the service was both a home-coming and farewell. Brice Sell preached from the same scripture used at the dedication. James A. Sell among other things expressed these fitting words: "Call it not weakness if like Joseph of old we turn aside to weep as we go away from this place to which we are bound by a thousand ties of sweet and pleasant memories. Here we came for comfort in

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our sorrow, strength for our weakness, pity in our waywardness and forgiveness for our sins. With sad hearts we part with our dear old home. But we are cheered in the thought that there is another awaiting us just over the way,—and one still better over the river.”

“ But the new house must be erected.



THE LEAMERSVILLE CHURCH FROM 1910 TO 1922.

“ Again James A. Sell was engaged as solicitor and contractor, and this time he did a greater part of the work himself. It was a frame house 38 x 60 feet, without basement, and cost \$3,000.00. The Sisters Aid Society furnished it throughout at a cost of \$500.00 additional. On September 18, 1910, Charles C. Ellis, leading in the service and speaking from Ezra 6:16, dedicated the house. It was not only free of debt but had a small surplus which later was given to the Hollidaysburg congregation.” Thus has James A. Sell written. He also composed the following lines:

“ Hear us, O thou great Jehovah,
While we lift our hearts in praise;
Make this place thy habitation
Now and through the coming days.

“May the burdened soul find solace
In the service of this place,
And enjoy the heavenly comfort
Given by the Savior’s Grace.

“May this house become a refuge
To the weary troubled soul,
As we strive through pain and conflict
For the Christian’s happy goal.

“While we linger at this altar,
Craving blessings from above,
Send Thy Spirit down to meet us;
Fill us with the Savior’s Love.

CHORUS.

“May Thy Spirit, Lord be with us
As we gather here to pray;
Fill our hearts with joy and gladness;
Lead us in the perfect way.”

The congregation continued in its growth in an encouraging way. Members alive to the needs of the Sunday-school began an agitation for remodeling the house and installation of a number of features needful for effectual work. As a result at the council held April 2, 1922, a paper was presented from the Sunday-school Workers Meeting as follows: “Realizing the need, possibility and advantage of a fully equipped basement, we as a Sunday-school Workers Meeting respectfully ask the church to take definite steps to do this work.” This request met with favor and Essington H. Claar, Burdine Claar, Homer Benton, George Lewis and Jacob Benton were appointed a building committee. Another committee was appointed to solicit the members and it reported to a special council April 15, 1922, that \$750.00 had been subscribed for the first year. The proposed improvement, raising the house five feet, installing steam heating plant and making a number of Sunday-school rooms, it was reported (April 15, 1922) would cost about \$3,500.00. Sixteen voted to remodel and four were against the proposed measure. On April 29 plans presented for the basement were approved and building committee was instructed “to start the work and provide the finances until the next business meeting.” November 5, 1922, the work was done and the people as-

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sembled to rededicate their house of worship. Charles C. Ellis led in the dedication service, speaking in the forenoon and afternoon. That evening Benjamin F. Waltz of Altoona began a series of meetings. In the fall of 1924 Commercial electric light was installed.



THE LEAMERSVILLE CHURCH SINCE 1922.

Bishops presiding:

David Sell	1904
James A. Sell.....	1910
David D. Sell.....	1911
No one	1916
Brice Sell	1919
John B. Miller.....	1921

Pastors:

George B. Rogers.....	April 1, 1921, March 1, 1924
John B. Miller.....	March 1, 1924, and continues.

Ministers elected:

Homer S. Benton.....	On August 11, 1912
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Deacons elected: 1904, Matthew Sell, Jacob Benton; 1909, Archibald Claar, Frank A. Langham; 1915, Ira Snowberger, Jacob Greenleaf; 1921, Birdine Claar, Jacob Hoover

SUNDAY-SCHOOL

The first Sunday-school in the Duncansville congregation was held in the Leamersville church on May 1, 1875. Organization: James

A. Sell, superintendent; David D. Sell, assistant superintendent; Simon Sell, secretary.

After visiting the school James A. Crawford speaks of the foregoing organization and makes these interesting comments: "The teachers are all, I think, members of the church, and such members, too, that are active in good works and laboring for the welfare of the school. Sister Jesse Cogan, a pleasant young lady, who but a few months ago enlisted under the banner of King Jesus, is laboring as a teacher and is apparently enjoying herself. . . . The children's paper is distributed among the school. No library books are used; but the Bible is the only reading book. Questions are asked from the same by the superintendent and explained very satisfactory in the school. On this account it is the most interesting one I ever visited. I think if we had such a school in every church of our fraternity, a great deal of good might be accomplished." *

The school did not represent at the James Creek convention in 1876, represented by letter written by James A. Sell at the Spring Run convention in 1878, and sent David D. Sell as delegate to the New Enterprise convention of 1879.

The school did not report to the 1898 convention, but the following is given in the convention of 1904: enrollment, 86; average attendance, 48; seven teachers; raised \$79.17, of which \$44.09 was given to missions and charity; "evergreen."

Superintendents: 1875, James A. Sell; after that till 1904, not known; 1904, Frank A. Langham; 1905, — — —; 1906, Matthew Sell; 1907, James A. Sell; 1908-'11, Mrs. James A. Sell; 1912, Homer Benton; 1913-'24, Frank A. Langham.

SISTERS' AID SOCIETY

The Sisters' Aid Society was organized in the home of Mrs. James A. Sell in June, 1898. The following are charter members: Esther B. Sell, Sara A. Sell, Cora Greenleaf, Barbara Benton, Junie Leighty, Grace Benton, Minnie Baker, Rachel Sell, Martha Sell, Cora Sell, Lydia Greenleaf, Carrie Langham, Grace Sell, Maria Sell and Anna Sell.

Organization: Esther B. Sell, president; Grace and Sarah S. Sell, secretaries; Cora Greenleaf, treasurer.

Presidents: Mrs. Esther B. Sell, June, 1898 to November 6, 1902; Maria Sell, to 1905; Barbara Benton, till 1909; Sara A. Sell, 1909 and continues.

Clayburg Mission. Though geographically in the Lower Claar territory Leamersville congregation has developed this mission.

There being about 100 members in Clayburg and vicinity, a Sunday-school was superintended by Jeremiah Snowberger during the summer of 1821. The next summer, during August and September, 1922, Charles O.

* *Christian Family Companion and Gospel Visitor*, 1876, p. 606.

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Berry held a three weeks' tabernacle meeting and baptized twenty-one. From that time John B. Miller held meetings every Lord's day, morning and evening, for one year. In July, 1923, John R. Snyder conducted a three weeks' meeting and three were baptized and two reclaimed. In September, 1924, George E. Yoder, assisted by Helen Shellenberger, held a two weeks' meeting and three were added by baptism and one reclaimed. At different times one member was added until John B. Miller received five by baptism. All this work, continued under the pastoral care of John B. Miller, has been carried on in the Odd Fellows Hall.

Claysburg Sunday-school. This was organized first in the spring of 1921 by Jeremiah Snowberger. He was superintendent, Mrs. Elmer Snyder secretary and Jennie Brumbaugh treasurer. The average attendance was thirty.

The superintendents since the organization are: 1922, Jennie Brumbaugh; 1923, Franklin Beech; 1924, Jennie Brumbaugh.

FIRST CHURCH, ALTOONA*

Present Membership, 698.

Some time in 1870 or 1871, Graybill Myers began his work in behalf of the Church of the Brethren by preaching in the homes of the few members in Altoona. Among these was the home of John Ressler,† who had moved in from Duncansville and became the first deacon or church official of what afterwards was the Altoona Church. Soon a hall was rented on 6th Avenue near 20th Street and services were continued for upwards of two years. Not being able to continue in this hall and there being more members in the eastern end of the city than in the western, a Methodist chapel at the corner of 6th Avenue and 5th Street was rented.

Inasmuch as there never had been a boundary established between Duncansville Church on the west and Warriors Mark congregation on the east, ministers from both congregations helped carry on the work in the city and preaching services were held every two weeks.

* To James A. Sell, Walter S. Long and Joseph W. Wilt the reader is indebted for much of the information in this sketch.

† The father-in-law of Ardie E. Wilt, well known throughout the district.

But the owner put the chapel up for sale,—price, \$1,500.00. The members were all day-laborers and could not think of raising the money and yet the spot had grown dear to them and they wanted it for a place of worship. Graybill Myers, bearing the burden of the situation on his own heart, carried an appeal for assistance to build a house to the District Meeting of 1873 when it convened at Clover Creek. The meeting instructed the delegates to present the need to their respective congregations and each one was to report the amount it would give to help build the needed house, to the clerk, George Brumbaugh, Grafton, before July 1; and “John Spanogle, John W. Brumbaugh and Peter S. Myers were appointed as an investigating committee, whose duty it shall be, if sufficient encouragement is given to build, to determine on the location, site and cost of the house, building material, and appoint a building committee.” *

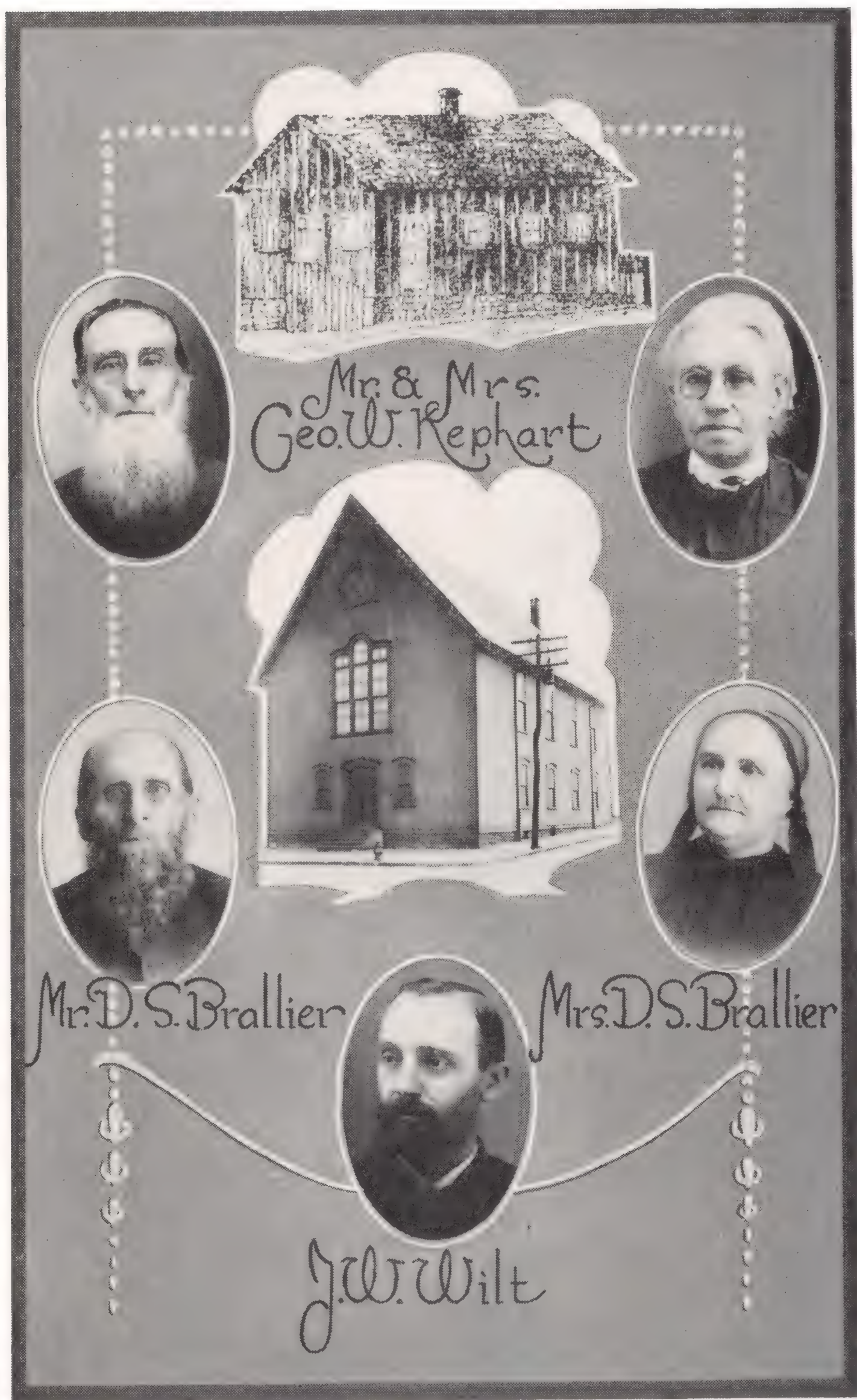
Evidently “encouragement” was received, but how much is not known. Not being familiar with city conditions the committee appointed a sub-committee consisting of Robert McFarlin and two others (now unknown), all residents of Altoona, and this sub-committee made a contract to pay \$1,500.00 for the chapel.

On June 21, 1874, the newly purchased house of worship was dedicated in behalf of the Church of the Brethren. Peter S. Myers delivered the dedicatory sermon, using for his text Mark 11:18. He was followed by Daniel M. Holsinger. The people met for worship at three and at eight the same day. Besides the two mentioned above, visitings ministers present were John W. and George W. Brumbaugh of Clover Creek, and Henry B. Brumbaugh of Huntingdon.†

While perhaps a few congregations sought to disregard the obligation made by the sub-committee, the officers of the District Meeting and a number of congregations recognized the debt and set about paying it, because at the District Meeting five years later in Hill Valley the churches which had not paid their promises

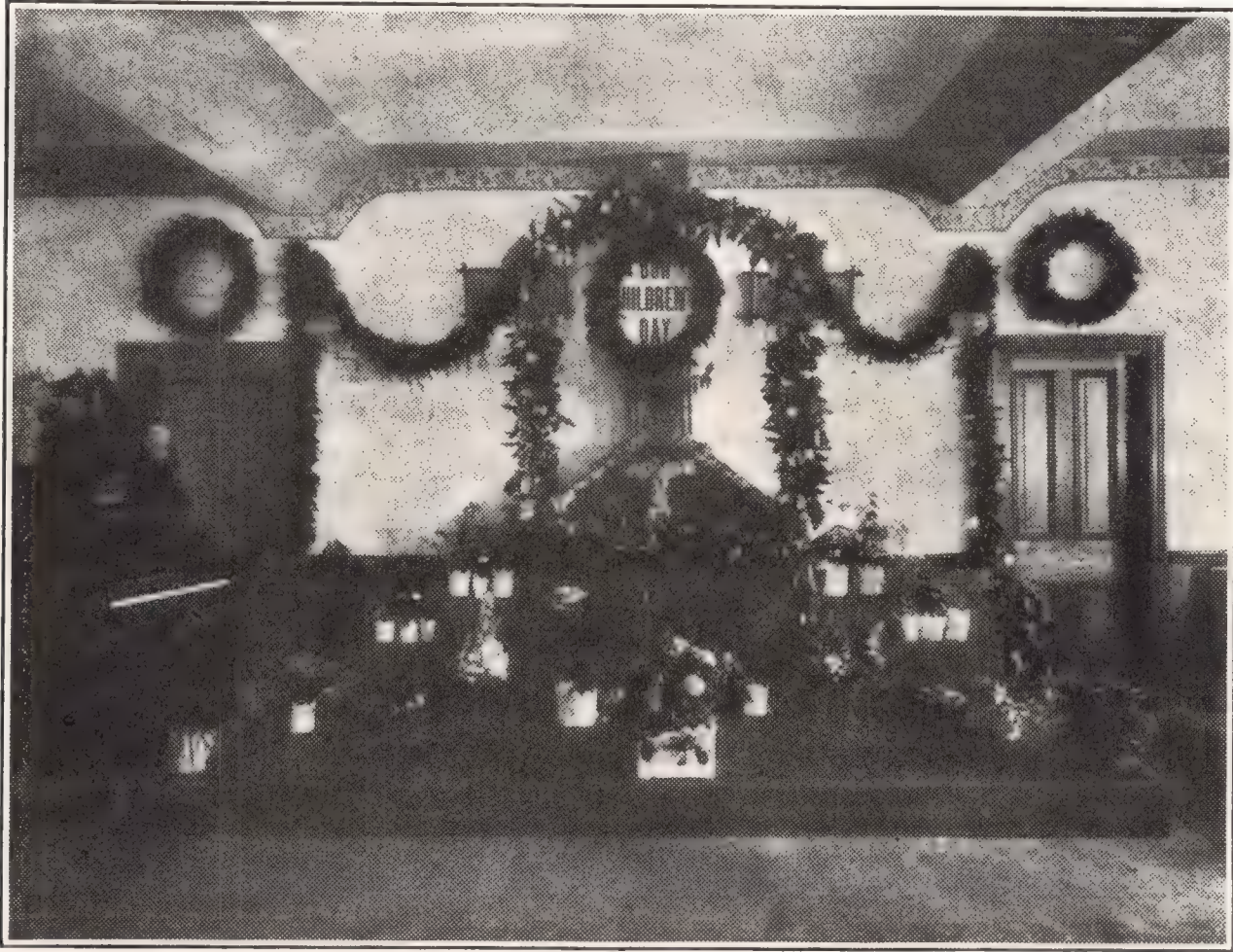
* Minutes of the District Meeting of 1873.

† The *Weekly Pilgrim*, June 23, 1874, p. 204, gives the sermon preached by Brother Myers.



The Upper Building was the first house of First Church of Altoona, used from 1871 to June 21, 1874; the other house, from 1874 to November 18, 1917; and some members closely associated with the second house.

to Altoona were urged to do so and at the same time the meeting recommended that \$17.50, "surplus money due them (Antietam) for the expenses of the last Annual Meeting (at New Enterprise) now in the hands of Daniel Snowberger" shall go towards cancelling the debt.*



Interior Decorations of a Children's Meeting, held in 1877 or '78, in the First Church, Altoona,—probably the first Children's Meeting held in the Brotherhood.

Thus through help from outside and cheerful though severe sacrifices of the members of the congregation the debt was finally liquidated somewhere near 1879.

By common consent the oversight of the work fell to the Duncansville church. It assumed a very liberal policy of management. James A. Sell, the bishop of Duncansville congregation of course had oversight of Altoona also. He was ably assisted by Graybill Myers, Brice and David Sell. On Saturday evening, September 29, 1877 the first lovefeast was held. The church failed to get a "strange preacher . . . so the labor fell upon" Graybill Myers, David D. Sell and James A. Sell.

* District Meeting Minutes of 1878.

“The house was crowded to overflowing by attentive listeners.” *

Although not an independent congregation till in 1882, because of the freedom granted by the Duncansville congregation this arm of the church without formal organization began to hold members meetings and keep record, September 6, 1879. George W. Kephart was made clerk. At the same meeting the congregation decided to elect the officers of the Sunday-school thus bringing it under more direct control of the church.

The next meeting (March 6, 1880) a subscription plan was provided “for the purpose of paying the rent for Brother J. W. Smouse if he continues with us and preaches for us every Sabbath unless unavoidably prevented.” Also decided that the deacons visit “some members who seldom get to church except on communion occasions.”

In 1881 (June 1) quarterly councils were established. Going to shows and places of amusement gave the church considerable concern. It was decided (June 18) “to allow members to go to one animal show, but not oftener.” And “members shall not be permitted to go to picnics, circus shows, play parties, theaters and dances.” At the next council (December 30) members who failed to pay their monthly dues for six months were to be reported to the church.”

Some, however, were not satisfied without independent organization and finally being assured that Duncansville would not neglect them in the ministry of the Word, on July 4, 1882, by a vote 24 to 4 “those inside the city limits” of Altoona became an individual congregation. This was accomplished in the presence of Graybill Myers, John W. Brumbaugh, Samuel Cox, Jacob Miller and James A. Sell. There were thirty-six charter members.

Organization: James A. Sell, bishop; Samuel G. Rupert, clerk (elected September 29, 1881), George W. Kephart, treasurer (date of election not recorded), trustees, Robert McFarlin, Joseph Kinsel and Samuel G. Rupert (elected December 30, 1881).

Soon after the organization Daniel Brallier, a minister

* James A. Sell in *Primitive Christian*, 1877, p. 644.

from Indiana County, located in the city and gradually the care of the church passed from James A. Sell to him and his assistant, Samuel Rupert.

November 29, 1883, the church decided to ask the minority to accept the single mode of feet washing.

The chapel paid for through such a great struggle, in a few years proved far too small for the growing body of believers. All felt the need of a larger house, but many feared to go ahead because of past experience. Finally a special meeting of the members (forty in all) was called. Nine attended. The question of building a new house was duly put to the assembly. Seven voted for and two against building. The majority ruled and the new church project went forward.

Building committee: Daniel S. Brallier, Robert McPharlin and Samuel G. Rupert, appointed January 7, 1882, let the contract for a complete house for \$3,300.00 * and some time during 1883 began building; for at the November 29 meeting it was decided "to occupy the new unfinished Sunday-school room for holding lovefeast and series of meetings provided we agree to continue the meetings." On February 17, 1884, James Quinter led in the dedication of the uncompleted house.†

In the midst of putting up a church home when many perplexing problems confronted the members and they were taxed to the limit for time, they decided (April 5, 1884) to begin a Wednesday evening prayer-meeting.

Lack of funds called forth the best in the supporters of the new house. James A. Sell canvassed the district and raised about \$1,000.00. The house was far from complete, when in the early part of May, 1884, Joseph W. Wilt, a minister formerly from Armstrong County, moved from Warrior's Mark and located within the bounds of the congregation. He became active at once in the affairs of the church, and worked incessantly to help lift the church debt.

For some reason a new building committee, Joseph W. Wilt, John H. Law and John H. Shiffler, was appointed (May 27, 1884) to succeed the old one.

* See *Minutes*, January 12, 1884.

† *Gospel Messenger*, February 26, 1884, says Brethren Quinter, John W. Brumbaugh, Sells and S. G. Rupert were present on the occasion. Although the day was wet and unpleasant the attendance was encouraging.—ED.

On October 3, 1885, the members decided to give "the church for the use of the Sisters Mission Society whenever they have occasion to use it." The next year (November 25, 1886) incorporation papers were ordered out and the trustee board increased to six. Additional trustees: Martin S. Greenleaf, Daniel McFarlin, John Kinsel.

Some time after the church house was completed the District through an arrangement made by representative elders, agreed to pay a certain sum annually to help meet the church's indebtedness. But the District apparently failed to support the promise. Then "the Sisters Sewing Society" (March 5, 1887) offered the following: "In view of the fact that the District Meeting is failing to meet its part of the payments on the church debt and inasmuch as the sisters oppose selling the old house and propose borrowing the money and paying the interest until they are through with their share, and then pay off the other half, we therefore decide to give it into their hands until District Meeting and see what can be done for them by District Meeting. We appoint Eliza Freet and Martha Shellenberger and allow them to appoint a third to attend to the matter."

By a vote 11 to 5 (August 6, 1887) the "lower room of the church was rented to the Board of School Directors of Altoona to hold public school in." But for some reason the "old house" was refused the Salvation Army at the same meeting. Later (April 7, 1888) it was rented to the Presbyterians for Sunday-school purposes, reserving the "privilege to use the house for singing school, prayer meeting and other purposes throughout the week." At this last meeting the Gospel Messenger was sent to the Y. M. C. A. reading rooms and a petition went to General Conference asking that the Brotherhood name be changed from "Fraternity of German Baptists" to "Brethren Church."

By a vote, 16 to 2 (July 16, 1889) the congregation "permits the building of a baptistry as soon as the necessary funds can be raised," the same to be constructed in the back yard of the church. Seven years later (January 3, 1896) by a vote of 12 to 1 because the frost injured the outside pool, a baptistry was ordered to be built in the

house. This action was reconsidered the following March 6, objectors pressed their views and again the baptistry, by a vote of 21 to 10 was ordered to be placed in the church. It then was built as decided.

The prayer meeting was changed (July 16, 1889) into a Bible class for "the purpose of studying the Scriptures, especially the Sunday-school lesson." Children's Day Exercises evidently had been observed for a little time for (July 5, 1890) the "propriety or impropriety of holding the present form" of such exercises was discussed but no conclusion reached.

"Because it is not customary" it is decided (July 4, 1891) that delegate to Annual Meeting does not make a report of the meeting.

The question of an organ in the Sunday-school room was disposed of (January 2, 1892) by concluding that had the Annual Meeting considered such a question the answer would be much the same as relates to member's homes, and the question was dropped. This did not satisfy those feeling the need of the organ. At the spring council (April 2) it developed that an organ had been installed and was in use. The church established innocence of the offense; the Sunday-school officials carried the responsibility and the advice was "that the object of so much trouble be removed from the school." But at a fall meeting in the same year there is no record of its removal. Ushers for the church are elected for one year at the same meeting.

In 1894 the congregation petitioned Annual Meeting to provide a plan and funds that ministers may attend Bible terms at our colleges, but at the same meeting (April 4) refused to let other denominations use the baptistry.

A committee of seven brethren were appointed (January 15, 1897) to devise a better plan for taking care of the preaching in the congregation. At their next meeting (April 2) this committee brought in a report favoring a salaried ministry and it was accepted by the church. But who should serve? The question dragged along through the years till in 1902 a written vote was taken from all the members revealing as reported (November 28, 1902) that an outside minister was desired,

and that he should have the oversight of the congregation. This report was accepted.

Finally at a "special council held after the morning services" (July 3, 1904) the pastoral committee made a report and it "was accepted and by a large vote it was decided that Brother Long should be our pastor." November 1, following, Walter S. Long and his wife from Philadelphia entered upon their work. They found a few over two hundred members. One hundred and twenty attended the first lovefeast just after they arrived. Frank F. Holsopple of Juniata College who had preached for the church for the previous few months was present and officiated.

Through the years leading up to this transition to a regular pastor Joseph W. Wilt, ably assisted by Daniel S. Brallier, Benjamin F. Ranck and others, did a noble work gratuitously. The membership grew from a handful to upwards of two hundred. Its very growth commended the change for the welfare of the individual believers.

The spiritual leadership of the new pastor widened the influence of the congregation in the city. As the years went by men and women flocked to this altar and without respect of persons, all were received and blessed.

On June 28, 1914, the splendid brick church known as 28th Street house, costing \$4,100.00 was dedicated. This was but a forecast of the energy lying dormant in the congregation.

"The light that shines farthest, shines brightest at home" was now to be realized at First Church. The missionary spirit that erected the 28th Street house had awakened enthusiasm for better facilities at First Church. Already funds for this purpose had been coming in without solicitation and were being cared for by a committee—Ardie E. Wilt, Mrs. Harriet Kipple and Walter S. Long. October 1, 1915, a committee was appointed to secure suggestive plans and possible cost and report to the next meeting. January 7, 1916, upon motion offered by Ardie E. Wilt it was decided by an almost unanimous vote to build a new church. Building committee appointed by the pastor,—Ardie E. Wilt, Daniel B. Maddocks, Rhinehart B. Replogle, Ellis G. Eyer, Robert P.



The present house of the First Church of Altoona, dedicated November 18, 1917. Building Committee, from left to right: Standing, Ellis G. Eyer, Secretary; Robert P. Good, Rinehard B. Replogle. Sitting, Daniel B. Maddocks, Ardie E. Wilt, Chairman.

Good, had their first meeting February 29, 1916. Additional twenty-five feet on Sixth Avenue were purchased for \$4,000.00, making the entire building lot 72 x 120 feet. The old house went for \$1,000.00 but not before another lovefeast was held May 14, at which James A. Sell, Brice Sell, Josiah B. Brumbaugh, Joseph W. Wilt, Seth F. Myers, Daniel M. Kreider, Benjamin F. Ranck, and the pastor were present. James A. Sell officiated. Five members, James A. Sell, Lizzie McFarlin, Susannah Rath, Sophiah Fisher and one other were at the table who were present when the first Sunday-school was organized.

During the erection of the new church the congregation had the use of the German Evangelical house. The corner stone of the new church was laid December 17, 1916, William J. Swigart, I. Harvey Brumbaugh and ministers from other denominations in the city speaking fittingly on the occasion.

The world war delayed progress on the construction somewhat, but on October 7, 1917, preaching and Sunday-school began in the Sunday-school section. Then on November 18, 1917 this splendid brick and stone structure, with a main auditorium seating 500, with a Sunday-school assembly room, seating 650, with seventeen individual class rooms, with every convenience and facility, yet plain and becoming the people of God,—costing, including the \$4,000.00 for the added lot and the splendid parsonage built at the same time, \$56,309.65, was dedicated. Henry C. Early of Virginia delivered the dedicatory address, text, Mark 11:17. Charles C. Ellis had charge of the financial part of the program. The new house has proved a great help to a great work in a great city.

On July 6, 1924, the congregation held Jubilee exercises as follows: "Organization in 1874," by Ardie E. Wilt; "Incidents in the History of the School," by Joseph W. Wilt, Jacob C. Kinsel, David S. Miller and Harvey A. Hess; address by Charles C. Ellis. Perhaps the most touching part of this program was the call for all to stand who attended the school a half century ago. Susah Rath, Mrs. Mary Patton, Mrs. Maggie Ross Histler, Mrs. Kate Pherson and James A. Sell stood.

in the Middle District of Pennsylvania

Then in the evening the building committee came forward and in the presence of a full house burned the mortgage, after which Charles C. Ellis spoke, using for his text Psalms 73:17.

The year 1917 is marked in this church also by introducing the individual communion cups.

During Walter S. Long's pastorate which continues at the present time, 732 have been received into church fellowship by baptism.

Bishops presiding:

James A. Sell.....1882-'87	No one in charge.....1903-'04
George W. Brumbaugh.1887-'93	Walter S. Long.....1904-'24
Joseph W. Wilt.....1893-'03	

Ministers elected:

Seth F. Myers.....moved in	Abram Hollinger..April 21, 1883
John Garver .....moved in	Homer Feathers...Sept. 7, 1921
Samuel G. Rupert..Dec. 17, 1881	Byron Sell.....Sept. 7, 1921

Deacons: Located before work began, John Ressler; moved in, George W. Kephart; December 17, 1881, John H. Law, Joseph Kinsel; March 12, 1883, Alexander Rath, Abram Hollinger; April 18, 1885, Martin S. Greenleaf, Oliver P. Pherson; March 7, 1890, Daniel M. McFarlin, Allen C. McCartney; February 22, 1897, David S. Miller, Ardie E. Wilt, Harvey A. Hess; January 17, 1905, Samuel H. Brumbaugh, Daniel M. Sell, Harvey E. Ressler; September 2, 1906, George H. Hepner, Cyrus B. Replogle, Harry A. Claybaugh; July, 1908, J. Gilbert Shaw; September 19, 1911, C. Edward Miller, Herman V. Morse, Edgar O. Shaw, Reinard B. Replogle, David H. Glass, Edward L. Barr.

SUNDAY-SCHOOL

"By letter" the Altoona Sunday-school reported to the Convention held at James Creek on October 21, 1876 as follows: "The first Sabbath school was organized by the Brethren July 5, 1874, by choosing the following officers: Superintendent, Alexander Rath; secretary, Andrew J. Murray; treasurer, Robert McFarlin. The school is opened by singing and prayer: classes are then arranged, using the Bible, Testament and Spellers. A chapter is also selected and read in the hearing of the school; and also encourage the committing of scriptures to memory. Average number of attendance in 1874, 62; in 1875, 50; in 1876, 86. We have now adopted the Gospel Hymns: first, because they are very cheap; second, because the children from other schools are familiar with them and join us heartily in singing. At present we have no library for distribution. We use tickets, cards, etc., for attendance, good lessons, memorizing, etc." Thus was the record fifty years ago.

At the convention of 1898, when the present pastor was field secre-



Some members of the Sisters' Aid Society of the First Church of Altoona, the First Organized Aid Society of the Brotherhood.

in the Middle District of Pennsylvania

tary and the present superintendent had served four years, this school reported "enrollment, 259; average attendance, 162; raised \$147.68 for home supplies, and 17 were received into the church." In 1904 the average dropped back to "123, raised \$331.43, of which \$90.20 was given to missions or charitable work." The school has been "evergreen" from the beginning. 1911-24 inclusive the school has maintained a front line standard; during 1908-23 teacher training classes were conducted in which 197 enrolled and 40 received first year certificates. Present enrollment, 499; average for 1924, 321.

Superintendents: July 5, 1874, Alexander Rath; January 3, 1875, Andrew J. Murray; January 6, 1877, Joseph F. Emmert; —, Alexander Ambrose; —, George Kephart; —, John H. Law; —, Daniel M. McFarlin; —, Joseph W. Wilt; —, Daniel S. Brallier; —, Samuel G. Rupert; —, Jacob Kinsel; January 1, 1891, Ardie E. Wilt; July 1, 1891, David Miller; January 1, 1892, Seth F. Myers; July 1, 1892, Harvey A. Hess; January 1, 1893, Jacob Kinsel; July 1, 1893, David Miller; January 1, 1894, William F. Spidle; July 1, 1894-1925, Ardie E. Wilt.

SISTERS' AID SOCIETY

As early as July 21, 1885, the sisters of the church met in the home of Eliza Freet and organized an aid society by electing Laura Brown, president; Amanda Wilt, vice-president; Minnie Miller, secretary; Susan Rath, assistant secretary; and Eliza Freet, treasurer. This probably is the first society organized in the brotherhood. They took Galatians 6:9, 10 for their motto. The charter members were:

Laura Brown	Susan Rath
Sophiah Fisher	Pearl Brallier
Hannah Brallier	Eliza Parkhurst
Mary Gearhart	Laura Hummelstine
Katie Hollinger	Katie Pherson
Amanda Wilt	Minnie Miller
Sarah Kinsel	Susan Brallier
Martha Shellenberger	Aggie Claybaugh
Eliza Freet	Hannah Graybill
Anna Kinsel	

The first sale for the society was on July 30, 1885, a white apron bought by Lydia Greenleaf for 28 cents. A general summary of the efforts of the society since 1905 is as follows:

Towards home church building.....	\$750.00
Home Work in congregation.....	450.00
Mission work	300.00
Orphan in India.....	320.00
Other places helped.....	294.00
	<hr/>
	\$2,114.00

28TH STREET, ALTOONA*

Present Membership, 202.

In the first decade of the present century Joseph W. Wilt, Daniel S. Brallier, Seth Myers and others of what is now known as the First Church in Altoona quickened sentiment for city missions to the point where the donations of one Sunday of each month was set apart for this purpose and on April 2, 1909, appointed Ardie E. Wilt, Benjamin F. Ranck and Samuel N. Brumbaugh a committee to report on a suitable location for opening a Sunday-school. Difficulty in finding a proper place at reasonable rent was met and not until April 1, 1910, did they recommend the renting of a hall at 8th Avenue and 23rd Street. The following July a Sunday-school was organized and the new project which in a short time developed into 28th Street congregation, was fostered most vigorously.

July 7, 1911, the church council instructed the trustees to purchase a lot 50 x 120 feet, corner of 6th Avenue and 28th Street. This awakened intense interest in some hearts. George W. Kephart, under August 20, 1913, wrote the trustees thus: "I believe it the right move" and then obligated himself to bear all the cost of excavation and construction of the cellar walls.

Ellis G. Eyer, Samuel N. Brumbaugh, Daniel B. Maddocks, Daniel M. Sell and Harvey A. Hess were appointed a committee on plans and estimates and on September 26, 1913, made report which was accepted. The same Brethren were continued as building committee and instructed to erect the proposed house at once. On the afternoon of June 28, 1914, a well-planned brick building 50 x 33 feet, annex 14 x 12 feet, including \$790.00, the price of the lot, costing \$4,488.41 was dedicated. Walter S. Long, the pastor of the church, delivered the dedicatory sermon. In the evening William J. Swigart spoke to a well filled house.

From the dedication until May 14, 1916, preaching services were held only on Sunday evening, and forty-

* To Benjamin F. Waltz the reader is indebted for much of the information contained in this sketch.



UPPER: The Parsonage. MIDDLE: The deacons and their wives.
LOWER: The Church.

eight different ministers occupied the pulpit. Since that date services have been held twice each day.

With much activities centering around this new place of worship it was only a matter of time until all saw the wisdom of a separate organization. With the assistance of James A. Sell, Levi Benner and Walter S. Long, committee from the elders meeting "28th Street Church of the Brethren" was organized on June 26, 1919. Charter members: Ministers, none; Deacons, Samuel N. Brumbaugh, Harvey A. Hess, Rinehart B. Replogle, Cyrus B. Replogle, Daniel M. Sell, Henry E. Snyder; laymembers, 79.

Organization: Daniel B. Maddocks, bishop; Cyrus B. Replogle, secretary; Samuel N. Brumbaugh, treasurer; Harry C. Kinsel, Samuel N. Brumbaugh and Wilson Mentzer, trustees.

The parent congregation which built the church house gave the new body full right and title without any conditions whatsoever.

Benjamin F. Waltz was called as first pastor on May 3, 1920, and continues. A parsonage was purchased on January 27, 1920 for \$6,500.00 and was fully paid January 1, 1924.

The educational policies of the church are shaped by a board of Christian Education, consisting of Benjamin F. Waltz, the pastor, Samuel N. Brumbaugh, the Sunday-school superintendent, H. Atlee Brumbaugh, Cyrus B. Replogle and Edgar C. Long. Among the activities for the young people worthy of mention are sermonettes to the Juniors every Sunday morning, two Christian Workers meetings,—senior and junior. A Young People's Council to include all between the ages of twelve and twenty-four was organized September 21, 1923. A mid-week service, average attendance 35, is regularly held.

But the growing activities of the congregation have been such that more room must be provided. July 9, 1924, the members expressed themselves unitedly in favor of additional building. Daniel M. Sell, H. Atlee Brumbaugh, Rhinehart B. Replogle, Wilson Mentzer and Henry E. Snyder were made building committee "with authority to formulate plans and bring estimates for an addition to the rear of the church and that they report

within three months." On October 1, following, this committee reported that it "contemplated building a two story building, 30 x 49 feet, for Sunday-school purposes at a cost of \$1,800.00.

SUNDAY-SCHOOL

This was first organized in the hall at 8th Avenue and 23rd Street. Officers: Edward O. Shaw, superintendent; J. Quinter Replogle, secretary; Rhinehart B. Replogle, treasurer. The first session was held July 10, 1913. The school was "evergreen" from the start. During 1913 the average attendance was forty-nine; offering, \$97.59; during 1922, 158; offering, \$1,037.55. In addition to the officers elected at the beginning there have been two more added,—Adult superintendent, H. Atlee Brumbaugh; Junior Superintendent, Martha Mentzer. During the years 1917, 1922 and 1923 the school has maintained a frontline standard, had teacher training and eighteen have received teacher training certificates. Four Vacation Bible Schools have been conducted, the one in 1923 having an average attendance of 106 pupils. The school ministered to sixteen congregations of eleven denominations.

Superintendents: 1910, Edward C. Shaw; 1911-'12, George H. Hepner; 1913-'24, Samuel N. Brumbaugh

SISTERS' AID SOCIETY

The Willing Workers organized August 14, 1917 as a Sunday-school class and included in their purposes the usual activities of an Aid Society. Officers: Samuel N. Brumbaugh, president and teacher; Mrs. Gertrude Graybill, secretary; Mrs. Eliza Replogle, treasurer. Each member was expected to pay five cents per month membership fee and in that way \$114.75 has been raised. Total offerings for all purposes amounts to \$2,603.00. Public programs are rendered every April and October.

Some items of helpfulness:

Parsonage Fund	\$1,623.34
Frescoing the church.....	235.00
First Church Building.....	70.00
Ida Himmelsbaugh	9.15
Forward Movement	30.00
Quinter Memorial Hospital, India.....	20.00
Piano Fund	25.00
One share Quinter Memorial Fund at Juniata.....	10.00
John B. Brumbaugh Bible Fund.....	10.00
Bethany Bible School.....	12.50
Mercy Hospital	10.00
American Fund	10.00
China Mission	5.00
Old Folks Home.....	5.00
Clothing, flowers, etc.....	25.00

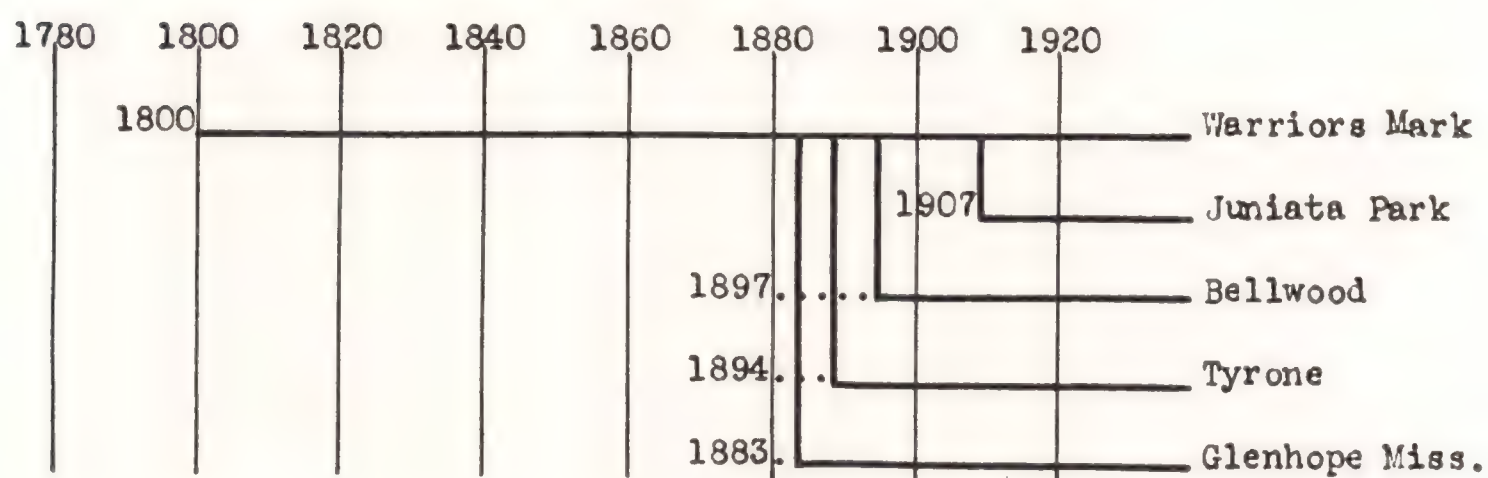
A History of the Church of the Brethren

On March 22, 1922 the sisters thinking that an Aid Society conforming fully to the District Organization might prove beneficial, met in the church and organized a regular society. Officers; president, Mrs. Martha A. Brumbaugh; vice-president, Mrs. Nettie Glass; secretary, Mrs. Minnie Replogle; treasurer, Mrs. Nannie Hite. In addition to gathering clothing and food and distributing to the poor of the city, making quilts and hats for the needy, the society has been able to raise \$267.00, part of which is distributed as follows:

Virginia Home	\$15.00
Old Folks Home.....	5.00
Parsonage Fund	125.00

CHAPTER VI

Warriors Mark Congregation and Its Growth in Huntingdon and Blair Counties



WARRIORS MARK*

Present Membership, 40.

“This is a congregation of members northeast from Tyrone in the northwestern part of Huntingdon County, so isolated from the other congregations of the District that boundary lines seemed unnecessary. It originally had members in Warriors Mark, Tuckaho, Bald Eagle and Sinking Valleys. Our people owned quite a number of the most fertile farms, especially in Warriors Mark. How early the first members located here cannot be ascertained for records have not been kept. But among others the names Beck, Nearhoof, Autelberger, Grazier, Spanogle, Buck and Grain may be mentioned. The fact that movable partitions are found in some of the older houses where brethren lived, points to the conclusion that services were held in different homes in earlier days.

“Tradition insists that John Spanogle and Henry Nearhoof were their first ministers. It is probable that one of these brethren was still living when Jacob Beck

* Aside from quotations, the reader is indebted to Walter E. Cox for information in this sketch.

was called to the ministry in 1833 because shortly after his election the care of the church fell upon his shoulders and remained until Graybill Myers moved into Tuckaho Valley in 1851. But both brethren Myers and Samuel Cox, the latter called to the ministry October 15, 1856, lived so far from the main body of members that the care of the church was to a great extent neglected.

“From all accounts there never was a formal organization. The oldest minister was elder and that was all that was needed to direct the flock.

“The members, however, had strong faith in their cause, for Jacob Beck in 1856 deeded to the congregation a plot of ground on the corner of his farm next to the cross roads and the members put up a good house 40 x 40 feet, well preserved and in use to-day.

“There was included in the membership some of the best and most thrifty citizens of the valleys, but they were scattered and the minister was growing old and church matters were not receiving much attention. While the young people were indoctrinated in a general way they were not gathered in.

“In 1865 Henry R. Holsinger began the publication of the ‘Christian Family Companion’ in Tyrone, a city within the bounds of this congregation. The year following the church called him to the ministry. James A. Sell worked in this printing office and these two ministers gave a new lease to the life of the church. The same year the Sunday-school was started. The attendance at church service was increased and quite a number of new members were added to the church. In 1868, James A. Sell withdrew from the editorial staff of the paper and was succeeded by J. W. Beer, which left the ministerial force the same.

“In 1871, Brother Holsinger moved his printing plant to Myersdale, Pennsylvania. Brother Sell had left before this, and their departure reduced the working force of the congregation.”—James A. Sell.

Record in the form of minutes for this congregation begins with October 23, 1869, but no name is signed to them until ten years later (Sept. 27, 1897), when a reorganization appointed Even Nearhoof treasurer and Solomon S. Gray secretary.



Rev. W. N. Hoover

Mr & Mrs. Jeremiah Neerhoof

Mr & Mrs. J. S. Cox



Henry Crain

Mary Ann Neerhoof



Mr & Mrs. Dorsey Chronister

A History of the Church of the Brethren

Joseph W. Wilt held the first revival in June, 1877, when thirty-six were added to the church. Two years later he located as a self-supporting pastor and had the joy of seeing the membership increase from about fifty to one hundred and twenty-five in the five years he was with them. During his administration the church was completely remodeled.

"Complaint had been lodged against" a certain minister because he "was delinquent in his ministerial duties" and a committee was appointed (Oct. 2, 1880) to visit him and ask him "to clear himself of the charge before communion meeting." At this same meeting notices not to use tobacco in the house of God were ordered put up. The congregation decided (Aug. 13, 1881) to have only two councils each year instead of quarterly as before. This continued until 1896 when it returned to quarterly councils again.

The "Record of the Faithful"* states that this congregation was organized in 1800 with twelve members; that in 1881-1882 it had one house, date of erection not known then, and a membership of 126. Solomon M. Cox was bishop; he had as his co-laborers in the ministry Conrad Imler, Samuel S. Gray and Joseph W. Wilt.

The congregation voted (April 26, 1884) to adopt the single mode of feetwashing. What effect the Progressive movement had on the congregation is not stated, but a request to let them hold meetings in the Cross Roads house was declined (Aug. 20, 1884) "almost unanimously." Evidently there was a prayer meeting conducted for some time, for at the meeting, May 1, 1886, "there was considerable said about prayer meeting and the coldness and delinquency of the Brethren in their duties."

At the spring council (April 14, 1888) the congregation instructed its delegates to District Meeting to favor the church name "Brethren" instead of "Tunker or German Baptist" and to vote in favor of the Old Folks Home. Order at the lovefeasts was a problem with this congregation and it appointed (Oct. 4, 1890) a brother to keep order with instructions "in case of bad conduct

* Published by Howard Miller in 1882.

that the parties be dealt with according to the laws of the commonwealth.”

At a council meeting held April 29, 1893, rules governing the congregation were adopted. The duties of the respective offices of secretary, treasurer, trustees and missionary solicitors are quite complete and then some regulations for members, two of which are unique but very helpful. Fourth, “Members are not allowed to visit on the Sabbath in preference to attending church. See Exodus 16:23; Hebrews 10:25.” Fifth, “Gossiping, backbiting and revealing business that has been done at council meeting, 1 Timothy 5:13, is forbidden.”

“About this time a series of unfortunate events militated greatly against the influence of the church and it began to decline. Deaths and removals added to the reverses to such an extent that the membership was reduced to a mere handful” (James A. Sell). Under these trying conditions, the problem of being supplied with ministerial help the congregation tried to solve; but after trying out a plan or two, the congregation decided (April 2, 1898) “to ask the District Mission Board to take entire charge . . . agreeing at the same time that the Board shall not be at any expense thereby.”

“Repairing the church, purchasing matting and blinds” was ordered (Feb. 23, 1901), and two years later (Aug. 29, 1903) Young People’s Meetings were approved by the majority and the same were organized by electing Walter E. Cox, president and Nancy Chronister, treasurer. As a last resort they placed themselves under the care of the District Mission Board and preaching was supplied from Tyrone City Church. In 1920, William N. Hoover purchased a farm and began Christian work as well. The outlook at present is very much more hopeful.

Ministers as far as known who labored in this congregation:

John Spanogle.....	* Joseph W. Beer.....
Henry Nearhoof.....	* William H. Quinn.....
Jacob Beck .....1833	Jacob Musselman .....1876
* Graybill Myers	Samuel S. Gray.....1877
Samuel Cox .....1854	* Joseph W. Wilt.....
Conrad Imler	John H. Law.....1885
* James A. Sell.....	* William N. Hoover.....
Henry Holsinger1866	

* Elected elsewhere.

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Deacons: date not known, Evan Nearhoof, John Buck; 1872, James Cox; 1877, Jeremiah Nearhoof; 1878, John Eyer; 1902, Benjamin F. Nearhoof; 1903, Abraham C. Nearhoof; 1906, William Hitchings, Walter C. Cox, Dorsey Chronister.

SUNDAY-SCHOOL

The first school was organized in 1865, Evan Nearhoof being appointed superintendent. On October 15, 1878, Dr. Myers and Samuel S. Gray represented the school at the Spring Run Convention and reported an average attendance of 60. In 1898 the school reported: average, 34; raised \$19.14, of which \$1.00 went to missions; "evergreen." In 1904 it reported average, 33; five teachers; raised \$32.45, of which \$8.00 went to missions and charity; one conversion.

Superintendents: 1865-'75, Evan Nearhoof; 1875-'77, Jeremiah Nearhoof; 1878-'84, Samuel S. Gray; 1885-'86, Benjamin F. Nearhoof; 1887-'89, John Law; 1890-'91, Evan Nearhoof; 1892, William Hitchings; 1893-'96, Abraham Nearhoof; 1897-'98, George Nearhoof; 1899-'00, Abraham Nearhoof; 1901-'24, Walter E. Cox.

GLENHOPE*

About 1881 Joseph W. Wilt received a letter from James Quinter stating that John B. Wampler of Blanco (Pa.) had visited Glen Hope, a village about thirty miles northwest from Warriors Mark, and baptized a father and son. Perhaps at the time no members save brother Tickelhoof and wife lived in the territory. There was no district mission board then, but Brother Quinter was eager that the spiritual wants of these people be supplied and Brother Wilt, living at the time in the Warriors Mark Congregation, was always ready to do all he could to answer such appeals even when he had an overload at the time. For two years, every four weeks, usually by horse and buggy the trip was made across the mountain—from 60 to 70 miles each time and the Word was preached faithfully and received most heartily. Revivals were held and a number gathered into the fold. On September 2, 1883, James Quinter dedicated a good house of worship that cost \$1,500.00. There were about forty members living in the territory. The outlook was promising to build up a strong congregation. At the district meeting of 1885 the following petition was granted: "In

* To Joseph W. Wilt the reader is indebted for the information in this sketch.

consequence of the fact that Glenhope and surroundings are worthy of the consideration of the Brotherhood, the Altoona Church asks the District Meeting to recommend it to the Mission Board."

Glenhope is on the dividing line between Middle and Western Districts of Pennsylvania. Both districts contributed to build the house, the former perhaps giving the larger amount. The work apparently was kept up by Middle District for no account is found to the contrary until 1894 when the following was presented: "It was decided by the District Meeting of May 19, 1886, that John S. Holsinger, of the Western District of Pennsylvania, should confer with said district as to where Glenhope belongs, and submit a report to the next District Meeting of Middle Pennsylvania. But no report was submitted. It is now reported that said mission is neglected." This petition from the Altoona church was referred to the District Mission Board.

Then, at the District Meeting of 1900, the following is recorded: "The Mission Board reported that as letters addressed to the District Meeting of last year from the Glenhope Church had been referred to them, they report as follows: The Middle District of Pennsylvania has relinquished their claim on the Glenhope Mission as long as the Mission Board of Western District will care for it."

Evidently it was the wish of the Glenhope members to be attached to the Western District and this was granted. About 1897, the Glenhope house was torn down and rebuilt one-half mile from Five Points and all that was left of the Glenhope Mission was included in what is now called the Chess Creek congregation of Western Pennsylvania.

TYRONE*

Present Membership, 114.

"The city of Tyrone is the birthplace of the brotherhood's first weekly paper, the 'Christian Family Companion.' The publication began on May 10, 1864, Henry

* To J. W. Fyock the reader is indebted for most of the information of this sketch.

R. Holsinger editor and proprietor. Later he fitted up a hall for mission and Sunday-school purposes but the project did not prove very successful and it was discontinued when he moved his paper to Myersdale, (Pa.) in 1871."

About fifteen years later, Samuel S. Gray held preaching services in the home of Harvey N. Stewart, corner of Hamilton Avenue and Thirteenth Street. Then in 1890 the little mission was moved to the second floor of a building known as Goheen's Hall, corner of Columbia Avenue and 21st Street. "Inasmuch as he could not follow up the work as it should be done, he turned it over to John B. Brumbaugh of Huntingdon, who, at his own expense, ministered to the wants of the mission for over two years. Finally at his suggestion the District Mission Board assumed the mission and on June 24, 1894, in the presence of James A. Sell, William J. Swigart, John B. Brumbaugh and Samuel S. Gray, the members were regularly organized into a congregation." James A. Sell.

The District Mission Board assumed the charge in February, 1894. "From the commencement of the work there up to May 1, 1895, there were five received by baptism and an organization formed of nineteen members."* The following are charter members, as recorded on their minutes: Albert Garland and wife Annie, Benjamin F. Cox and wife Catherine, Mary Grazier, George B. Laird and wife Elizabeth, Harvey N. Stewart and wife Maggie.

Because under the care of the District Mission Board, no bishop was chosen. By ballot Harvey N. Stewart became secretary and Albert B. Garland treasurer.

The Board continued supervision and for \$300.00 purchased a lot, corner of Adams Avenue and 18th Street, on April 30, 1894. The deed is made to Samuel G. Rupert, president, John B. Brumbaugh, secretary; Albert O. Dilling, treasurer—Committee Home Missions German Baptist Church Central Pennsylvania, and their successors in office.†

A good brick church 32 x 47 feet, without basement, was erected during the winter and spring of 1895. The

* Minutes of District Meeting, May 8, 1895 held at New Enterprise.

† Copied from deed in care of John C. Swigart. Deed recorded in Vol. 103, p. 102 of Blair County.



ABOVE: Tyrone Parsonage. BELOW: The Tyrone Church.

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house, including furnishings and all, cost \$1,632.89 and was dedicated May 5, 1895, with a debt of \$547.21.* “The house was crowded with listeners” at 3 p. m. when “Samuel Cox announced the opening hymn.” Joseph W. Wilt led in the opening prayer. Martin G. Brumbaugh preached the dedication sermon. Theme, “Joy in Worshipping God.” Text, Psalm 122. William J. Swigart “made a brief, dignified appeal for funds to help liquidate” the debt and \$225.00 was subscribed. “John B. Brumbaugh led in the closing prayer and made the announcements. Levi Stoner assisted in the services.”

Ministers from Huntingdon filled the pulpit for the congregation until April 1, 1897, when Walter S. Long and wife, from the Aughwick congregation located and took full pastoral charge.

“A Young People’s Meeting to be held on Sunday evening before preaching service” was (Oct. 30, 1897) decided upon.

During the pastorate of Charles O. Beery, 108 were received into the church by baptism and though still under the partial support of the District Mission Board, the congregation purchased and paid for \$3,000.00 parsonage.

Bishops who presided: John B. Brumbaugh, from organization; Harry A. Spanogle, Jan. 1, 1918; Charles O. Beery, April 2, 1922.

Pastors who served and date each began:

Walter S. Long.....	April 1, 1897
Theodore R. Coffman.....	Nov. 1, 1900
William Howe	April 1, 1904
Charles O. Beery.....	April 1, 1905
David P. Hoover.....	July 1, 1913
William H. Ulrich.....	Jan. 1, 1923
James W. Fyock.....	since June 10, 1923

Ministers elected:

Sanford J. Weston.....	June 20, 1913
Charles L. Cox.....	June 20, 1913

Deacons: elected June 12, 1897, Benjamin F. Cox, James C. Miller, Harvey N. Stewart; 1898, L. E. Conway, Philip P. Ray, Cimosius A. Beckwith; 1911, Joseph Swayne; moved in, Henry L. Hershberger, William W. Hitchings.

* Minutes of District Meeting, May 8, 1895, held at New Enterprise.

SUNDAY-SCHOOL

Sunday-school was started in 1868 and conducted a few years and discontinued. It was begun again in 1894 with the following organization: Harvey N. Stewart, superintendent; Elizabeth Ginter, secretary and Albert Garland, treasurer. At the 1898 convention the school reported: enrollment, 150; average, 90; raised \$46.50, of which \$3.31 went to missions; two conversions; "evergreen." In 1904: enrollment, 106; average, 57; seven teachers; raised \$118.78, of which \$12.00 went to missions and charity; ten conversions; teachers meetings and home department. April 13, 1904 the following organization was made: the pastor, William M. Howe, superintendent; James C. Miller, assistant; Mabel Miller, secretary; Edith Howe, treasurer.

Superintendents: 1904-'05, William M. Howe; 1906-'08, Charles O. Beery; 1909, W. F. Bigler; 1910, Cimious A. Beckwith; 1911-'12, Mrs. John Stapleton; 1913-'16, Charles L. Cox; 1917, Park Ray; 1918-'21, George V. Fagley; 1922, Park Ray; 1923, David T. Solley; 1924, George V. Fagley.

SISTERS AID SOCIETY

While Walter S. Long was pastor his wife Alice organized an Aid Society. She was made president and Jane McClain secretary and treasurer. They quilted, made aprons and sunbonnets and with the proceeds of their labors purchased matting for the isles of the church and helped some poor families. The society was reorganized in 1922 by electing Mrs. Park P. Ray superintendent; Clara Stapleton, president; Mrs. William W. Hitchings, vice-president; Mrs. George V. Fagley, secretary-treasurer. They have been getting results, for they have painted the church, papered the parsonage, carpeted the church, helped pay for the new windows, contributed to the Morrison Cove Home, to Missions, given \$100 towards the new furnace; helped to support the pastor and buy the piano, purchased a sewing machine for their own use and donated to the Virginia Industrial School. For the most of the time the pastor's wife served as president of the organization, until 1922.

BELLWOOD*

Present Membership, 138.

The territory now included in the Bellwood congregation was originally a part of the Warrior's Mark Church. At irregular intervals as early as the eighties, a few meetings were held in the schoolhouse in the vicinity by Graybill Myers, Samuel Cox, James A. Sell, Conrad Imler, Samuel S. Gray and others, but no real effort was made

* To Daniel B. Maddocks the reader is indebted for much of the information in this sketch.

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to establish the faith until 1894. At this time five members lived in the vicinity and Joseph W. Wilt of Altoona, whose ears were always open to the call of his brethren,



UPPER: Where the congregation started. BELOW: The Bellwood Church.

rented a first floor storeroom and began preaching on March 25 and opened a Sunday-school April 22, 1894. The school grew rapidly and more room was imperative.

The adjoining wareroom was secured and the partition removed. But this room became too small and the second floor of the same building was added.

Joseph W. Wilt provided regular preaching. On January 23, 1895, he began a revival, the results of which, along with a few received during the year, increased the membership twenty-two.

Both the Sunday-school and the church were greatly in need of more room and this forced the issue of building their own house of worship. A called meeting of the members was held on June 10, 1895, a committee consisting of Joseph W. Wilt, Charles L. Douglas and Harry Laird was appointed and told to get to work as building committee, solicitors and general managers of the entire project. The brethren accepted their task in good faith. Joseph W. Wilt gave what time he could spare to raising money. In order to bring the whole project forcibly before the district and the General Mission Board he, being bishop of the Altoona Church, had the following petition endorsed in that congregation and passed on to District Meeting of 1895:

“The church at Altoona, in special council, considered the necessity of building a church house in Bellwood. We believe the location a suitable one and that successful work can be accomplished in the future. This we think is evident from the successful work of the past year through the Mission Board. We therefore recommend the consideration of building a house to the District Meeting of Middle Pennsylvania trusting that it will be favorably considered, and that the General Mission Board be solicited to aid in the good work.”

This request was granted. But the committee of the church had not waited for a favorable reply. In faith they began work on the house even before the petition was sent, and had the building completed at a cost of a little over \$2,000.00 and ready for dedication on December 29, 1895. William J. Swigart preached the dedicatory sermon, using for text, Revelations 22:9. The debt that hung over the building on this occasion was removed within a few years.

On April 11, 1897, in the presence of William J. Swigart and Joseph W. Wilt the members organized and



ABOVE: Thomas B. Maddocks and wife, Joseph W. Wilt and wife. BELOW: The congregation at the church.

took the name "Bellwood Church of the Brethren." Officers: Joseph W. Wilt, bishop; William J. Carothers, secretary; Charles L. Douglas, treasurer. The membership of the new organization was as follows:

Ministers,—none; Deacons,—none; Lay-members, 63.

In 1899, Joseph W. Wilt, who had so faithfully labored for the establishment of this church gratuitously, who had the joy of seeing the church grow in five short years from five to seventy-five members, tendered his resignation and the District Board took charge. It secured the services of Josiah B. Brumbaugh to oversee the church and do the preaching for \$200.00 per year, with the understanding he was to provide a living for himself in some kind of business. He entered upon his duties April 1, 1899 and continued eleven years. No record has been kept of his self-sacrificing efforts. He was followed by John B. Miller who carried on the work till the summer of 1912; then Charles O. Beery divided his time between Tyrone where he lived and Bellwood until May 1, 1913. At this date Daniel B. Maddocks, spending his week days as supervisor in the Altoona Car Shops, gave his Sundays and some evenings to the care of the flock. Two revivals held by David P. Hoover, the one on October, 1914, and the other April, 1915, resulted in eighteen gathered into the fold. This developed a need for more Sunday-school room and the congregation decided (Jan. 3, 1915) to remodel. Building committee: Daniel B. Maddocks, Joseph F. Campbell and J. Lawrence Cherry. When the congregation came together in the remodeled house (Oct. 3, 1915), they found three added Sunday-school rooms, baptistry, choir platform, floors recarpeted, new heater, electric lights, redecorated walls, new roof,—all done at a total cost of \$1,600.00. Daniel B. Maddocks, assisted by Josiah B. Brumbaugh, led in the rededication a part of which was an offering of cash and pledges covering the entire expenditure. Meetings continued the next week by Josiah B. Brumbaugh and eight were added to the fold. 1919-'20 marked a steady yet rather unusual growth when twenty-one were added to the church without special meetings.

The need of a parsonage loomed up and August 11, 1920, one was purchased for \$2,500.00. The following

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Sunday at the close of a sermon preached by Daniel B. Maddock—theme, “God’s expectation from His people and our Privilege and Duty to serve Him with all Temporal Things,” \$1,725.00 was subscribed towards paying for the parsonage. The congregation was strong enough to support a resident pastor in part at least and on September 1, 1920, Virgil C. Holsinger and wife, whom they congregation and the mission Board had called, arrived to take up the work. They found a membership of 102, were given \$90.00 per month and parsonage free and he had the privilege of teaching school. In 1922, John R. Snyder of Huntingdon, (Pa.) held a revival when twenty-eight united with the church; in 1923 he was called back and twelve were added. The double duty proving too heavy for the pastor, Virgil C. Holsinger resigned June 1, 1924. The pulpit was supplied till October 1, when Galen Blough, as pastor, located and is carrying forward the work while continuing his college course at Juniata.

Deacon elected: April 11, 1897, Harvey J. Campbell, William J. Carothers, Oliver R. Rush; October, 1910, William J. Miller, J. Lawrence Cherry; March 28, 1915, William Ernest Campbell, Blaine D. Wolfe; February 9, 1923, William A. Davis, Frank S. Hetrick.

SUNDAY-SCHOOL

The Sunday-school was organized April 22, 1894, in the rented storeroom where preaching began a few weeks before. Officers: George Irvin, superintendent; Laura McCauley, secretary; Mrs. Mary Johnson, treasurer. From the beginning the sessions were held in the afternoon and many from other schools attended. Beginning 1913, the school has been meeting before church in the morning. Average attendance, 1894, 81; for 1904, “average, 65; six teachers; raised \$69.32, of which \$8.00 was given to missions; two conversions.” The school has been “evergreen” from the beginning; maintained frontline standard during 1915-’17, ’22 and ’23; teacher training class during 1915-’17, ’21, ’23 and gave first year certificates to seventeen.

Superintendents: 1894, George Irvin; 1895-’96, Joseph W. Wilt; 1897, Charles L. Douglas; 1898, Harvey J. Campbell and W. Harry Laird; 1899, Charles L. Douglas; 1900, Harvey J. Campbell; 1901, W. Harvey Laird; 1902-’03, Charles L. Douglas; 1904, Harvey J. Campbell, Charles L. Douglas; 1905, Harvey J. Campbell; 1906, Charles L. Douglas; 1907, Oliver R. Rush; 1908-’09, Harvey J. Campbell; 1910, Charles S. Crawford; 1911-’14, Howard J. Campbell; 1915-’16, Charles W. Williamson; 1917, Taylor W. McCauley;

in the Middle District of Pennsylvania

1918, Blaine D. Wolfe, Taylor McCaulley; 1921-'22, Charles W. Williamson; 1923-'24, Reuben H. Hostler.

SISTERS' AID SOCIETY

The society met for the first time in the home of Mrs. J. Lawrence Cherry on March 19, 1914. Record shows that Mrs. Grace Camp-



BELLWOOD SISTERS' AID SOCIETY

Standing, from left: Gertrude Taylor, Pearl Campbelle, Grace Campbelle, Ollie Glasgow, Minnie Davis, Bessie Holsinger, Lula McCaulley. Sitting, from left: Mary McCaulley, Margaret Campbelle, Addie Cherry, Josephine Rush.

bell was elected secretary and it is possible, though not verified, that Mary McCaulley was made president and Mrs. Goldie Campbell, treasurer. While the society has been small as far as membership is concerned, it has done some sewing and quilting and been able besides to make the following donations:

Parsonage Fund	\$110.00
Repairs on the Church.....	50.00
Ping Ting, China Hospital.....	12.60

JUNIATA PARK*

Present Membership, 345.

When the Altoona Church decided to have a pastor giving full time and being paid by the church, Joseph W.

* To Joseph W. Wilt the reader is indebted for the information in this sketch.



Mr. & Mrs. J. W. Wilt



Mr. & Mrs. M. P. Brumbaugh



Ardie E. Wilt



Ulysses G. Gloss



H. A. Lee Brumbaugh



J. F. Nelson



James E. Nelson



J. Ellis Wilt



Zulo B. & E. Pauline Brumbaugh



Wilt who had labored gratuitously as their pastor turned his attention to starting a mission in the nearby suburban town of Juniata. He found fourteen members living in the place and they heartily joined him in the project. A lot, corner Ninth Avenue and Third Street, was purchased. Zula and Pauline Brumbaugh contributed the first money for the proposed new house. J. Ellis Wilt broke the ground for the foundation. A building committee, Joseph W. Wilt, John F. Nelson and Martin P. Brumbaugh, went to work and by 2.30 p. m. on March 26, 1905, a brick-veneered house, 48 x 49 feet, costing \$4,766.00, was dedicated. William J. Swigart preached the dedicatory sermon,—text, Psalms 93:5.

The following Sunday the Sunday-school was organized and the little group started out with a will that promised success. There were fifty-nine members who, on April 26, 1907, by the assistance of James A. Sell and Henry B. Brumbaugh, organized themselves into a new congregation and adopted the name "Juniata Park." Aside from Joseph W. Wilt, minister, there were no officials in the membership.

Organization: Joseph W. Wilt, bishop and pastor; H. Atlee Brumbaugh, secretary; John F. Nelson, treasurer. They held their first lovefeast June 30, 1907 and were happy to be out of debt for their house, December 31, 1913.

In 1910, Josiah B. Brumbaugh located in the congregation and helped in the ministry. On July 1, 1919, Charles O. Beery became the first supported pastor in which position he continues while Joseph W. Wilt continues as bishop.

While serving as pastor in the Claar congregation Joseph W. Wilt, during the last half of December, 1877, and the first half of January, held a four weeks revival meeting in the Riggles Gap school house, about seven miles northeast from Juniata, and some twenty united with the church. This encouraging result was not followed up as it should have been and the gains for the kingdom were nearly all lost. In 1914, Brother Wilt began holding meetings every two or four weeks at the same place and the results were so encouraging that plans were laid to erect a suitable house of worship,



M. S. Henry Mary A. Nail Cora Barr Dessie Smith



Riggle Gap Church



Mr. & Mrs. Harry Yohn Mr. & Mrs. J. Holland



F. P. Nail Mr. & Mrs. J. P. Cherry Grant Nail

about one-half mile south of Riggles Gap school house. Frank Nail, not a member, donated an acre of ground for the church and cemetery. Joseph W. Wilt and Martin S. Henry were building committee, the latter giving more money and time to the erection of the church than any other person. On April 15, 1917, a frame house 26 x 38 feet and, besides donated labor, costing \$1,200.00 was dedicated. Walter S. Long conducted the dedicatory services. At this time there were about twenty members living in the vicinity. This group of members are a part of the Juniata Park congregation.

Ministers elected:

Jacob Kinsel	August 8, 1911
Martin S. Henry.....	January 6, 1920
John D. Brumbaugh.....	November 30, 1924
Leonard S. Mallery.....	November 30, 1924

Deacons: November 15, 1907, H. Atlee Brumbaugh, Gilbert Shaw, Martin P. Brumbaugh, John F. Nelson, Ulyssess G. Glass; April 14, 1910, John V. Carter, Frederic Oast, Marshall B. Wineland, Alexander Rogerson; September 3, 1912, William Brallier, Martin S. Henry, David Burket, John D. McKnight; April 10, 1921, John D. Brumbaugh, James E. Nelson, J. Emery Miller; November 30, 1924, Roy E. Glass, John W. Crain.

SUNDAY-SCHOOLS

Juniata Park. On April 2, 1905, the Sunday-school was organized by electing Ardie E. Wilt superintendent; Mary Nelson, secretary; Ulysses G. Glass, treasurer; Martin P. Brumbaugh, chorister and Sadie A. Brumbaugh, organist. The average attendance for the first year was 90. The school from the beginning was "evergreen"; maintained a front-line standard during 1912 to 1917 inclusive, had teacher training class during 1908, '12, '14, '15, '17, and '23, and a goodly number have completed the first year's work and received their certificates.

Superintendents: (They were elected every six months which explains why two names appear in one year in some instances.) April 2, 1905, Ardie E. Wilt; 1906, Edward O. Shaw, Alexander Wilson; 1907, H. Atlee Brumbaugh, Edward O. Shaw; 1908, H. Atlee Brumbaugh; 1909, Joseph W. Wilt, Martin P. Brumbaugh; 1910, Joseph W. Wilt; 1911, Jacob Kinsel, John D. Brumbaugh; 1912, Martin S. Henry and Ulyssess G. Glass; 1913, J. Emery Walter; 1914, Martin S. Henry, J. Emery Walter; 1915, Merle Brallier; 1916, David Burket, Martin S. Henry; 1917-'18, Joseph W. Wilt; 1919, John F. Nelson; 1920-'24, John D. Brumbaugh.

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Riggles Gap. In the fall of 1916 a Sunday-school was organized by electing Martin S. Henry, superintendent; Pearl Yohn, secretary, and Harry Yohn, treasurer. The average attendance the first year was 29.



GEORGE H. ROSS,
*Superintendent,
Riggles Gap
Sunday-school.*

Superintendents: 1916, Martin S. Henry; 1917, John Holland; 1918-'19, Harry Yohn; 1920, Henry Potsinger; 1921-'22, John Holland; 1923-'24, George H. Ross.

SISTERS' AID SOCIETY

The Sisters' Aid Society at Juniata was organized in the church in February, 1908. Officers: Mrs. Joseph W. Wilt, president; Mrs. Sadie A. Wilt Brumbaugh, secretary-treasurer.

Presidents: 1908-'19, Mrs. Joseph W. Wilt; 1920-'24, Mrs. Lucinda Brumbaugh.

In general totals the results of their labors are as follows:

Home Church	\$416.70
Parsonage	130.00
General Aid Society.....	7.35
District Work	5.00
China Relief	5.00
	\$564.05

CHAPTER VII

Beginnings That Have Ceased

WILL'S CREEK

BY JAMES A. SELL

In the southern part of Bedford County are a number of narrow valleys running north from the Potomac River, where our brethren preached in the very early years.

A few families by the name of Whipp came from West Virginia to about the center of Cumberland Valley, fifteen miles north of Cumberland, Maryland. They were members of the Church. The Livengoods from West Virginia visited them and they had preaching in different homes. The work was not continued long, but some of the families never united with any other church.

This Cumberland Valley is often confused with the larger Cumberland Valley farther east. It is a pretty little valley, the second one east of the Alleghany Mountain, part way the third, full of beautiful springs and streams. It is thirty miles long, extending from Bedford to Cumberland. The stage-coach route to and from these towns passed through this valley. West of this is the little narrow valley called Will's Creek. It is twenty-five miles long. Will's Creek congregation included this little valley to Cumberland, also the country north called Buffalo Run and Milligan's Cove, a little valley only nine miles long. This is the location of the Will's Creek congregation. Like all the other older churches no records are left to consult. Sister Emma Replogle (née Miller, daughter of Jacob Miller, the school man) is the only surviving member. For seven generations on her mother's side her people had gone in and out here. The traditions that have come to her and have been preserved in her cultured mind, together with her own personal knowledge, now furnish the most reliable data that we can get. It is supposed that as an organization Will's

Creek antedates all others in Bedford County. It seems as if George Adam Martin visited the members living here when he lived at Stoney Creek, Somerset County, about 1762 to 1770.

Immediately after the Revolutionary War, Catherine Miller with her three sons, Elias, Peter and John, came here from Maryland or Virginia. They took up land in Milligan's Cove and became permanent settlers.

It is thought that Catherine Miller was the first member of the church in the Cove. Her sons built good houses and barns, planted large orchards and had large well-kept farms. They all united with the Church. Peter built a large house and had the upstairs arranged for church and school purposes. Long before they had school houses their private houses were utilized for that purpose. Who did the preaching or taught their schools is not known.

Jacob Studebaker was the first minister known to have lived here. He bought a large farm in 1812, a mile south of Sulphur Springs. He was a son of Jacob and Mary Snider Studebaker who had settled in Snake Spring Valley about 1780. Jacob took up land and bought other tracts, owning in all about seven hundred acres. He was a brother of the ancestors of the wagon manufacturers of South Bend, Indiana.

Jacob Studebaker was a man of great influence and did a great deal of preaching and served his day and generation well. He reared a family of thirteen children.

Of the number of members composing this church nothing is known. From the number of families and the size of the families, the number must have been considerably large. In fact there were no other church people there till about 1820.

This congregation never had a church building, but many of their dwellings were arranged for both church and school purposes.

Jacob Studebaker, Senior, died 1847. This left the congregation with only one minister—Andrew Miller. He was a good man, loved and respected by all who knew him. His oldest son, Jacob, who frequently assisted him in ministerial work, was in 1850 called to fill that position. This is the Jacob Miller who started the

school at Buffalo Mills in 1852, which places him among the pioneers of educational work in the Brotherhood. His school house was also used for religious services.

Jacob Miller, the son, died May 11, 1853. This was a hard stroke on the father and one from which he never fully recovered. He died December 19, 1855. His widow died in 1860.

This left the church without a minister. The preaching services were supplied by the ministers from Clover Creek, Snake Spring Valley, Elk Lick, Milford, Yellow Creek, Berlin, Quemahoning and Shade. This arrangement did not long continue and its interests were cared for by ministers from New Enterprise. When the few remaining members died or moved away all services were discontinued. It will be seen that this congregation lived about 100 years and came to an end by death and removal.

Sister Emma A. Replogle, to whom I am indebted for the data of this sketch, is the only surviving member. While visiting the scenes of her childhood and the many places made sacred to thought and memory and seeing havoc wrought by the ruthless hand of time, especially in the church so dear to her heart, very feelingly she wrote: "I looked all around. Looked up to the old house and imagined how it looked as the friends gathered there at the meetings. Then I thought: Does this end it all? It does here, but there are workers over many of the western states, the fruit of the work here. I thought of the work in northern Illinois, of Brother Ellis Studebaker of Kansas, and Sister Hannah Studebaker Eby, of Washington State. But too many are far away from the parents or any kind of faith."

The Will's Creek Church was unique. From the first its members were interested in the education of their children and all through its history it was far in advance of most of the congregations of its day. They went by the name of Brethren Church, not Dunkard. To this day people there use this term.

BLOOMING GROVE*

Seeking religious liberty and freedom from the military system of Germany over a century before the World War, a handful of members of the Church of the Brethren left Wurtemberg, in 1804, on the good ship Margaret and in the latter part of the same year landed in Philadelphia. They spent the winter in Germantown (Pa.), during which time they did some prospecting for a settle-



THE BLOOMING GROVE CHURCH, BUILT IN ABOUT 1828.

ment. Through Wendle Harmon a tract of land,—420 acres, between six and seven miles north of Williamsport in Lycoming County,—was purchased from a Quaker then living in Reading, (Pa.).

In the spring the little party took possession. They arrived when the dog-wood was in bloom and so called their new home community “Blooming Grove.”

Among the names in this early group are Heim, Waltz, Ulmer (the great-grandfather of the one furnishing this

* To Levi J. Ulmer, professor in Science, Department of Central State Normal, Lock Haven, (Pa.) the reader is indebted for the information given in this sketch.

information) Wendle Harmon and Haller. Others came later until the settlement assumed considerable strength.

“Soon after settling in Blooming Grove the colonists built a log church, little better than a cabin, which served as a place for worship and a schoolhouse.”* Around the wall of the room was a line of crude desks where the big boys and girls sat, with their faces to the wall. The smaller children gathered around a table in the centre of the room. Text books, aside from the Bible and the “abc book,” were not. The school term consisted of the winter months “after the fall work was done and till the spring work began.” The teacher was paid from a community fund.

Naturally the instruction was of a very strong religious character. These early settlers believed in the Bible, in the way they were reared in “the old country.” So thoroughly were these things fixed in them that when, in later years (about 1865 to 1870) the State undertook to enforce the public school system upon them, the community objected on the ground that it was of an inferior grade of instruction. It so happened that one year the school had a poor teacher. These people refused to send their children to the public school, employed a teacher and held school in a shop on a farm now owned by I. Fernando Heim.

Dr. Conrad F. Haller, a graduate of a German University, who was educated in five different languages; a civil engineer, a physician, a preacher, and a school-teacher, was easily the leader of the group while he lived. As a teacher he was of the old type. The subjects he taught were the “three R’s.” His discipline measured up to the standard quite common for that day,—to catch a child playing meant to give it a flogging.

In 1828 Dr. Haller died, and was buried on a small farm plot about two miles from the present church site. About ten years ago one of his descendants had his grave moved to the church cemetery.

“After Haller’s death he was succeeded by Gottlieb Heim, and others, who conducted religious services and held the church together for a while.”†

* *History of Lycoming County*, McGinness, 1892.

† *History of Lycoming County*, McGinness, 1892.

Because of needed room for both school and church, the community in the same year that Dr. Haller died built the Blooming Grove Church, a log structure 40 x 54 feet and still in a good state of preservation. At the same time the school was moved to the cross roads where now stands Klumpp's school house. Other teachers came to the fore. Among them Joseph Gross and Michael Buehl.

Dr. Haller was followed by a practicing physician, Dr. Adams, who after moving into the community united with this body of worshipers. His own reference to these people in his autobiography is very illuminating and through the kindness of Professor Ulmer is given here in part: "Among the many kinds of people who came to me for medical treatment, my attention was soon drawn to a special class of people who even in their outward appearance were clothed much as was the fashion of the Quakers. . . . I inquired who, and what, these people were. 'They are members of a peculiar religious denomination who are known by the name of Blooming-Groves or Ana-Baptists.'

"Soon I had the privilege of seeing these people on their homesteads, about six miles north of Williamsport, situated in the hills. I was called to give medical attention to a very sick old mother. . . . The woman had refused medical attention and her wishes had been granted until it was seen that it was absolutely necessary that the doctor be called. . . . I stood before the bed perplexed, when suddenly the plaintive tones of a piano were heard accompanied with the voice of song . . . by the son of the sick mother. . . . I could hardly believe my ears. Music in the immediate vicinity of the death bed of your own mother was beyond my conception. I looked at the face of the dying mother to see the effect the music would produce. She folded her hands as in prayer and the features of her face brightened strikingly, so that a smile appeared on her face and seemed to wipe the tears from her eyes.

"As I stepped into the living room I expressed to the musician * my surprise at finding a piano in this out-of-

* This musician was none other than the beloved Christian Heim, leader, preacher and teacher of later years.

the-way place; not only that but that he could play it so well. He answered, 'Music and song are for me a source of great comfort, and also for my sick mother. Yet it cost me some labor and pains until I brought this instrument to completion.' My astonishment reached its highest point; that a farmer with his own hands could construct a piano."

A spirit of helpfulness to other denominations is revealed in this congregation in the following: "The Dunkards of Blooming Grove gave him (Rev. Konrad A. Flieshman, the first German Baptist Missionary among his countrymen in America) the privilege of using their own church for religious meetings and he labored zealously among the people. His labors were crowned with success and on February 7, 1841, he baptized twenty-nine converts in Blooming Grove. . . . The German Baptists now have a church of their own at Pleasant Valley, situated about three miles from the Dunkard church." *

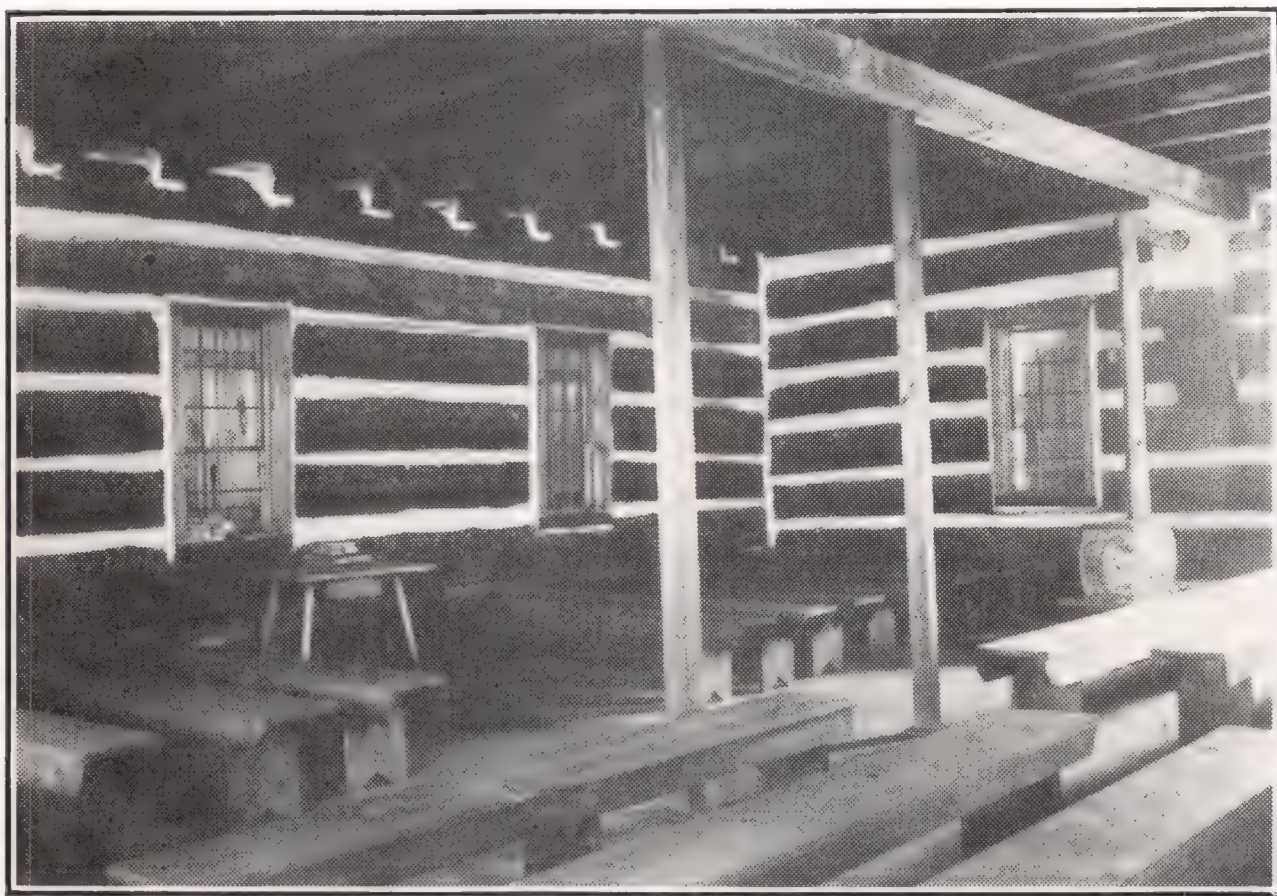
Following Gottlieb Heim, was that pastor and teacher, a real leader in many ways,—kind and humane in his discipline,—Christian Heim. He served them between 1847-79. For his day he was a well-educated man inasmuch as he was versed in astronomy, algebra and surveying. He was the author of a number of hymns and a compiler of a hymnbook used in the church. Besides, he was author of several other books.

The Blooming Grove congregation reached its zenith of influence and strength during the middle of the nineteenth century. The settlement was distant from other congregations of the Brotherhood, and therefore out of touch with any progress the church might be making elsewhere. The reader should remember church periodicals date their beginnings in this period and these had little general influence yet. This isolation evidently greatly narrowed this dear people. True, they favored education but they looked with disfavor on any method that did not coincide with their past. Indeed they were pious and firmly entrenched in God's Word, yet they rejected the Sunday-school,—it was an institution not to have the least recognition.

* *History of Lycoming County*, McGinness, 1892.

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The District Mission Board gave some help, for in 1892 is an item of expenditure, "Mission to Williamsport, Bellefonte, etc., \$40.00," but the help came too late. The young people of this community felt that the new order of things was the hope of their future and, inasmuch as there was no prospect of finding a recognition of it in the church of their fathers, they went elsewhere. Fine as these people were in purpose, in spirit and in devotion, the church lost out. To-day but two members,



THE INTERIOR OF THE BLOOMING GROVE CHURCH, STILL USED IN THIS MANNER FOR FUNERALS.

Mrs. Mary Heim and Christian D. Heim, both in their eighties, remain to tell the story, while scattered all over Lycoming and adjoining counties, even to Nebraska and thereabouts in the Middle West, are some of the finest, most progressive and sturdy men and women one may find anywhere, descendants of these splendid settlers but worshipping in other communions.

Could the church building, the interior of which is seen above, tell its story of struggle and hope, of the joys of conversion and the sorrows of death, it would be but a verbal testimony of that faith for which it now is a

silent witness. The property belongs to the Blooming Grove Cemetery Association, an interdenominational organization. Here the descendants of the Church of the Brethren of whatever creed or fold, come and weep as they lay away their loved ones,—for the house is used only for funerals now.

PART TWO

District Endeavor

CHAPTER I

The District and Its Conferences

ORIGIN OF DISTRICT MEETINGS

The "Western Brethren" held a kind of district council to consider differences between them and the Eastern Brethren in Adams County, Illinois, on November 22, 1851.* While this did not establish District Meetings, this shows the drift of sentiment in those days.

Evidently one who reads the Minutes of General Conference in these earlier years, cannot help but see how burdened that assembly was with details and individual cases that should never occupy the time of such a representative body. It is no surprise, then, to find the answer to "a proposal for forming districts of five, six, or more adjoining churches for the purpose of meeting jointly at least once a year, settling difficulties, etc., and thus lessening the business of our Yearly Meetings" (Art. 23, 1856) to be the following, which is virtually a grant to organize into suitable districts. "We believe," says the General Conference of 1856, "this plan to be a good one, if carried out in the fear of the Lord."

Such District Conferences were held in 1857 at Milford (presumably Indiana) and perhaps in Maryland. In 1859 the Brotherhood was divided into eleven districts for a definite purpose.† Also, that same year, General Conference gave distinct recognition to districts already formed after some plan and for some purpose, in the following action: "This meeting recommend and give liberty to any of the districts or states to make a move on the subject of spreading and sustaining the gospel as preached and understood by the brethren, so that the same may be done in the order of the gospel. And we recommend to those churches which may adopt this, to make a report to the next Annual Meeting upon their success." At this same meeting a committee was ap-

* *History of the Church of the Brethren in Eastern Pennsylvania.*

† *Ibid.*

pointed to frame something to carry out this missionary program, and the following year it recommended: "That the churches of the brotherhood form themselves into districts, the brethren in those districts to meet as often as they may judge it necessary to transact their business; that each of said districts has its treasury, etc." While this report was not accepted that year, it was not because the recommendation to form districts was made; for this evidently was becoming quite common by this time.

John Umstead called a district meeting in the Green Tree Church, near Philadelphia, September 22, 1860, for thus runs the report by the secretary in the *Gospel Visitor*:* "Pursuant to the advice or suggestion of the committee appointed by the Y. M. (Yearly Meeting) of 1859, who reported to the Y. M. of 1860, Brother J. M. Umstead, of Green Tree Church, Montgomery County, Pa., issued a call to the Brethren east of the Susquehanna River, etc."

True, it is not until 1866 that General Conference, in adopting an organization plan for the Brotherhood, took formal action "recommending that each state form itself into convenient District-Meetings."

It was during this formative period leading up to the action of 1866 that

THE FIRST DISTRICT MEETING OF MIDDLE PENNSYLVANIA was called in the Spring of 1861.

It is probable that Graybill Myers consulted some brethren and then assumed the responsibility of expressing publicly, in the following manner, what was generally felt as needed at that time. Thus runs the announcement:

A GENERAL COUNCIL MEETING

ALTOONA, March 12, 1861.

Editors of the Gospel Visitor, Dear Brethren:

I hereby inform you that the Middle District of Pennsylvania has appointed a council meeting for said district, at the Aughwick meeting house, Huntingdon County. Mt. Union, on the Pennsylvania R. R., is the nearest station. This district lies between the Susquehanna River on the east and the Alleghany mountains on the west. The north and south boundaries are the boundaries of the state. The meeting will convene on the 9th of May at 10 o'clock in the

* *History of the Church of the Brethren in Eastern Pennsylvania.*

morning. It is expected that each sub-district will hold a council meeting above named. It is further expected that each sub-district will take the Oregon and home missions into consideration, and present their plans for operation. The proceedings of this council meeting will then be presented to the Annual Meeting for confirmation or amendment. A hearty invitation is given to all the churches comprised in the district in which the council is to be held.

GRAYBILL MYERS.

The next year district meeting was omitted because the General Conference was held within the bounds of the district. Thereafter a meeting was held each year, save in 1867 and 1883.

THE DISTRICT DIVIDED

In the southern portion of the district, where the members resided, the Cove and Tuscarora Mountains divided the congregation almost equally. It is interesting to note that at the District Meeting of 1862 there were present five churches from the western and four from the eastern half of the territory. The inconvenience of going around the mountain for half the group to meet in district council each year became burdensome, and in 1892 the territory was divided as follows: The counties of Fulton, Franklin, Adams, York, Cumberland, Perry, Juniata, Snyder and Union were set apart and took the name Southern District of Pennsylvania, while Bedford, Blair, Huntingdon, Mifflin, Centre, Clinton, Lycoming, northern part of Northumberland, Montour, Columbia, Sullivan, Potter, Tioga, and parts of Bradford, Wyoming and Luzerne, lying west of the river, were included in Middle District. Of these counties the Church of the Brethren had organizations only in the first five.

If the original district had but nine congregations at its second district meeting, thirty years later it had twenty-nine. Of these Aughwick, Altoona, Claar, Clover Creek, Duncansville (now Carson Valley), Fairview, Hopewell (now Yellow Creek), Huntingdon, James Creek, Lewis-town (or Dry Valley), Snake Spring, Spring Run, Warriors Mark, Woodbury, and Yellow Creek (now New Enterprise), fifteen in all, fell to Middle District, while eleven went to Southern District. Buffalo, Lost Creek and Perry congregations, at a later date, decided to cast

their lot with the Southern District, making fourteen in all for it.

Confining the observation to the congregations which now compose the Middle District, the outstanding impression is that this district has been in

THE FORERANK OF DEVELOPMENT

in the Brotherhood. Such facts as these point to it:

1864—The first weekly church paper, the *Christian Family Companion*.

1875—Petition for the privilege to publish the full report of the General Conference in pamphlet form.

1876—The first school established that became permanent,—now Juniata College.

1877—Urging that the Danish Mission be recommended to the Brotherhood.

1880—Petition to establish a Home somewhere in the East for the benefit of the poor.

1884—Asks that the Brotherhood be represented at the National Peace Convention.

1884—Stood against Grange and other picnics, but not against attendance at Sunday-school conventions.

1885—Because of great expense, asks for a triennial General Conference instead of an annual one.

1886—Evidently a District Mission Board was created, for the next year Seth Myers reported not much progress, and John B. Brumbaugh, secretary, and Andrew Bashore, treasurer, were elected for one year. Seth Myers, chairman, was elected for two years, and James A. Sell and Samuel G. Rupert for three years.

1888—Petition to permit single mode of feet washing where majority favor it.

1889—Asking permission to vote on the Prohibition amendment to the Constitution of Pennsylvania.

1891—That no brother be connected with service on Standing Committee more than two years out of four.

1893—Decided to open a Home for the aged and poor.

1894—A sermon to be preached the evening before the convening of the District Meeting on some subject germane on the gathering.

1895—Asked to strike out “Dunkard” and “Dunker” from our church name.

1896—Petitioned to omit the salutation between the supper and the communion and permit sisters to break bread and pass the cup the same as brethren.

1897—That the Lord’s Day at General Conference be kept more sacred and quiet and with less trafficking.

1898—Commendation and sympathy to President McKinley for his efforts to adjust foreign relations without going to war. Also the district had Jesse B. Emmert, Irvin C. VanDyke, Isaac Book and William T. Book visit the district and establish reading circles in nearly all the congregations.

1899—Three years’ course of reading and study for ministers at home outlined and adopted.

1900—Two supervising bishops over the several churches of the district considered.

Though interesting and profitable to thus scan through the Minutes of the District Meeting from year to year and note the steps forward, it is needless to continue, because at the District Meeting of 1901, when “information was asked in regard to the minutes of the meetings of this district,” it was decided “that the present secretary (Milton C. Swigart) of this meeting be empowered to secure a file for the preservation of these minutes, and to secure minutes of all passed meetings possible.” It is to be regretted, however, that the early records thus far are not quite complete.

GENERAL CONFERENCES

The following General Conferences have been held in the Middle District:

1823	Clover Creek, Blair Co.	1855	Aughwick, Huntingdon Co.
1825	*Yellow Creek, Bedford Co.	1863	Clover Creek, Blair Co.
1833	†Lost Creek, Juniata Co.	1877	New Enterprise, Bedford Co.
1839	Aughwick, Huntingdon Co.		
1840	*Yellow Creek, Bedford Co.	1885	†Mexico, Juniata Co.
1847	†Franklin Co.		

* Name now New Enterprise.

† After the division of Middle District, May 11, 1892, these congregations became part of Southern District.

DISTRICT MEETING
and
ITS ANNUAL OFFICERS AND STANDING COMMITTEE DELEGATES

Prior to the organization into a district, bishops residing within the bounds of what afterwards became Middle District served on the Standing Committee as follows: 1826, George Brumbaugh; 1838, 1840, 1841, Christian Long; 1842, 1844, Christian Long and Andrew Spanogle; 1848, John Holsinger; 1849, Andrew Spanogle, Peter Long, John Holsinger; 1853, Peter Long; 1855, 1856, 1857, Andrew Spanogle; 1859, Peter Long.

	Where Held	Moderator	Writing Clerk	Reading Clerk	Standing Committee Delegates
May 9, 1861	Aughwick				
April 25, 1862	James Creek		Daniel M. Holsinger		Graybill Myers, Daniel M. Holsinger
March 28, 1863	No District Meeting because Annual Meeting was held in Clover Creek	Isaac Myers	Daniel M. Holsinger		Andrew Spanogle, Sr., Isaac Myers
March 28, 1864	Spring Run*			George Brumbaugh	Leonard Furry
March 28, 1865	Lost Creek				J. . . . Myers, Daniel M. Holsinger
March 28, 1866	Upper Cumberland				Daniel Keller, Daniel M. Holsinger
March 28, 1867	No meeting this year				Peter Long, John Holsinger
May 11, 1868	Buffalo Valley	Graybill Myers	Daniel M. Holsinger		Joseph Rohrer, Daniel M. Holsinger
May 11, 1869	James Creek				Graybill Myers, Moses Miller
May 8, 1870	Upper Conewago				Isaac Myers, Daniel M. Holsinger
May 8, 1871	Spring Run				Moses Miller, Samuel Longanecker
May 8, 1872	Lower Cumberland				Joseph R. Hanawalt, John W. Brumbaugh
May 8, 1873	Clover Creek				Jacob Price, John Spanogle
May 8, 1874	Upper Codorus		George Brumbaugh	Henry B. Brumbaugh	Isaac Myers, Joseph R. Hanawalt
April 27, 1875	Lewistown				Joseph R. Hanawalt, John W. Brumbaugh
April 27, 1876	Codorus				Moses Miller, George W. Brumbaugh
May 1, 1877	Lost Creek	Moses Miller	George Brumbaugh		Moses Miller, James Quinter.
May 21, 1878	Aughwick				Moses Miller, John Spanogle
May 21, 1879	Marsh Creek			John M. Mohler	Moses Miller, John W. Brumbaugh
April 27, 1880	Woodbury	James Quinter			James Quinter, John W. Brumbaugh
April 27, 1881	Lower Conewago	Moses Miller	James Quinter		Moses Miller, James Quinter
April 27, 1882	Snake Spring Valley			George Brumbaugh	James Quinter, Peter S. Myers
May 13, 1883	Lost Creek				
May 13, 1884	Antietam	Moses Miller	Henry B. Brumbaugh	James Quinter	James Quinter
April 28, 1885	New Enterprise	Jacob F. Oller		George Brumbaugh	Jacob F. Oller
May 4, 1886	Upper Cumberland	William Howe			William Howe
May 4, 1887	Buffalo Valley	Jacob F. Oller		James Quinter	James Quinter
April 25, 1888	Clover Creek				C. . . . L. Foutz
May 15, 1889	Marsh Creek	William Howe		Jacob F. Oller	Jacob Hollinger
May 15, 1890	Hopewell				William Howe
April 22, 1891	Lower Cumberland	Jacob F. Oller		John M. Mohler	Jacob F. Oller
May 11, 1892		John S. Holsinger		James A. Sell	James A. Sell

*Christian Family Companion, specimen No. 2, dated October 4, 1864 under head "District Meeting, at Lewistown, Mifflin County, Pa., on October 18th."

At the meeting May 11, 1892, Southern District was formed out of the Eastern part of Middle. From now on Middle District is the western portion.

	Where Held	Moderator	Writing Clerk	Reading Clerk	Standing Committee Delegates
April 26, 1893	Lewistown	William Howe	Henry B. Brumbaugh	Brice Sell	Henry B. Brumbaugh
April 18, 1894	Woodbury	"	"	"	Henry B. Brumbaugh
May 8, 1895	New Enterprise	John B. Fluck	"	"	James A. Sell
April 29, 1896	Aughwick	James A. Sell	"	William J. Swigart	James A. Sell
April 14, 1897	Clover Creek	James A. Sell	William J. Swigart	Walter S. Long	Henry B. Crumbaugh
April 6, 1898	Spring Run	Henry B. Brumbaugh	"	"	Samuel J. Swigart
March 29, 1899	Snake Spring Valley	James A. Sell	"	"	James A. Sell
March 21, 1900	Warriors Mark	Henry B. Brumbaugh	"	"	Henry B. Brumbaugh
March 20, 1901	Lewistown	"	Milton C. Swigart	Josiah B. Brumbaugh	William J. Swigart
April 16, 1902	New Enterprise	"	"	John C. Swigart	Thomas B. Maddocks
April 15, 1903	Everett	"	"	"	Samuel J. Swigart
April 20, 1904	Clover Creek	"	"	"	Henry B. Brumbaugh
April 19, 1905	Woodbury	William J. Swigart	"	"	James A. Sell
April 18, 1906	Claar	"	John C. Swigart	Jacob C. Stayer	John B. Brumbaugh
March 20, 1907	Altoona	"	"	"	William J. Swigart
April 15, 1908	Koontz	"	"	"	James A. Sell
April 21, 1909	Everett	James A. Sell	"	David M. Adams	Henry B. Brumbaugh
April 20, 1910	Riddlesburg	William J. Swigart	"	Jacob C. Stayer	James A. Sell, John C. Swigart
April 18, 1911	Roaring Spring	William J. Swigart	Jacob C. Stayer	Charles O. Beery	John Bennet
April 16, 1912	Raven Run	"	John C. Swigart	Jacob C. Stayer	Tobias T. Myers, Brice Sell
April 15, 1913	Woodbury	"	"	"	William J. Swigart, John Bennet
April 14, 1914	Carson Valley	"	"	"	David A. Stayer
April 20, 1915	Huntingdon	"	"	"	John R. Stayer, John H. Cassidy
April 18, 1916	New Enterprise	"	"	"	William J. Swigart, James A. Sell
April 17, 1917	Lewistown	"	Jacob C. Stayer	John C. Swigart	Walter S. Long, John C. Swigart
April 16, 1918	Fairview	"	John C. Swigart	Jacob C. Stayer	John B. Miller, Tobias T. Myers
April 15, 1919	Snake Spring Valley	"	"	"	John Bennet, John H. Cassidy
April 20, 1920	Clover Creek	"	Charles O. Beery	Joseph J. Shaffer	Walter S. Long, Galen B. Royer
April 19, 1921	Dunnings Creek	Walter S. Long	John C. Swigart	Charles O. Beery	Tobias T. Myers, Charles O. Beery
April 18, 1922	28th St., Altoona	Tobias T. Myers	Ira C. Holsopple	Benjamin F. Waltz	Charles C. Ellis, Walter S. Long
April 17, 1923	Spring Run	William J. Swigart	George E. Yoder	Herman B. Heisey	Tobias T. Myers, Galen K. Walker
April 9, 1924	Stonerstown	Oscar R. Myers			Benjamin F. Waltz, Oscar R. Myers

A History of the Church of the Brethren

The "Minutes of the Annual Meeting," in book form, gives no location for the General Conferences of 1823, 1824 and 1825. But James Quinter, in an editorial in the *Primitive Christian*, October 25, 1881, makes this state-



Conference ground for Mexico meeting of 1885. Photo through kindness of Henry R. Gibbel, of Lititz, Pa.

ment: "There was an Annual Meeting in the Yellow Creek congregation in 1825 and 1840."

The Minutes of this first district meeting, and succeeding ones until 1868, are recorded in a book, the title page of which bears the following inscription:

"Church Record of Middle District of Pennsylvania, bought for the use of the District in the City of Lancaster by Elder Graybill Myers and given into the hands of the Secretary of the District, March the 28th, A. D. 1864."

Daniel M. Holsinger was secretary those days, and the handwriting would lead one to conclude that after receiving the book he transcribed the minutes of the earlier years into the record.

The ink is fading. The editor, therefore, in order to make a permanent record of these first District Meetings, gives room for the Minutes preceding 1868. From this date on, there is a complete file of printed minutes, kept

in the fireproof vault at Juniata College, save the year 1883. Should this come to the notice of any reader who has a copy of the minutes for 1883, he will confer a great favor on the District to place it with this file.

Inasmuch as the minutes of the first meeting do not appear in the record, copy has been made from the *Gospel Visitor*, Volume II, June, 1861. Thereafter follows exact copy of the District Records.

MINUTES
of
COUNCIL MEETING OF DELEGATES
from the

Middle District of Pennsylvania, held in the Germany Valley Meeting House, Aughwick Church, Huntingdon County, Pa., May 9th and 10th, 1861.

Public meeting being held for worship in the evening of the 8th and the morning of the 9th, the meeting was organized, the names of delegates from the different churches given.

From Aughwick church present, And. Spanogle, J. G. Glock, A. L. Funk and John Spanogle. From Perry Co. ch., Jacob Spanogle, W. Panabaker & Ab. Roraer. Lost Creek ch., David Myers and B. Waidman. Buffalo ch., Isaac Myers and Charles Royler (Royer). Lewistown ch., Joseph Hanawalt and Reuben Myers. Warriors Mark ch., Graybill Myers. Frankstown ch., John D. Veach. Clover Creek ch., Dan. M. Holsinger, George W. Brumbaugh and George Brumbaugh. Snakespring V. ch., Jacob Steel. L. Cumberland ch. represented by letter.

Henry Kurtz, from Ohio, was present and requested to act as Clerk.

1. About the Oregon Mission.

The question about the Oregon Mission having been presented to the different churches, the views entertained on the subject and stated by the delegates seemed somewhat indefinite and clashing, but the brethren present came to the conclusion to recommend to our churches the plan proposed by last yearly meeting (Art. 12) for united and speedy action, and to propose br. John Kline, of Virginia, and br. Grabill Myers, from Blair co., Pa., as proper candidates for this mission.

2. Concerning the work of Evangelism or Home-Mission it was concluded, that we should go on in this work, in the manner hitherto pursued, and with increased energy and zeal, at the same time waiting for further light and the final action of Yearly Meeting.

3. Concerning the Yearly Meeting. Inasmuch as it seems by the present deplorable state of things in our hitherto happy and peaceful country, civil war actually existing in the South, the attendance at our yearly meeting appointed in Virginia for next Pentecost (ten days hence) would not only prove a perilous undertaking, but also a useless and impracticable effort, it was concluded to appoint no dele-

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gates at this time, but send only a letter to our dear brethren in Virginia, and to postpone arrangements for a yearly meeting in the fall or following spring until we may hear further from our brethren throughout our country by letter or through the medium of the *Gospel Visitor*. At the same time we should all guard against the great temptations surrounding us.

4. Query concerning re-baptizing. "It sometimes happens that individuals make application to become members of our church, who formerly belonged to the River Brethren or Seventhday Baptists, having received baptism in the same form and mode which we practise. Must such indeed be re-baptized, or might they be received without, as our brethren used to do, till of late years?—After a free interchange of sentiments the question was referred to next annual meeting for consideration. Reference had also been made to the *Gospel Visitor*, vol. 6, page 196.

5. Query 2. Would it be contrary to the Gospel or the views of this meeting for the brethren in such churches, where the crowds are so immense at lovefeasts, to not have any preaching in daytimes at all at the place where lovefeast is to be, but to come together in the evening at the time when the exercises immediately connected with the Lord's Supper should begin?—Answer. In our view it would not be contrary to the Gospel.

Several other questions were discussed in a friendly manner, of which no note was taken.

6. Concerning the continuing distress of famine in Kansas. Henry Kurtz, from Ohio, presented this case, referring to the different articles in last (May) No. of the *Gospel Visitor*, and stating that he left his home under a strong impression of duty for the very purpose to awaken a new interest in our brotherhood East and West in behalf of our distressed brethren and fellow-mortals in Kansas, who must be supported till harvest, or suffer starvation before that time.—The delegates present agreed unanimously to use all diligence as soon as they come home, in order to collect and send still further relief, directing them to the Editors of the *Gospel Visitor*, Columbian, Ohio, who will send on the same by express. Brother Kurtz contemplating to go and visit Kansas himself as soon as possible, asked the prayers of the brethren, and an immediate collection was raised and handed to him to the amount of some thirty dollars.

7. Concerning next Council meeting of this District it was concluded to have it in future on Easter Monday each year, the brethren to meet on Saturday evening before, and spending the Lord's day in public worship. A corresponding secretary was appointed to ascertain the wishes of the churches comprising this district with regard to the place of next meeting.

The meeting being closed by singing and prayer, the brethren bid farewell to each other solemnly and affectionately, and departed in the evening of May 10.

(Signed)

HENRY KURTZ, *Clk. pro tem.*

The following is copied from the Written Records:

in the Middle District of Pennsylvania

In obedience to the advice of the Old Brethren at several Annual Meetings, the Churches of Penna. embraced in that part of the State, lying between the Alleghany Mountain, and the Susquehanna River; did agree, to form a district, to be known and denominated as:

“THE MIDDLE DISTRICT OF PENNSYLVANIA.”

Accordingly a meeting being called; and was held in the Aughwick congregation, Huntingdon County, on Ascension Day, 1861. The proceedings of said meeting were published in the *Gospel Visitor*, to which reference can be had. The Brethren attending said meeting were all favorably inclined, to continue the “District Meetings” annually. But as none of the elders had consulted their respective churches, before leaving home, it could not be decided where the next meeting should be. However, a corresponding secretary was appointed, with authority to decide on the place of next meeting; to whom application was to be made by those willing to take the Meeting. And the time for holding said meetings, for the future, was agreed, should be on “Easter.”

By virtue of the authority vested into his hands, the secretary gave due notice to the Churches embraced in the District; that the next meeting (God willing) would be held in Clover Creek church, James Creek Meeting House, Huntingdon County, (Since struck off as a separate church). The proceedings of said meeting were likewise inserted in the *Gospel Visitor*, but also considered necessary to be put on the District Church Record.

Organization of District Meeting. April 21-22, A. D. 1862. Daniel M. Holsinger, the former Secretary, retained in office. Names of delegates from Aughwick Church, J. G. Glock, J. Spanogle; Perry Church, Jacob Spanogle, John Eby; Lost Creek, David Myers, Michael Bashore; Buffalo Valley, Isaac Myers, Charles Royer; Lewistown, Joseph R. Hanawalt, William Howe; Warriors Mark, Grabill Myers; Clover Creek, Isaac Brumbaugh, Daniel M. Holsinger; Snakespring Valley, Henry Clapper; Upper Conawago, Adam Brown.

Article 1. About the Pacific Mission. This meeting feels satisfied with the nomination of last year, without change. The minutes of last Annual Meeting having come too late for the different churches to counsel at home prior to this meeting. The brethren nominated were: John Kline, of Virginia, and Grabill Myers, of Pennsylvania.

Article 2. It sometimes happens that individuals make application to become members of our church, who formerly belonged to the River Brethren, or Seventh Day Baptists, having received baptism in the same form and mode which we practise. Must such indeed be re-baptized or might they be received without, as our brethren used to do till of late years? Referred to next Annual Meeting.

Article 3. Have we a right to object to any person from being received into the Church on account of former conduct? Considered not; by giving evidence of their Repentance and Faith.

Article 4. Have poor ministering brethren, when called to preach in other Churches, a right to take or receive voluntary contributions

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or donations from members or others, to bear their necessary expenses? Considered: We see no wrong in it.

Article 5. Is it allowed for brethren to make public speeches at Teachers' Institutes, or at the close of Public Schools, etc., on educational subjects? Considered: We see no wrong in it.

Article 6. Has a brother the privilege to report an incendiary to the civil authorities; who sets fire to buildings, or a wagon loaded with a flitting? Referred back to the Church where the query came from, with advice not to act on it till after next Annual Meeting.

Article 7. What are the views of this meeting in regard to the many queries sent to the Editors of and answered in the *Gospel Visitor*, particularly such as relate to Church difficulties, and had been acted on by the Churches? Considered: We would advise members not to place too much confidence in man; to read the Scriptures more, and inform themselves out of the same, and not send any queries concerning matters that had been acted on by the church.

Article 8. Would it not be more consistent with the Saviour's example of footwashing, for the brother or sister that washes also to wipe? Considered: The delegates present are unanimous for the old practice.

Article 9. Is it inconsistent with the Gospel for the Bread and Wine to be on the Table with the Supper, if a majority of any branch sees good to have it so? Considered: Not inconsistent.

Article 10. Will we have a District Meeting next Spring, in A. D. 1863? Considered: As we expect the Annual Meeting within the bounds of our district, we will omit the District Meeting for one year.

Article 11. How are the delegates for this district to be selected, who are to represent it, at Annual Meeting? Considered: By the voices or votes of the delegates present.

Accordingly, Grabill Myers, of Warriors Mark Church, and Daniel M. Holsinger, of Clover Creek Church, both in Blair County, were chosen and sent as delegates, at the expense of the churches in the District.

The *Gospel Visitor* report of this meeting is signed thus:

D. M. HOLSINGER,
Corresponding Secretary and Clerk.

Organization and proceedings of District Meeting held March 28-29, A. D. 1864, at Spring Run Meeting House, Lewistown Church, Mifflin County, Brother Isaac Myers being appointed foreman and the former secretary retained in office. The following are the names of the delegates: Aughwick church, John G. Glock, John Spanogle; Perry church, Peter Long; William Panabaker; Ridge church, Wendel Foglesonger, John Foglesonger; Upper Cumberland, Daniel Keller; Lost Creek, David Myers, Solomon Seiber; Buffalo Valley, Charles Royer, John L. Beaver; Lewistown, Joseph R. Hanawalt, William Howe; Warriors Mark, Grabill Myers; Duncansville, William B. Sell; Clover Creek, Daniel M. Holsinger, John W. Brumbaugh; James Creek, George Brumbaugh, Henry Brumbaugh.

Article 1. How does this council understand that portion of Scripture which relates to the subject of avoidance as practiced by some of our churches? See 1st Cor. 5 Chapt. 7-13. Considered: To leave the query over till next District Meeting, and in the meantime the elders of the different churches should try to get the feelings of the members in their respective districts on the subject.

Article 2. How is it considered for brethren to contribute money to the local bounty fund, to procure volunteers and avoid the government draft? Considered: That under existing circumstances we are willing to bear with one another, but that no brother shall take an active part in raising such funds.

Article 3. Will this meeting approve of the proposition of Brother Henry R. Holsinger to publish a religious Paper? Considered: That he may go on at his own discretion.

Article 4. Would this meeting approve of a brother sitting in the capacity of inspector, judge, or clerk at the worldly elections? Considered: It does not approve of it.

Article 5. Does this meeting approve of brethren taking any part whatever in worldly elections? Considered: Unanimously agreed we do not approve of it.

Article 6. There is in some churches of our Brotherhood a custom practiced of setting members back (as they term it), that is, they exclude them from the communion table, and that for years. But otherwise hold them as members. Can such a custom be sustained by the Gospel? Considered: It cannot be sustained thereby.

Article 7. Will we have the minutes of our district meeting published in the *Gospel Visitor*? Considered: We will, and also in the paper by Brother H. R. Holsinger proposes to publish.

Article 8. Is it expedient to change the time of holding our District Meetings, inasmuch as the weather invariably is raw, unpleasant, and frequently deep snows fall about Easter, and thereby many are deprived from attending, as was the case this year, in consequence of the snow that fell Friday? Considered: Unanimously agreed, it is expedient.

Two propositions were then offered and their several advantages or merits discussed. The first proposed three weeks before Whitsuntide. The second proposed the third Sunday in October. A vote being taken, the second proposition carried. Consequently the time is fixed to meet hereafter the third Sunday in October.

Article 9. Lastly, a vote was taken for Delegates to represent the District at next Annual Meeting, and Brethren Joseph R. Hanawalt, of the Lewistown Church, and John Spanogle, of the Aughwick Church, were duly chosen.

Organization and proceedings of District Meeting held October the 17th, A. D. 1864, at the Dry Valley Meeting House, Lewistown Church, Mifflin County, Pennsylvania.

The meeting was organized by appointing Brethren Isaac Myers foreman and Daniel M. Holsinger secretary.

The following delegates were present: Aughwick, Christian Myers, Samuel Lutz; Lost Creek, Ezra Smith, Michael Bashore; Buffalo

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Valley, Isaac Myers, Adam Beaver; Lewistown, Joseph R. Hanawalt, David Eshelman; Warriors Mark, Grabill Myers; Clover Creek, George Brumbaugh, Daniel Holsinger.

The following queries were considered in the fear of God:

Article 1. How does this council understand that portion of Scripture which relates to the subject of "Avoidance" as practiced by some churches? See 1 Cor. 5:9-13. After considerable discussion, it was finally referred to the next Annual Meeting.

Article 2. Is it conflicting with the Gospel teachings for brethren to pay local bounty tax? Considered: Our duty to pay all government taxes—"Tribute to whom tribute is due."

Article 3. Is it contrary to the Gospel to raise Church funds by taxation? Considered: A very good plan for raising Church funds, but we would not advise to proceed in that way unless the Church is unanimous, or nearly so.

Article 4. Our next District Meeting where? Only one invitation was given, so it was agreed our next District Meeting should be held (God willing) with our dear brethren in the Lost Creek Church, Juniata County, Pennsylvania, on the third Tuesday of October, A. D. 1865.

Delegates to Annual Meeting: Joseph R. Hanawalt and Daniel Keller.

Organization and proceedings of District Meeting held October 16-17, A. D. 1865, with the brethren in the Lost Creek Church, Juniata County, Pennsylvania. The meeting was organized by appointing Brother Isaac Myers foreman, D. M. Holsinger, secretary, and George Brumbaugh, assistant secretary.

The delegates from the Aughwick church, J. G. Glock, J. Lane; Perry, Peter Long, W. Panabaker; Lost Creek, David Myers, W. Kaufman; Upper Cumberland, Daniel Keller, Daniel Hollinger; Ridge, Daniel Eckerman, J. R. Fogelsonger; Buffalo Valley, Isaac Myers, Charles Royer, Isaac Royer; Lewistown, J. R. Hanawalt, W. Howe, A. Myers; Warriors Mark, none; Duncansville, Graybill Myers; Clover Creek, D. M. Holsinger, J. W. Brumbaugh, George W. Brumbaugh; James Creek, George Brumbaugh, H. B. Brumbaugh; Antietam, J. F. Rohrer, D. F. Good; Upper Conawaga, Samuel Longenecker; Snakespring Valley, Jacob Steele, H. Hershberger; Marsh Creek, David Bosserman.

Article 1. Is it right to require an applicant for baptism to make restitution, or reconciliation (if possible) where there is a known difficulty of a serious character existing between him and others who are not members, before receiving him into the Church? Considered: Right, whether against members or such who are not members and that the Church is to be the proper judge of the matter.

Article 2. Is it right for a brother to hold the office of assistant assessor of revenue tax? Considered: By no means advisable for a brother to do so.

Article 3. Can a brother serve as a member of the state legislature? Considered: He can not. Inasmuch as the Saviour says, "No man can serve two masters."

Article 4. Is it expedient for the Annual Meeting to reconsider

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the thirteenth article of minutes of Annual Meeting 1840 and twentieth article of the Minutes of Annual Meeting, 1865? Considered: That is expedient.

Article 5. Does this meeting approve of a brother who is a physician to push forward his reputation, by stating in his bills and circulars that he is a member of the German Baptist Church? Considered: We do not approve of it. Referred to next Annual Meeting.

Article 6. Whereas no application has been made as yet for the Annual Meeting in the year A. D. 1866, and whereas the brethren of the Middle District of Pennsylvania have received the grant they had for A. D. 1865, on account of the troubles existing in our beloved country. At the time preparations should have been made for said meeting, and whereas Brother H. D. Davy demands immediate action on our part to secure a grant for said meeting in A. D. 1866 within the limits of our District. It is, therefore, unanimously resolved by the delegates present, representing the different churches, that we will secure a suitable place for said meeting (God willing) within the bounds of this, or the Eastern District of Pennsylvania, and that the following brethren shall constitute a committee to solicit and determine on said place: Joseph F. Rohrer, Daniel Keller, David Bosserman and Daniel Eckerman.

Article 7. Resolved, that a copy of the proceedings of this meeting shall be sent to the elders of each church embraced in this district by the secretary of this meeting.

Article 8. Delegates to next Annual Meeting: Isaac Myers, Daniel M. Holsinger.

I do certify the above to be a true record.

DANIEL M. HOLSINGER, *Sec.*

Proceedings of the District Meeting of the Middle District of Pennsylvania, held in Upper Cumberland Church, October 21-23, A. D. 1866. The following are the branches of the Church embraced in the District, with their (alphabetically arranged) delegates: Aughwick, John Spanogle, Peter L. Swine; Antietam, Jacob F. Oller, Joseph F. Rohrer; Back Creek, Adam Pfile, George Mower; Buffalo Valley, Isaac Myers, Adam Beaver; Clover Creek, J. W. Brumbaugh, G. W. Brumbaugh; Codorus, Isaac Myers, Thomas Gray; Duncansville, Daniel M. Holsinger; Falling Spring, Joseph Geib, Abraham Golley; James Creek, George Brumbaugh; Lewistown, William Howe; Lost Creek, David Myers, Solomon Seiber; Lower Conawaga, Joseph Myers, J. H. Raffensperger; Lower Cumberland, Samuel Etter, Moses Miller; Marsh Creek, David Bosserman, Henry G. Koser; Little Conawaga, not represented; Perry, Peter Long, Abraham Rohrer; Ridge, John Newcomer, Daniel Eckerman; Snakespring Valley, represented by letter; Spring Run, Joseph R. Hanawalt; Upper Conawaga, Daniel Longenecker, Adam Brown; Upper Cumberland, Joseph Sollenberger, Daniel Keller; Warriors Mark, Graybill Myers, Henry R. Holsinger; Yellow Creek, John Eshelman, Leonard Furry.

Isaac Myers was elected foreman; D. M. Holsinger, secretary, and George Brumbaugh, clerk. The following queries were considered:

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Article 1. A brother commits fornication in its worst features, is tried in Church council, is found guilty and is expelled; after some time he professes repentance and makes application to be received again. After repeated applications his case is considered by the church and a private vote taken, in which about two-thirds of the members were willing to receive him again, upon which he was received. Now, some of the minority are dissatisfied with the decision and refuse to commune. What is to be done in this case? Considered: That this meeting confirms the proceedings of that church and advises the minority to abide by such decision.

Article 2. In regard to receiving the testimony of those who are not members of the church and putting them on oath? Considered: That the church does not demand or admit of an oath. Referred to minutes of 1865, Article 35.

Article 3. A sister, who lives away from the body of the church and whose husband is not a member, but is getting very savage to her; and actually threatened to do her violence, leaving her nearly a wreck without bread or flour in the house, and to subsist on potatoes. She says she is afraid he will kill her, and asks advice from the church what to do. Now, what advice should be given in such a case? Should she leave him, or report him to the proper officers of the law? Considered: That if she cannot be reconciled with her husband so as to live in safety with him, she would be justified in withdrawing from him under such circumstances, but yet remain his wife.

Article 4. Inasmuch as it seems to have been the practice of the Apostles in setting apart a member for any special duty in the Church to do so by prayer and laying on of hands according to Acts 6:6 and 13:3. Would it not be more in accordance with the Gospel to establish visiting brethren and speakers in their offices in that way? Considered: Inasmuch as it appears to us that those upon whom the Apostles laid hands, as recorded in Acts 6th chapter, ranged in office parallel with our Deacons, we could see no Scriptural objection to establish such by the laying on of hands, but in the case of ministers when first elected we would not be so decided. (Referred to Annual Meeting.)

Article 5. Would it not be advisable to make arrangements at this District Meeting that a meeting be appointed and that each church in the State be invited to send Delegates thereto, for the purpose of dividing the State into more convenient Districts? Considered: Inasmuch as this District is quite satisfied with its territory and organization we do not feel the necessity of any such call.

Article 6. For liquidating the debt incurred in holding the Annual Meeting in the Antietam branch in A. D. 1866: Resolved, that the delegates to this meeting lay the matter before their respective churches and endeavor to raise their proportionate shares as near as possible.

Article 7. A sister was requested by her husband (who was of another persuasion) to have his minister preach his funeral. Should she comply with his request? Considered: Yes, she should.

Article 8. A ministering brother, in soliciting his hearers to the indispensable necessity of obeying the Gospel, remarked that if the Saviour had been disobedient to His Father's will He probably might have brought a similar fate upon Himself to that of His disciples.

in the Middle District of Pennsylvania

Is this doctrine consistent with the Gospel? Considered: To be an unnecessary and uncalled for supposition.

Article 9. Resolved, that this District Meeting send two brethren to the Annual Meeting as delegates to report its proceedings authorizing each individual church to send one delegate. Brother David Bosserman and Daniel M. Holsinger were chosen for the district to Annual Meeting.

Article 10. Resolved, that this meeting recommends that the churches, in soliciting their delegates, either for District Meeting or Annual Meeting, do so by means of the ballot or votes, as they select their church officers.

Article 11. Concerning the time of holding our District Meetings, it was agreed to meet on the third Sunday before Whitsuntide, but it was agreed not to hold a meeting in the spring of 1867.

Article 12. Applications were received for the next District Meeting from the brethren in the Buffalo Valley Branch, Union County, and also from the James Creek Branch, Huntingdon County. It was left to the brethren of those two branches to decide among themselves where it is to be held, and to give due notice of their conclusions.

Article 13. In behalf of the missionary cause, the following resolution was accepted:

Whereas, we see the necessity of a more extended spread of the Gospel, and *whereas* the Annual Meeting has recommended the Brotherhood to imitate the worthy example of those Districts which have made efforts in this cause, therefore, *Resolve*, that we, the churches composing the Middle District of Pennsylvania, will employ renewed efforts to comply more fully with the command of our Saviour to "Go into all the world and preach the Gospel to every creature," and that we will make an effort to establish a fund for that purpose.

ISAAC MYERS, *Foreman*.

D. M. HOLSINGER, *Secretary*.

CHAPTER II

Education in the Middle District

EARLY EFFORTS

While isolation and frontier hardships had very strong influence against "higher learning" and the voice of the majority, especially of the General Conference, was against such "worldly departure," such sentiment was far from unanimous in the Middle District of Pennsylvania.

During the closing decade of the eighteenth century, Jacob Snyder, a deacon, felt the need of training the children, and taught three months during the winter, in the shack which he built near the big spring in Snake Spring Valley. And soon after the opening of the nineteenth century (1806-28) Conrad F. Haller, a graduate of a German University, educated in five different languages, a physician and a minister, conducted a school in the Blooming Grove community, just north of Williamsport. This educational work, moulded after the ideals of these pious, early settlers, who wanted the Bible as the foundation of all their activities, was not abandoned for the public school system until towards the middle of the century.

BUFFALO MILLS SCHOOL

Educational interest now shifted to Buffalo Mills, in Wills Creek Valley, southwest of Bedford about ten miles. This effort to establish a school has an interesting background, showing clearly that there was considerable sentiment and strong convictions on the part of many for better education during the period sometimes called "the Dark Ages" of the church.

Andrew Miller, the father of Jacob Miller, the schoolman, seeing that his eldest son was small of stature and probably not suited for the farm, had the lad sent to school,—until he was ten years old—in the upstairs of his father's own home, then he went to Thomas A. Har-

ris' school, in Bedford. In 1845, Jacob began to teach public school in the vicinity of New Enterprise. In the Fall of 1847, he taught a select school at the same place. Samuel Teeter's two brothers attended his school and he taught branches that had never been taught there before. Leonard Furry and Daniel Snowberger boarded him free to induce him to teach in their community. Daniel said, one time, to Jacob Miller's daughter, Mrs. Emma Replogle,* concerning this school teacher, "Your father convinced me that I needed a dictionary." This teacher organized a debating society. One of the questions debated, of more than ordinary note, was, "Resolved, that ministers of the Gospel should be educated." This question was debated on the very spot where the New Enterprise Church now stands. He was "the first man that really taught school in the Cove," said William Grove, years ago, a resident of Waterside. Of this same brother, John B. Fluck, almost of our own times, said he "had a more systematic mode of instructions than the old-styled teachers at that time, and a number of young men became more proficient in teaching than those of the common schools of that day under his system of teaching. . . . Young men became interested in him and his school, . . . and from his and adjoining districts attended this school and the Literary Society and Spelling Schools conducted by him. . . . The schools were organized by classes and set times were fixed for writing and reciting. Arithmetic was taught in classes and explanations from the blackboard were given each day at certain hours."

Evidently he taught each winter in the Cove until 1852, when, because his father was located in Wills Creek Valley, he, too, moved there. Here, in the Fall of 1852, he opened what is known as the Buffalo Mills School. From the beginning it was successful. Home patronage was good. Students from adjoining counties came and boarded in his home while attending his school. Among his students may be mentioned Jeremiah Beeghly, of Accident, (Md.); Nelson Myers, Lewis Keim, Israel Berkley, Daniel Hauger, of Somerset County; William

* To Mrs. Emma Replogle, now (February, 1925) in the home of her daughter, Mrs. A. W. Dupler, in Huntingdon, Pa., the editor is indebted for this material on Buffalo Mills.

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Snowden, Eli Miller and John S. Holsinger, of Dunnings Creek section. His more advanced students assisted him in teaching. Among these John S. Holsinger was one.

In 1897, Henry R. Holsinger, gathering data for his "History of the Tunkers," said, "What a work! What a life! Without the aid of the press, without a bit of advertising, to build up a school and get students from other



Buffalo Mills, where Jacob Miller had his school. Note the white arrow at the right pointing to a house with a cross marked on it.

counties right at his own home and in his own congregation! What a strong personality!"

Through exposure and overwork, his untimely death came in 1853, and this school effort came to a close, though not without large and splendid results in the lives of many pupils who went forth for the King.

During these

FORMATIVE YEARS

of the third quarter of the nineteenth century, a few hearts, considerate yet fearless, labored for better educational facilities wherever they could, and thereby prepared the church for further efforts to provide higher learning. In 1856, James Quinter wrote a strong article

on the need of educating the young of the church in proper religious surroundings. The *Gospel Visitor* published the article. This becomes the more interesting because it was our only church paper those times, and was owned and edited by Henry Kurtz, a leader who put a big question mark after so much learning. Brother Quinter's words were so timely and his reasoning so clear that they are worthy of a place in this record, and the more so since later he was identified with Juniata College.

"If our youth now desire anything more than a common school education, they are compelled to resort to institutions not under that pure Christian influence which we, as parents, should want our youth placed under, and thus, by failing to afford them the helps desirable for pursuing their studies, we may in some degree endanger their spiritual welfare. And not only so, but we are in danger of losing the influence and talents of many of our youth, as they will not be likely to feel the same respect for, or attachment to, our denomination, should they not find in us the inclination to sympathize with them in their desires for mental culture and a readiness to afford them suitable opportunities for obtaining that culture, that they would if they found the Church ready to encourage them, and to take them under her sheltering wing, and to feed them with useful knowledge. . . . Knowing that a number of young people are from home, pursuing their studies in other institutions of learning, and feeling a deep concern for the welfare of our youth, and a growing attachment to the holy doctrines and practices of Christianity as held by our beloved brethren, we confess we feel no little desire to see the Church affording her youth every opportunity necessary for the promotion of their happiness and usefulness. We think that it is not only right that the Church should encourage an institution in which our youth may acquire useful knowledge, but we think that it is her duty—a duty she owes to her God, to herself, and to the rising generation—to encourage and build up such an institution." The same article outlines, to some extent, the kind of school he had in mind: "We would expect such an institution to be under the influence of spiritually minded Brethren. We would want religious teachers—teachers who would have a regard to

the religious as well as to the intellectual improvements of the students,—consequently, the students would have religious counsel administered to them. We would have the Bible daily used in the institution. We would have the students to board in a religious family and have them led daily to a throne of grace and Heaven's blessing invoked upon them. In short, we would have the school to resemble a pious family under such rules as would discountenance whatever is evil and encourage whatever is good." *

Eight years after the Buffalo Mills School came to a close, Solomon Z. Sharp, who has given his life to the development of education in the church, purchased

KISHACOQUILLAS SEMINARY,

located about ten miles from Lewistown, in Big Valley. It had been built by the Presbyterians some years before and abandoned for want of support. At the time Brother



Kishacoquillas Seminary building. Still in good repair, but not used for educational purposes.

Sharp had just been called to the ministry and was principal of the McVeytown High School. On April 1, 1861, thirty-six students present, he started a summer normal

* See *Life and Sermons of Elder James Quinter*, by his daughter, Mary, pp. 36-38.

for teachers. Professor Davenport, a graduate of Columbia University, taught Latin and higher mathematics; a German artist taught oil painting. Thus equipped, the school continued through the year, ending with an enrolment of seventy-two. Among the names of students enrolled are found Amich, Bashore, Bolinger, Brumbaugh, Custer, Hagey, Hanawalt, Myers, Smith, Snowberger, Spanogle, Swigart, Rush and Zuck. The abnormal conditions created through the Civil War greatly embarrassed the institution financially, as well as affected the attendance. At the end of three years Brother Sharp sold the school to Martin Mohler, who continued it for several years.

Thus far individual effort marked the way of education. Sentiment had developed far enough now that some brave hearts thought the time had come for concerted or

ORGANIZED EFFORT

in establishing a school somewhere in Pennsylvania.

Henry R. Holsinger, of course, stood wholehearted for better educational facilities, and now and then voiced his sentiments in the *Christian Family Companion*, which he had been publishing since 1865. Not, however, until 1874, when he called a meeting at Martinsburg, (Pa.), through the columns of the *Pilgrim* (Issue, February 24, 1874), did the pros and cons of education get down to real work. "Since our last," Brother Holsinger started out in his announcement, "we have been to Martinsburg. Have examined the school buildings, and have had an interview with the proprietor and the agent, and also with a number of brethren residing there. All agree that it is a good location, and that there is a bargain in the offer. And now we have appointed an educational meeting, to be held at Martinsburg, at the Brethren's Meeting House, on Monday, March 16th, next, all the delegates and friends to assemble on Saturday previous.

"The object of this meeting will be to effect an organization of the friends of education among us, and to take such steps towards the establishing of a school as will afford the facilities to our children for acquiring an education, such as the meeting may think advisable. Should a better location be proposed and agreed upon, we

will heartily concur, as we have nothing in view save the prosperity of the cause of light and knowledge."

The call further urged that "delegates be elected, sent and instructed. . . . Pledges are to be secured and sent along." Then the writer offered his "favorite plan for the support of the school." In brief it is that one hundred brethren give \$1,000.00 each, one quarter down and the balance at six per cent. until paid within ten years. He himself proposed to be of the hundred.

With such a call in the paper published by Henry and John B. Brumbaugh, when Brother Holsinger had a paper of his own in which it might have appeared, one need not guess where the Brumbaugh Brothers stood on the issue. In fact, in an editorial (presumably by Henry B. Brumbaugh), there is open avowal of the cause in these words: "The school movement seems to be creating considerable interest, and the prospects are good for a fair representation of those interested in education. The time has come that it is expected of all people to be consistent. We, as a church, must either discard education altogether or make some provisions towards obtaining it. The fact that our children are sent to the higher grades of schools by the scores and hundreds is an undisputable evidence that educational interests are growing amongst us. The Brethren are now sending enough children away from home to support several good schools, and many of them return home with their minds so tainted with sectarian influences that their after deportment does not very well correspond with the humble teachings of Christ, thus casting a stigma upon education that is wholly unjust, as true education has nothing to do with it. . . . The object of this school should not be to teach religion, but to have it surrounded by such influences as will point the young and expanding mind to the principles of divine truth as is exemplified in our holy religion. All such as can view the subject in this light should feel it a privilege and duty to attend the approaching meeting and thus show that they are concerned about the educational interests of the rising generation." *

The "proceedings of the educational meeting held at Martinsburg, March 16, 1874," are worthy of a place in

* *The Weekly Pilgrim*, March 10, 1874.

this record. "After opening in the usual order, by singing and prayer, H. R. Holsinger was chosen Chairman and J. A. Sell, clerk. The object of this meeting was then stated by the chairman to be:

First. To ascertain the sentiment of friends of education present, upon the importance or necessity of having a school of a higher grade under the control of our own membership. And if so, then,

Second. The question would arise, when shall we prosecute the project of organizing and establishing the institution? The importance of having such a school under our control was then discussed by the chairman, H. B. Brumbaugh, Graybill Myers, George Brumbaugh, and it was unanimously agreed that such a school is needed.

"It was also resolved that the wants of the Brotherhood demand such action as will most speedily put into operation such a school as will furnish accommodation sought after by our youth."

"After a discussion of how to raise money, suitable locations were then nominated as follows: H. B. Brumbaugh named Huntingdon; George Brumbaugh, Pleasant Grove in Huntingdon County; Franklin Forney, Berlin; H. R. Holsinger, Wooster, Ohio; John H. Shiffler, Martinsburg. Thereupon nominations closed and "the meeting adjourned for one hour."

"In the afternoon . . . it was agreed that Martinsburg was a suitable and convenient location, . . . but that it is not advisable to purchase the proposed property, as more convenient buildings could be constructed for about the same money." All agreed "that the success of the enterprise greatly depends upon its location." Martinsburg was "suitable in point of healthfulness, easy of access, church influence, religiously but not so good pecuniarily. Only a few thousand dollars of stock could be secured at the meeting."

Huntingdon "was shown to possess superior advantages in the way of railroad facilities, water works and gas light, but wanting in church influence and other points."

Berlin "was shown to possess advantages of healthfulness; easy of access, being warranted to have railroad

connection before the school could be put in operation. Church influence, in patronage, religious and pecuniary influences and in sending pupils. The delegates from Berlin also offered to secure \$30,000.00 stock in the school and to donate \$4,000.00 in cash to the enterprise, if the school would be created at Berlin."

"It was then unanimously agreed to adopt Berlin as the location for the Brethren's school. The following resolution was unanimously adopted: Resolved, that we raise a fund of not less than one hundred thousand dollars, in shares of five hundred dollars each, each shareholder to be entitled to one vote. Twenty-five per cent. of the amount subscribed to be paid in as may be demanded and the balance to be secured by mortgage for ten years, upon which six per cent. interest shall be paid annually on the entire amount if preferred by the subscriber; the school to be located at Berlin, Somerset County, Pennsylvania."

Henry R. Holsinger was unanimously appointed "general solicitor to secure the endowment." The meeting adjourned with "the best of feelings and in confidence for the success of the enterprise which it had organized."

The publication of the foregoing in the *Pilgrim* plunged the brotherhood into a furore of deep anxiety, as is reflected in another editorial,* from which the following is extracted: "Since the School Meeting, there are a few of our readers, fearful that our connection with the School, as they seem to think, may result unfavorably to our work. We beg leave to state that we are unconditionally in favor of, at least, a thorough English education, but have no personal interest in connection with the proposed School more than our common cause demands, and the duty of our position seems to call for. That our Brotherhood is favorable to a good education is plainly evident, if not by oral affirmation, by practical illustration. . . . Is it not an undeniable fact that when a brother is to be called to the ministry, other things being equal, the one having a good education is always chosen? Is this not done on purely democratic principles by the vote or voice of each individual member? . . . Our conclusion is nothing more or less than that the Church is

* *The Weekly Pilgrim*, April 28, 1874.

favorable to education. . . . Whether the school is a success or a failure will not affect our interest in the least, as financially, we are not concerned, but the cause has our sympathies and also the sanction of Annual Conference."

The *Pilgrim* surely did its part to help on the Berlin project. "H. R. Holsinger writes us* that he is now working in soliciting funds for the school and is hopeful of success. We just here wish to disabuse the minds of those brethren who persist in calling it the Holsinger school. While he is justly and honorably identified with the first move, he claims no more control over the school than his bonafide subscription entitles him to."

By September 29, 1874, H. R. Holsinger states through the *Pilgrim*: "We are happy to announce to the friends of the enterprise that the local quota of \$30,000.00 has been subscribed by the brethren and friends within the limits of the Berlin congregation. Besides this amount, we have nearly \$6,000.00 from other places, especially Elk Lick."

Again an editorial in the *Pilgrim* is illuminating: "The subject of High Schools," says the editor,† "is becoming fearfully agitated, and if not stopped, we fear it will end just like every other subject that has been rabidly discussed through our periodicals, nothing gained, but a great deal of love lost. In the last *Companion*, Number 40 (H. R. Holsinger's paper. Ed.) we notice no less than ten columns devoted to the subject, and the writers differ so widely that we feel to say, brethren, better not."

Perhaps the promoters of the Berlin School were too sanguine in raising the \$100,000.00, or it may be that sentiment in favor of education was not strong enough yet. Anyhow, one thing is sure; though Berlin did her part nobly, the friends of education outside failed to respond to Brother Holsinger's strenuous efforts, and at last he had to give it up,—a step that cost him more pain and heartache than most people imagine. Yet his labors were not in vain. The agitation was one more step forward towards the educational goal.

* Editorial item June 23, 1874.

† *The Weekly Pilgrim*, October 13, 1874.

JUNIATA'S BEGINNING

Meanwhile a young physician, Dr. Andrew Boelus Brumbaugh, a graduate of the Medical Department of



DR. ANDREW B. BRUMBAUGH

the University of Pennsylvania in the class of 1866, located the same year in Huntingdon. He "saw visions and dreamed dreams" educationally, for the future of his people, the Church of the Brethren. January 1, 1870, the *Pilgrim* first appeared in Marklesburg, a village in Woodcock Valley, off the railroad, eleven miles from Huntingdon. When the young doctor was out in that section visiting his patients, now and then he would drop into the office and talk matters over with his two cousins, Henry Brumbaugh and John B.

Brumbaugh, the publishers. His theme usually was a school for the church at Huntingdon. He finally induced the brothers to move to Huntingdon. Henry Brumbaugh built a large three-story brick building at the corner of Fourteenth and Washington Streets and here, in the Fall of 1874, the *Pilgrim* was located.

At this time there was more or less agitation on the school question in the *Pilgrim*. It was a difficult subject to handle because of the divided sentiment of the church, and this gave occasion for these three to discuss the needs of education often. Early in the Spring of 1875, Jacob M. Zuck visited John B. Brumbaugh, and these two formed a close friendship, afterwards kept up by correspondence. About a year later when, one day, the three Brumbaughs were surveying the school situation in the Brotherhood, noting that the Berlin project was failing for lack of support in endowment, that the Plum Creek school was not succeeding in raising endowment very well, Dr. Andrew B. Brumbaugh proposed to his associates that a school be started in Huntingdon solely on the basis of soliciting students and not asking for endowment. So thoroughly was he enthused on this being the place for a Brethren's school that already, on his own initiative, he had pur-

chased "two lots for a mission school or church." The three agreed that this was the thing to do. Henry Brumbaugh proposed to furnish the building, a large unoccupied room on the second floor of his printing plant; John Brumbaugh said he would give board, room and washing



"THE BRUMBAUGH BROTHERS"

HENRY B. BRUMBAUGH

JOHN B. BRUMBAUGH

for the teacher, free for one year; Dr. Andrew B. Brumbaugh was to "furnish the students and some furniture."* John B. Brumbaugh at once invited Jacob M. Zuck, of Clay Lick, Pennsylvania. He agreed to come and sent the following announcement for publication. It appeared in the *Pilgrim*, April 4, 1876:

NORMAL SELECT SCHOOL

The undersigned will open a Normal Select School in the Pilgrim Building, Huntingdon, Pennsylvania. The school year will consist of four terms of eleven weeks each, beginning April 17th, September 4th, November 20th, 1876, and February 12th, 1877.

TERMS

Tuition for 11 weeks.....	\$6.50
For less time, per week.....	.65
Boarding, per week.....	3.00

The patronage of all is solicited. Special attention given to those desiring to teach. For further particulars address,

J. M. ZUCK, Box 50, Huntingdon, Pennsylvania.

* Gleaned from *History of Juniata College*, and life of Dr. Andrew B. Brumbaugh in *Genealogies of the Brumbaugh Families*, by Gaius M. Brumbaugh, son of Dr. A. B. B.



Professor Jacob M. Zuck, the Founder. The first three graduates, Class of 1879, Phoebe R. Norris, Linnie Bosserman, and Gaius M. Brumbaugh. The Faculty of 1878. (Standing, from left), Jacob H. Brumbaugh, David Emmert and A. S. M. Anderson. (Sitting), Phoebe W. Weakley, Jacob M. Zuck, J. C. Ewing. The Brumbaugh Building, corner this way, second story, where Juniata began. The First Chapel. The Burchinell House, Juniata's Second Home.

Following in the advertisement are recommendations from Edward Brooks, Principal State Normal School, stating Brother Zuck had "taught with success in our Normal School." From A. Holsbrook, Principal of National Normal School, Ohio,* stating he had "graduated in our Scientific class of 1874" and was "a man of correct habits, of remarkably clear mind, mastering with certainty every subject to which he applies himself. . . . well qualified in the Higher Mathematics, in the Natural Sciences, and in the Latin language, to teach them with success." From E. A. Hering, president, and J. B. Hamilton, secretary of the Waynesboro schools, who, after stating that he had taught nine months in the city schools, say they "take pleasure in recommending him to any in need of a first class teacher. He displayed rare administrative skill in the management of his school, etc."

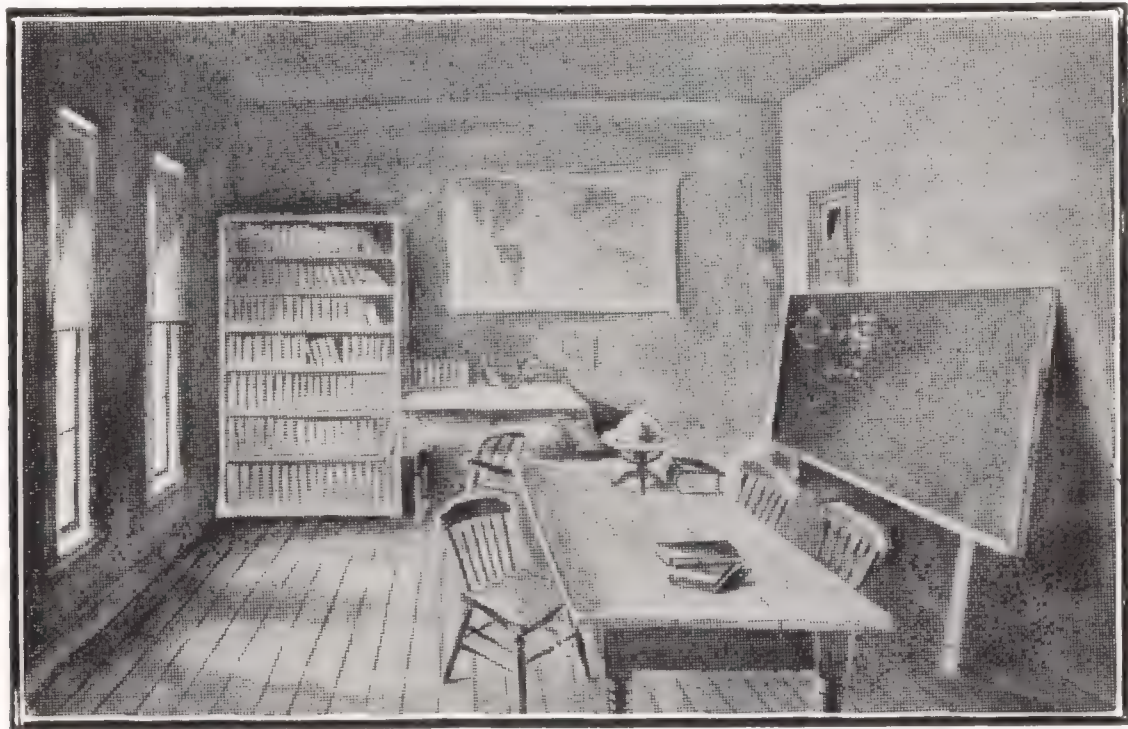
An editorial in the same issue (presumably written by Henry B. Brumbaugh), after calling attention to the advertisement, declares "because we have always had a deep interest in the proper education of the children of the Brethren, we have consented to give part of our large building to be devoted to that purpose." Further, the editorial states that "the design of the school is not to teach religion, but to educate, therefore in principle it will not be sectarian, and all who are desirous of obtaining good educational facilities are cordially invited to attend. . . . We have no interest in this school more than that we desire to make it a success." *

Jacob M. Zuck appeared on the scene in time to open school as announced, and in the room 12 x 16 feet on the second story of the *Pilgrim* building, three students presented themselves for enrolment:—Gaius M. Brumbaugh, the only son of Dr. A. B. and Maria Brumbaugh, the first members to locate in Huntingdon, and the lifelong, staunch supporters of the school; Rebecca Cornelius, of Shirleysburg, who later married T. Wilday Black, and now resides in Huntingdon; and Maggie D. Miller, who married Timothy Campbell. On the third day Edward Wharton came in. Others enrolling later were a Mr. Peightal, Mary Dorborough, Ida Black, now Mrs. William Reed, of Huntingdon, and Ida Johnson. By the end of the first term seventeen had enrolled. The following full school year twenty-nine enrolled.

The school library consisted of Webster's New Unabridged Dictionary; Appleton's sixteen large volume

* *The Pilgrim*, 1876, p. 210.

and Chambers ten volume Encyclopedias. "Works like these," Professor Zuck wrote,* "cover the whole range of human knowledge and are indispensable to the student. . . . We have also the facilities for fitting up a first-class reading room which will enable the students, without expense, to keep themselves posted on the cur-



THE ROOM, 12 x 16, WHERE PROFESSOR ZUCK AND THE THREE FIRST SCHOLARS MET ON APRIL 17, 1876.

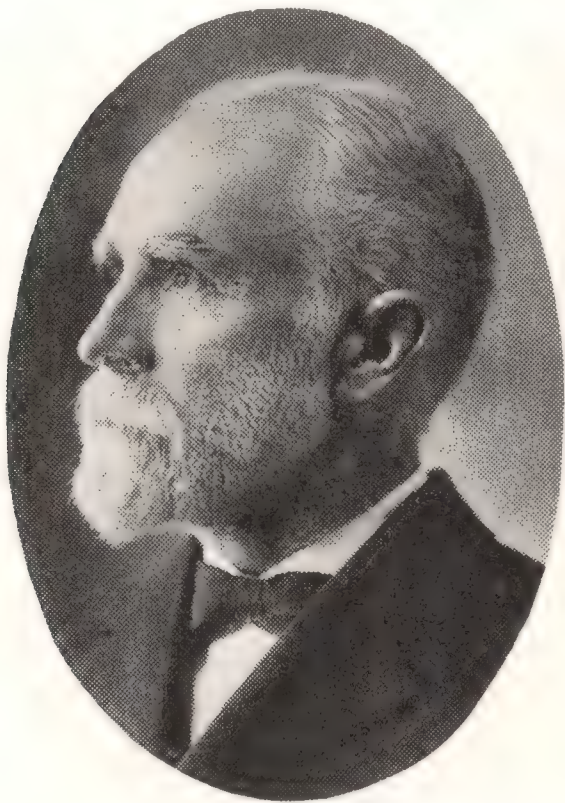
rent events of the day, whether in the fields of science, literature, art, politics or religion." Mention is then made of three dailies,—*New York Tribune*, *The Witness*, and the *Graphic*,—a number of weeklies and leading magazines. "Students, on reaching Huntingdon, . . . better take the omnibus, which will be found in readiness at the depot."

The Brumbaugh Brothers, as publishers of the *Pilgrim*, certainly subjected themselves to criticism in being party to this new school project as they were. John B. Brumbaugh, in an editorial,† says: "In the first place, we want it understood that the publishers of this paper have nothing to do with this school. We have a large building here, part of which is unoccupied. We invited our brother to come here and start a school. He did so, and we feel anxious for him to succeed. The more we become acquainted with him, the surer we feel that 'he is the right man in the right place.' His school at present

* See *The Pilgrim*, p. 298.

† *The Pilgrim*, p. 321, May 23, 1876.

is not large, . . . but the prospects are flattering, . . . and just as soon as the patronage becomes so large that the room is insufficient, a building will be erected forthwith. This will be strictly a private enterprise, so that the church need not fear that any burdens will be im-



JACOB H. BRUMBAUGH



DAVID EMMERT

posed upon her from this source. . . . We do not intend to have the propriety or impropriety of having a Brethren's school discussed through our columns, that is, a discussion on the subject shall not originate from the effort that is being and will be made here. . . . Give the school a trial, and if it does not merit your patronage, then you should go where you can do better."

Meanwhile the school was quietly going on and new features were being added as opportunity presented itself. June 18, 1876, a Bible class that met every Sabbath afternoon was organized. Progress was also marked thus: "The class beginning Cæsar read twenty-five chapters, the Algebraists got as far as the Binomial Theorem (Brooks), and the class commencing Geometry completed Books 1st and 2nd." *

By February, 1877, the school had grown in numbers to such an extent that it was necessary to move across

* J. M. Zuck's Report of First Term in *The Pilgrim*, p. 423, 1876.

the street into the Burchinell building. Here it remained until Founders' Hall



FOUNDERS' HALL, BUILT IN 1879

was ready to occupy. Monday, April 7, 1879, when all moved into the new building, the first of the group now standing on College Hill, was a happy day, a holiday. Ten days later, April 17, the "formal opening of the new building" was held.

About the middle of the first school year a committee made the following report as a

basis for directing the school:

We, the committee appointed at a school meeting of the brethren of Huntingdon, Pa., January 27, 1877, to draft resolutions, etc., report the following:

Whereas, the subject of Education has been before the fraternity of the Brethren for a number of years, and many have felt the need of a school surrounded by the proper moral influences; and, *whereas*, brother J. M. Zuck has opened a school in the town of Huntingdon, Pa., known as the Huntingdon Normal School, which has met with encouragement and has awakened a decided interest on the part of brethren and others, and apparently only needs better accommodations to make it a complete success; and *whereas*, all acknowledge Huntingdon to be a good location for a school such as we need, in order that we may retain, develop and utilize the talent that otherwise might be lost to the church; therefore,

Resolved (1), That we will make an effort to raise the necessary funds to establish an educational institution in the town of Huntingdon, Pa., and that to this end we will respectfully but earnestly solicit the co-operation and assistance of our brethren and others friendly to the cause.

Resolved (2), That we commend to the serious and prayerful consideration of our brethren the educational project set on foot by the brethren in the aforesaid town of Huntingdon, and appeal to all who can do so, to lend a helping hand in the way of donating or subscribing to the fund to be known as the "Huntingdon School Fund."

Resolved (3), That although we shall aim to get as many of the brethren as possible interested in this enterprise, yet we approach all such brethren in an individual rather than in a church capacity, and

hence this measure ought to be regarded as a private or individual enterprise, and concerns only those who are, or may become, friendly to the cause.

Resolved (4), That the brethren who have inaugurated this movement, residing in the town of Huntingdon, be and are hereby constituted a Board of temporary trustees, who shall elect their own officers, appoint a general agent or solicitor, and take such other steps as may be necessary in order to carry out the work in which they have engaged.

Resolved (5), That the Temporary Trustees of the Huntingdon School Fund and the subscribers and donors to said fund enter into the following articles of agreement:

ARTICLE I—DESIGN

The design of this Fund shall be to establish a school or institution of learning that will provide the young of both sexes with such educational advantages as will fit them for the duties and responsibilities of life, and more especially to secure these advantages to the youth of our own fraternity at such a place and surrounded by such influences as will not prejudice their minds against any of the doctrines of the Bible as believed and practiced by the Brethren.

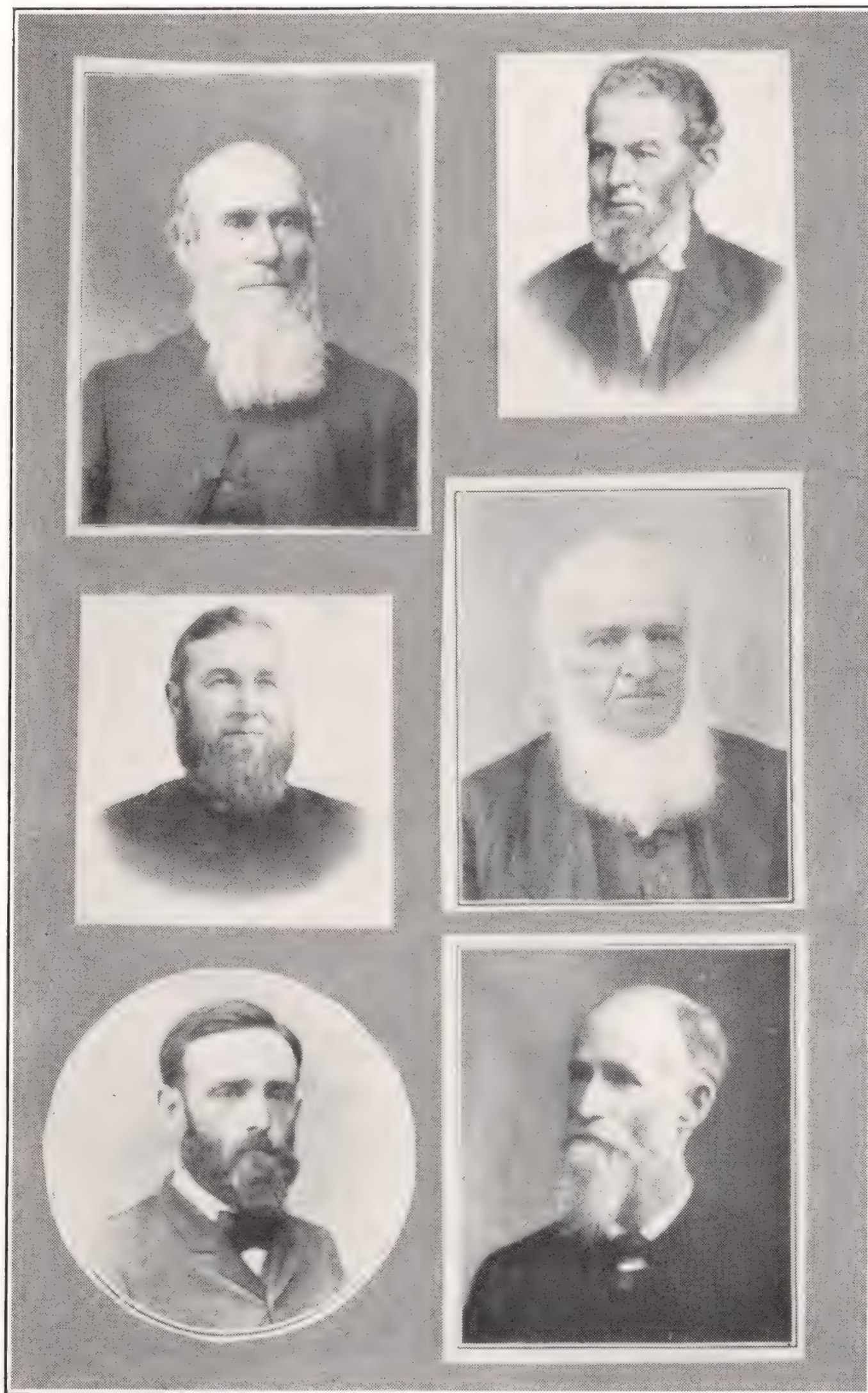
Here follows Article II, providing for a board of nine trustees, "all of whom shall be brethren, and at least five of whom shall reside in the vicinity of the school and constitute a quorum; Article III, Manner of raising Funds; Article IV, Distribution of Funds; Article V, Obligation.

This report, prepared by James Quinter, Dr. A. B. Brumbaugh and Jacob M. Zuck, was submitted to a meeting of the Brethren in Huntingdon, February 2, 1877, and sanctioned at a council meeting of the Brethren in James Creek congregation, February 3, 1877. The following six brethren were made the temporary trustees: James Quinter, H. B. Brumbaugh, A. B. Brumbaugh, J. M. Zuck, J. B. Brumbaugh, J. W. Beer.

JUNIATA COLLEGE

The school was first announced under the name, "Huntingdon Normal School." But it soon took the name, "Brethren's Normal School and Collegiate Institute." In 1881 it assumed the name, "Brethren's Normal College," and continued under that designation until 1893. Then, in honor of the valley in which it is the lone college and the far-famed river on whose banks it is located, it adopted its present name, Juniata College.

Its trustees, by the terms of the charter, must be members of the Church of the Brethren. From the first they



Some of those who stood by Juniata through its trying years. Top, from left: Trustees, Jacob F. Oller, Waynesboro, Pa.; John Harley, Pottstown, Pa.; D. F. Stouffer, Benevola, Md., and Isaac Price, Schuylkill, Pa. Teachers, Joseph E. Saylor and William Beery.

numbered fifteen; since 1922, twenty-one. Let the reader turn to the page on which the trustees are tabulated and note the men who fathered this enterprise through its perplexing, because unpopular, days and you will discover who has carried the burden of Juniata College through the years. The trustee board has had but two



STUDENTS'

FOUNDERS'

LADIES'

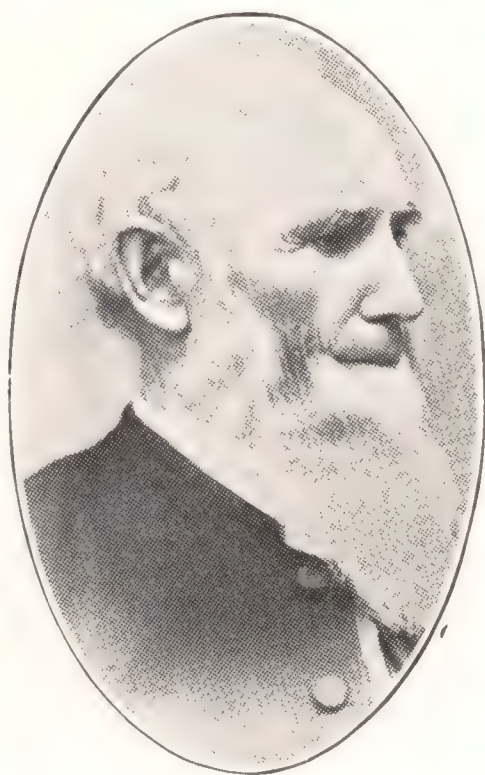
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presidents,—Henry B. Brumbaugh, from 1878 until 1919, and Martin Grove Brumbaugh, from 1919 to the present.

In addition to Founders' Hall, occupied in the spring of 1879, the following buildings have been added: Ladies' Hall, 1890; Students' Hall, 1895; Oneida Hall, 1898; Infirmary, 1900; Gymnasium, 1901; Library, 1907; Stone Church, 1910; Grand Stand on Athletic Field, 1914; Heating Plant and Laundry, 1915; Science Building, 1916.

Principals or Presidents. Principals: Jacob M. Zuck, from April 17, 1876, until May 19, 1879; Jacob H. Brumbaugh, until 1881. Presidents: James Quinter, until 1888; Henry B. Brumbaugh, until 1893; Martin G. Brumbaugh, until 1910; I. Harvey Brumbaugh, Acting President, 1899-1911; President, 1911-24; Martin G. Brumbaugh, 1924 to the present.

Students. The first day they were three; the first term, seventeen; the first full school year, 29;



JAMES QUINTER,
*First President of Juniata
College*

A History of the Church of the Brethren

the second, 117. Enrollment for 1924-25, all college grade, 347. The first graduates from any Brethren's school were from Juniata, July 3, 1879, the class, M. Linnie Bosserman, of Polo (Mo.); Phoebe R. Norris, of Gettysburg, (Pa.); and Gaius M. Brumbaugh, of Huntingdon, (Pa.),



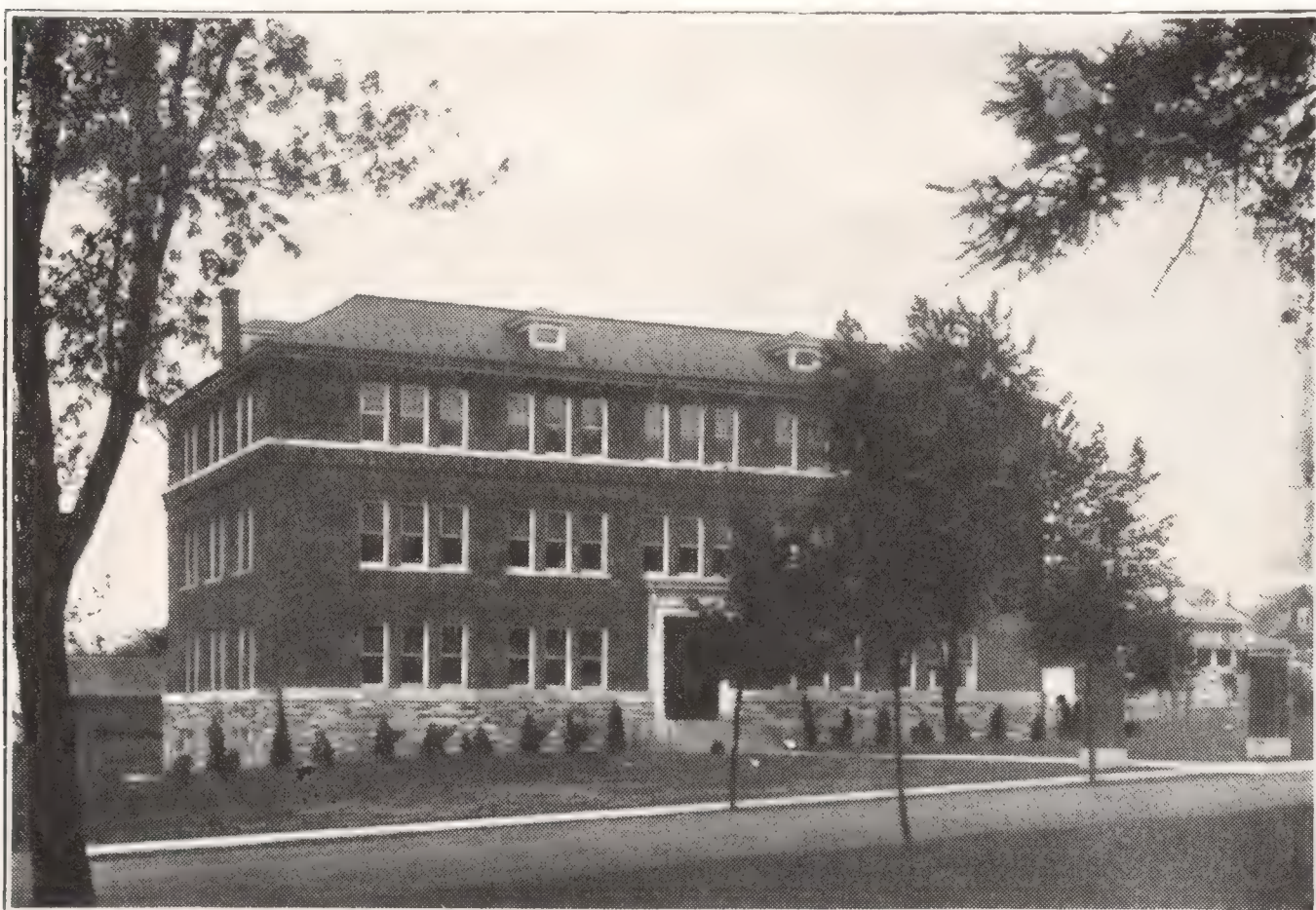
GYMNASIUM AT COMMENCEMENT TIME

each receiving the degree, Bachelor of English. In 1882 were catalogued the first pupils in the college scientific course. In 1889-90 a two-years' Bible course was begun with thirty students enrolled. In 1890-91 Juniata Business College began with twenty-eight students. In 1895 the first students (eight) in the Classical course were catalogued. In 1897 Daniel C. Reber, now occupying a chair in Manchester College, (Ind.), was the first, and in 1898 Charles C. Ellis, Vice-President of Juniata and a member of her faculty, was the second to receive the Bachelor of Arts degree from any Brethren's college. It was during Martin G. Brumbaugh's administration (1893-99) that the institution took advanced steps and became a college in fact. In 1924 the Academy was dropped.

Faculty. The first term, one instructor; the first year,

three; second year, seven; 1924-25, twenty-five. The table of instructors who served three years or more, extensive attitude and the summer school was dropped. found on another page, will prove interesting study to the one who wishes to know who has exerted the larger influence over the student body.

Summer School. This has had a checkered history. In the early years of the institution, under the name, "Pennsylvania Summer School," a few sessions were held. Then the school took on a rather intensive than

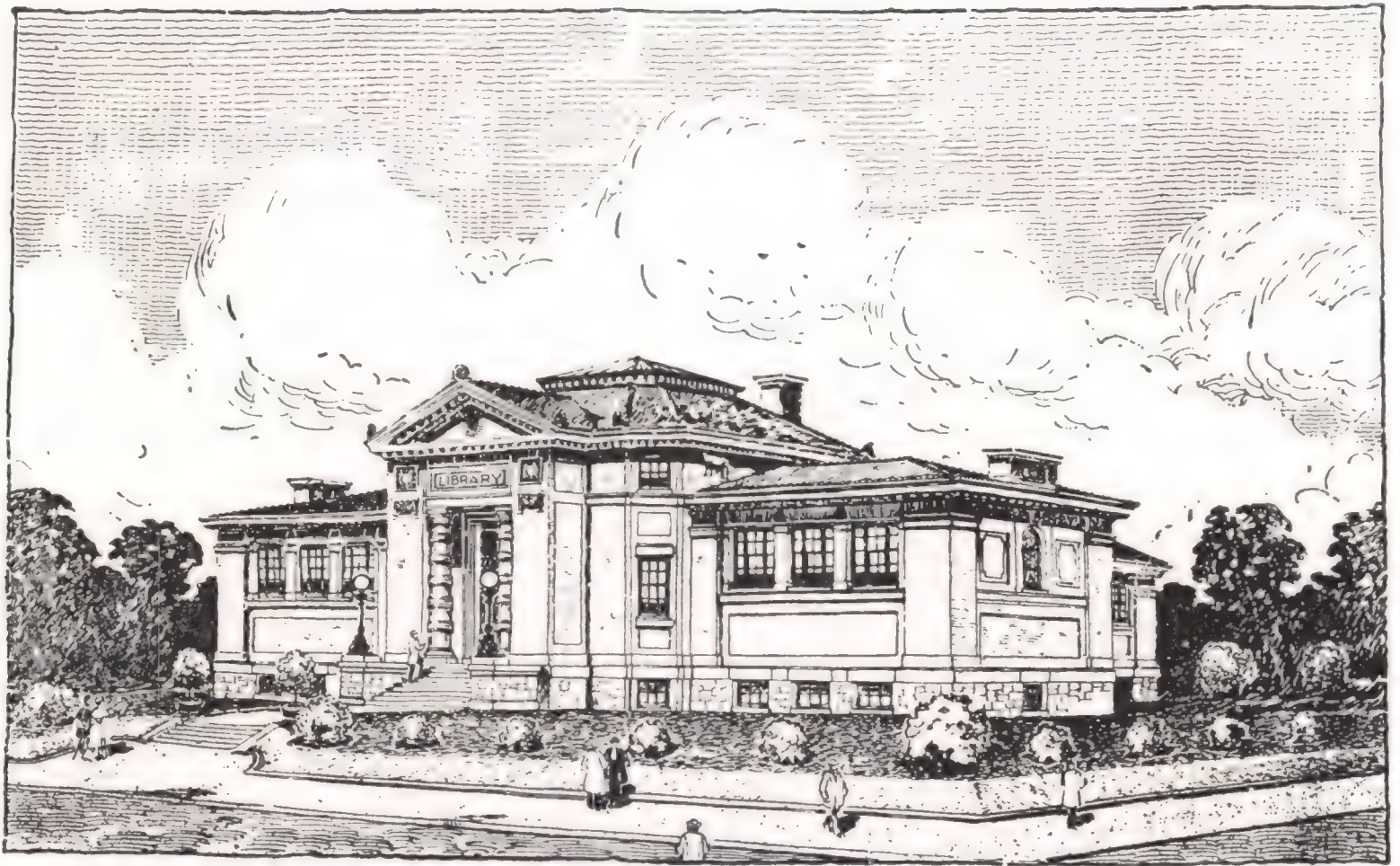


SCIENCE BUILDING

Between 1909 and 1914, six-weeks' summer sessions were held. Beginning with 1921 a nine weeks' summer school has been conducted,—the first year the enrolment being 177, and for 1924, 468.

Soon after the school started, the Eclectic Literary Society was organized. This continued to meet at regular times until the Spring of 1892, when the Oriental and Wahneeta societies were organized in its stead.

Periodicals. In January, 1892, under the editorship of Dr. A. B. Brumbaugh, who was the agitator of the idea, the *Juniata Echo* made its first appearance. First, it was



THE LIBRARY.



THE READING ROOM IN THE LIBRARY.

published quarterly. It is to be regretted that no files of the first four volumes, presumably quarterly issues, have been preserved. Volume V begins as a neat monthly. Thus it continued to represent the ideals and sentiments of the college until the Fall of 1924, when it was superseded by *The Juniatian*, a weekly publication. The *Juniata Bulletin* began publication January, 1904. It serves a unique purpose. Within its covers are special reports and papers dealing with subjects germane to the purpose and hopes of the college.

Grounds and Library. The college grounds consist of twenty-three acres. The library has over 30,000 volumes, over 3,000 of which are carefully selected texts on the shelves of the Reference Rooms.

Standing. Juniata College is a member of the Association of Colleges and Preparatory Schools of the Middle States and Maryland with recognition of first class.

Fundamentals. The Trustees, at their regular meeting, April 17, 1919, at a time when taking such a position meant almost standing alone among educational institutions, declared the position of the college as it relates to the Bible as follows:

1. The Divine authority and the full and complete inspiration of the whole of the Old and New Testament Scriptures.
2. The Deity of our Lord Jesus Christ.
3. The Doctrine of the Trinity.
4. The Fall of Man and his consequent depravity and the necessity of the New Birth.
5. The sinless life of Jesus Christ, Atonement in His blood which was shed for sin, and His personal Resurrection.
6. Justification by faith in our Lord Jesus Christ.
7. Regeneration by the Holy Spirit.
8. The Personality of the Holy Spirit and as the Divine Paraclete, the Comforter and Guide of all the people of God.
9. Sanctification thru the Word and the Spirit.
10. The Personal and Visible Return of our Lord Jesus Christ, the Resurrection of the Dead, and the last Judgment.

Though the college was not founded to teach religion, as one of its founders expressly said in the beginning, the declaration of the trustees on the fundamentals indicates the atmosphere of real Christianity in class room and elsewhere, which is sought to be constantly realized.

Chapel every day is a quiet hour most uplifting, the students declare.

Besides, in 1898, Jacob M. Blough, John M. Pittenger and Jesse B. Emmert formed a Volunteer Mission Band that has continued with increasing influence ever since. It should be noted, too, that these three have served on the mission field of India since they left college. The band has been a strong link between the college and the congregation through deputation work which has been carried on for a number of years. Since Jacob M. Blough sailed for India, in 1903, it has yearly raised the money for his support. While all the missionaries who were once students at Juniata have an abiding interest in the thought of the college and reference to them in prayer is often made, Jacob W. Blough, now on the India field, is the one direct tie that binds the institution closely to that part of the foreign work.

Jesse B. Emmert was the band's first president. Others who followed, as far as could be ascertained, are the following: 1899, Lewis Keim; 1900, unknown; 1901, Jacob M. Blough, Mahlon J. Weaver and J. William Swigart; 1902-3; unknown; 1904, Daniel W. Kurtz; 1905, unknown; 1906, Arthur J. Culler; 1907, Earl E. Eshelman; 1908-17, unknown; 1918-19, Linwood Geiger; 1920, George Griffith; 1921-22, Dorsey Seese; 1923, Kenneth Bechtel; 1924, Kenneth Bechtel and Paul Rummel.

The Young Men's and the Young Women's Christian Associations each wield a healthy religious influence in the student body. These organizations, pleading for a real, practical Christianity, for a number of years have been meeting on Sunday evening before church. Then, afterwards, all attend services in the Stone Church.

Though the announcement of the election of Martin Grove Brumbaugh, Ph.D., LL.D., as president, was made at commencement of 1924, the formal inauguration into office was not held until January 29, 1925. On this occasion presidents from seventeen colleges and delegated representatives from fourteen more, coming from Tennessee, Ohio, Virginia, Delaware, New York, Maryland, and every part of Pennsylvania were present to give honor and recognition to the occasion,—a most imposing one.

Among other points stressed in his address, the new President unequivocally reaffirmed the position of the trustees on the Bible as his position. The entire address is a foregleam of what may be expected to be Juniata's future.

THE INAUGURAL ADDRESS

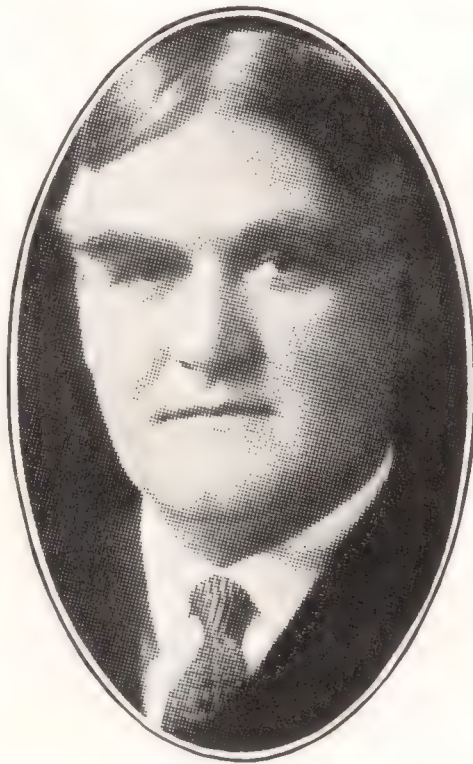
Archbishop Lang, of York and Lancaster, in a trying hour of the World War, came to the United States to impress upon our people the necessity of this country joining actively with the Allies to save civilization—Christian civilization. It was my fortune to escort him from Harrisburg to Philadelphia. As he looked over our Lancaster and our York he said, "We propose to carry on, but we need greatly your help."

Likewise for Juniata College, founded and fostered as a seat of Christian learning—rich in service to God's people, I propose to carry on, but I need greatly your help. I not only need your help, but I earnestly solicit it to the end that we may here maintain the fine traditions of those pious men who have passed on and achieved by gradual ascent those heights which they visioned but could not attain.

Let us consider briefly some of the salient objectives of this college, for it is essential that any institution dedicated to the higher learning should be wisely led.

First of all, it is a Christian College—dedicated to the advancement of right living here and teaching that there is a hereafter of tremendous significance. This college teaches the Supremacy of God, the deity of Jesus, the power and presence of the Holy Spirit. It accepts without apology the inspiration of the Bible and teaches that it and it alone holds in its unfolding teachings the hope of immortal life, through the resurrected Christ of the world. From this ideal I pray we shall never depart. In this respect the College is not only conservative, it is immovable. We shall not only endeavor to teach right, but we shall insist that our pupils shall do the right. Socrates was assuredly justified in his rebuke to the Athenian youth when he said, "The boys of Athens know the right, but the boys of Sparta do the right." Knowledge that is not refined into conduct is a curse, not a blessing. Hear the words of the Teacher sent from God: "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven."

Moreover, to carry on in this lofty purpose it is essential that it remain a small college. We have no ambitious dreams or plans for a college of many thousands. It is perhaps prudent to declare that our aim in this respect is a college of about five hundred students



PRESIDENT
MARTIN G. BRUMBAUGH

A History of the Church of the Brethren

We purpose to maintain close personal touch with our student body. We want to know these young men and women. We want to counsel with them. We want to enter vitally into their life purposes; and help develop those qualities of mind and soul that will be received with favor in this world and the next.

We are not in any sense hostile to those great centers of learning, whose students are reckoned by the tens of thousands. We recognize the meaning of these as depositories of vital material for research work. In this age of increasingly widening educational demands, it is necessary to maintain graduate schools and specialized technical training. The vast business interests of the country call for this training. We shall be content if we can, year by year, forward to these universities those that are fitted wisely to pursue the studies and the research work there provided.

Is not the time ripe to indicate that only those holding to definite aims should pursue the higher learning? Is it not true that special culture should be given only to those that wish to use it for the welfare of the humankind and not to those that wish to use it to enhance personal fortune or gratify vanity? The business of the college and university is to train men and women for honorable competition in serving society. Whatever is revealed of God to a student in class room, in library, in laboratory, should be given, and given freely, for the welfare of one's kind. The crime of scholarship in the recent war was the hoarding of scientific knowledge and using it to destroy, not to conserve life. Shall we not stoutly maintain with Whittier that

"Truth to us and to others is equal and one,
Shall we bottle up the free air or hoard up the sun?"

We also shall insist upon thorough knowledge. The function of the elementary school is to impart clear knowledge, which is knowing the thing and not some other thing for it. In the upper grades of the elementary school should also be taught related knowledge, which is knowing the thing in its relation to other things in some system or category of truth. In the secondary school should be stressed analytic knowledge, which is knowing the thing in its essential parts or factor or elements. The function of the college and the university is to secure thorough, exhaustive knowledge, which is knowing the thing in its causes. This, and this only, is the form of knowing upon which all specialized knowing should rest. The student receiving the approval of this College must have attained the ability to distinguish between logically significant things and mere incidental things. To see the reason for things is to know in the highest way a human mind can know. This involves in college the retention of those only that possess the capacity and industry essential to the mastery of the things of the college curriculum. We shall not hesitate to rid ourselves of the student who thinks that to be in residence is to be in college. College is no place for loafers. They poison the air and vitiate the atmosphere for those that wish to breathe the clear air of industry and scholarship. If an education is worth anything, it is worth working for. It can be acquired in no other way.

These conditions imply the sacrificing of certain things not infrequently regarded as part of the experience of a student in college. Beyond a training for health and the acquisition of experience in team work, we shall not stress competitive athletics. I am heartily in favor of a training that promotes vigor of body and alertness of mind. Intra-mural athletics have not as yet been stressed as they can be. When, however, athletic activities interfere with sound scholarship, this college will have none of it. To be one of a group studying, reciting and playing is valuable. The essence of American democracy lies in the fact that we must work together, think together, play together, pray together for the enduring of the Republic. A good athlete subordinates his personal comfort, his idiosyncracies, his willfulness, his caprice to the good of the group, which is the law of the country. Wisely directed play is thus an important apprenticeship of the country.

Moreover, we shall stoutly resist any dissipation of the student's time or energy. The business of the student is to secure in college all the knowledge and discipline he is capable of acquiring. Whatever his maximum is, that he should assuredly attain. Otherwise he graduates below his best. He is damaged goods, selling at a discount in all the markets for all times. Such would be a calamity. It is a matter of note that our graduates for the most part have demonstrated the wisdom of this set purpose of the College. We shall endeavor to improve the record.

We need a reconsecration of the ideals of this Republic. War has shattered and broken the spiritual values that civilization slowly wrought through the years. We look about and see crime where we should see regulated and rational behavior. We are paying in this Republic goodly sums for education, for religion, for charity, but if we put into one sum all we give for these constructive and humane forces,—the forces for Christian civilization,—we do not even approximate the sum we pay for the conviction and the incarceration of our criminals. Moreover, the pitiful fact is that 71% of all these criminals are under the voting age. They are the boys and the girls of this age. They are the potential citizenry of the next age. Surely we must now devote time, thought, energy to the vitally needed duty of lessening crime by increasing in the Republic the group that not only obeys the laws but gives itself heroically to the duty of constraining others to obey the laws.

After every great war arises the task of rebuilding the finer things of the spirit. If this be not done lawlessness runs riot. Finally industrial crises sweep the country. If, however, a people sense aright the situation, there arises a great spiritual revival. The people turn consciously and actively to the rehabilitation, through home and church and school, of the things of the Kingdom of Righteousness.

To this constructive service Juniata definitely dedicates its complete resources and hopes to be counted among those agencies that stand in a crisis for law,—for country,—for righteousness.

Juniata is a college of ideals, of hope, of faith. It is not as Emerson once characterized education, "a gesture of despair." We believe in the essential good of youth and in the abiding good of Christian culture. To the attainment of these ends I solicit most

	1877	80	85	90	95	00	05	10	15	20	25
Beachey, J.W., Elk Lick, Pa.	78		84								
Bechtel, Annie, Grafton, Pa.		87	90								
Beer, J.W., Huntingdon, Pa.	77										
Beery, William, Huntingdon, Pa.		89						12			
Blough, Perry J., Johnstown, Pa.								11		20	
Brumbaugh, Dr. A.B., Hunt., Pa.	77							08			
Brumbaugh, Gaius M., Wash., D.C.								09			
Brumbaugh, Henry B., Hunt., Pa.	77									19	
Brumbaugh, Jacob H., " "		84									
Brumbaugh, John B., " "	77									19	
Brumbaugh, Martin G., " "		84									
Brumbaugh, S.P., James Creek, Pa.		83	89								
Buck, Amanda, New Enterprise, Pa.		83	86								
Burkholder, Wealthy A.C. Hunt. Pa.		86	89								
Cassady, John H., Huntingdon, Pa.									18		
Conner, Jacob L., E. Coventry, Pa.	78	86			98	01					
Eby, Samuel, Huntingdon, Pa.					00		09				
Emmert, David, Huntingdon, Pa.		84						12			
Fike, John H., Somerset, Pa.										21	
Fitzwater, Jos., Phoenixville, Pa.	80	86									
Fogelsanger, J.M., Philadelphia.								16			
Foster, Frank, Philadelphia.									18		
Gahagen, William, Windber, Pa.										23	
Geiger, Mary S., Philadelphia.				95					17		
Gibbel, Henry, Lititz, Pa.								12			
Grubb, Mary A., Pottstown, Pa.	81	84									
Harley, John, Pottstown, Pa.	78	81									
Howe, William, Maitland, Pa.		83	92								
Howe, William M., Johnstown, Pa.							09		17		
Holsopple, F.F., Parker Ford, Pa.				97	00						
Kendig, E.D., Fishersville, Va.	78	83									
Knepper, Lewis S., Windber, Pa.						01		10		20	
Kimmel, C.B., Elderton, Pa.		81	84								
Koenigsmacher, Edwin, Ephrata, Pa.		84	87								
Lane, James R., Cora, Pa.										23	
Long, W. Newton, Hagerstown, Md.											
Mentzer, A.W., Ephrata, Pa.	78	81									
Miller, E.J., Meyersdale, Pa.			89	92							
Miller, S.J., Meyersdale, Pa.		86	89								
Musselman, Hiram, Windber, Pa.	78	80									
Myers, A. Allen, Huntingdon, Pa.								12			
Myers, J.T., Oaks, Pa.			90							16	
Newcomer, Mrs. Jennie S., Hagers'n, Md.						01					
Oellig, Dr. C.F., Woodbury, Pa.	78	80									
Oller, Jacob F., Waynesboro, Pa.	78				97						
Oller, Joseph J., " "					98						
Price, Benj. F., Schuylkill, Pa.	78	83									
Quinter, James, Huntingdon, Pa.	77		88								
Reiff, John C., Yerkes, Pa.			92	95							
Replogle, Harvey S., Oaks, Pa.										21	
Rohrer, Bessie D., Waynesboro, Pa.										23	
Ross, J. Jay, Huntingdon, Pa.										24	
Saylor, Jos. E., Huntingdon, Pa.			88						14		
Sieber, Harry F., Philadelphia, Pa.										20	
Stoner, Belinda, Union Bridge, Md.		80	83								
Stouffer, D.F., Benevola, Md.	78					98					
Swayne, D.Y., Huntingdon, Pa.			89			98					
Swigart, W. Emmert, Huntingdon, Pa.										23	
Swigart, William J., " "	78										
Wilt, Ardie E., Altoona, Pa.								14			
Zuck, Jacob M., Huntingdon, Pa.	77										

TRUSTEES AND THEIR TERM OF SERVICE

	1876	1880	1885	1890	1895	1900	1905	1910	1915	1920	1925
Adams, Florence E.							08	11			
Adams, Raymond,								16		20	
Arnold, Ella,				94	97						
Barthelow, Mary,					1900		05				
Beery, William,	78	5	8				07				
Blough, Jacob M.,					99	03					
Bogle, Sara C.W.,						04	07				
Brumbaugh, Dr.A.B.,	82						08				
Brumbaugh, Henry B.,			89				08				
Brumbaugh, I Harvey			93	5						24	
Brumbaugh, Jacob H.,	77									24	
Brumbaugh, John B.,			94				08				
Brumbaugh, Martin G.,	82		89			1900					
Brumbaugh, Norman J.,			94				10	14			
Buys, Peter,							12	18			
Clark, Rose,						01	04				
Cram, Robert Vincent,							10	14			
Crowell, Joseph A.,							11	16			
Culler, Arthur J.,						19	25				
Deskey, Mrs. Mary C.D.,									19		
Dupler, Alpheus W.,							11	14	19		
Ellis, Charles C.,			94								
Emmert, David,	77						05				
Evans, Lillian M.,								18			
Fahrney, Bertha E.,				97	1900						
Fogelsanger, Luella G.,							12				
Gibbons, Helen W.,						02	07				
Green, F.H.,	83	88									
Grauer, Otilie K.,							08	14			
Hodges, Charles A.,						1900	03				
Haines, Amos H.,				97					16		
Howe, Elizabeth B.,		95		94							
Holsopple, Frank F.,			91			01		14			
Hoover, O. Perry,					98	04			20		
Howard Besse B.,									19	22	
Johnson, Carman C.,					95	7	01	09			
Keihmer, Tobert Volk,								14	19		
Kidder, J.W.,	80	83									
Kurtz, Daniel W.,						63	5	9			
Kurtz, Irene F.,			93	96							
Lyon, G. W. A.,			96	99							
McKenzie, Fayette A.,			97	1900							
McVey, Nellie,			97	01							
Miller, A. Brown,								16	19		
Moorehead, Paul G.,								17	20		
Myers, J. Allen,			93					11			
Myers, Lois,									19	23	
Myers, Oscar R.,						04				24	
Myers, Tobias T.,						06					
Ockerman, J.E.,	78	81									
Pecht, Ida M.,		83		92							
Reber, D.C.,			92			1900					
Reiff, J.C.,			93	97							
Roberts, Mrs. Kathren F.,									22		
Rowland, Charles L.,									20		
Royer, Galen B.,									18		
Royer, Neta Ruth,								15	19		
Rupert, Edgar L.,							07	10			
Sanger, Homer F.,						05			16		
Saylor, Joseph E.,	82							10			
Shenok, Mary E.,						06		09			
Sheeley, Ella May,							08		13		
Shively, Charles S.,									20		
Shontz, Mrs. Mattie						05			19		
Shuss, Lettie,						04	07				
Silverthorn, Mrs. Cora B.	85		89	92							
Snively, G.W.,			92			05					
Stayer, J. Clyde,									19		
Swigart, Wm. J.,	79								19		
Wampler, B.F.,							11	16			
Wampler, Mrs. B.F.,							11	16			
Weakley, Phebe W.,	76	81									
Wardlow, Chester C.,							07	12			
Van Orner, A. Bunn,									17		
Yoder, J.W.,										21	
Zuck, Jacob M., April 17, 76											

Died May 10, 1879. "Our Beloved Founder."

INSTRUCTORS WHO SERVED THREE YEARS OR MORE

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earnestly the sympathy, the counsel, the help of all good people, and I invoke the guidance and blessing of Almighty God. With these strong-sided champions to help, Juniata will carry on.

OFFICERS OF THE TRUSTEE BOARD (Only the years entered when a change occurs.)

	President	Vice-President	Secretary	Treasurer
1878-1881	Henry B. Brumbaugh	Daniel F. Stouffer	A. B. Brumbaugh	John B. Brumbaugh
1881-1884	"	"	"	Wm. J. Swigart
1884-1895	"	Martin G. Brumbaugh	"	"
1895-1909	"	Jacob H. Brumbaugh	"	"
1909-1911	"	"	Joseph E. Saylor	"
1911-1919	"	"	J. Allen Myers	"
1919-1920	Martin G. Brumbaugh	"	"	"
1919-1920	"	"	"	Adie H. Ressler
1921-1924	"	"	"	Stoler B. Good
1924-	"	"	"	Oscar R. Myers

CONFERENCE ADVISORY BOARD (Only those years entered when a change occurs.)

1893	James A. Sell	William Howe	Andrew Bashore
1895	"	Edmund D. Book	"
1897	"	"	Thomas D. Maddocks
1898	"	Walter S. Long	"
1902	"	Charles L. Buck	"
1904	David A. Stayer	"	"
1905	"	Samuel J. Swigart	"
1908	The Advisory Board was discontinued by General Conference.		

CHAPTER III

District Missionary Work

The first work, when the preacher was called of God to go forth, by need recognized only by him and not by his congregation or district,—where the going meant sacrifice, exposure, long, lonely and tedious journeys on horseback,—when the preacher paid all his expenses and gave all his time,—whether these faithful ones lived in Lewistown (Country) congregation and went across the mountains one direction or the other,—whether they lived in Bedford County and pushed southward over that vast, hilly country,—or elsewhere making similar effort,—this first work is not recorded. All this early endeavor to establish the kingdom, lives only in the results seen in later years,—and with the recording angel in heaven.

The first attempt at organized missionary effort was made in 1874, when the District Meeting was held in the Upper Codorus congregation (now part of Southern District), but “the move was lost for want of agreement on a plan.”

Then, in 1880, at the meeting held in the Woodbury congregation, the fifth and last item of business recorded is this: “Resolved, that we still feel the importance of missionary work in spreading the Gospel and are not at all discouraged with the work that has hitherto been done. We, therefore, recommend the churches all to work, either in their individual or united capacity. And we appoint two brethren to respond to the work of those churches which shall prefer to work in a united capacity, leaving those churches which prefer to work in their individual capacity to work as they think proper. In defraying expenses, those churches which work in a consolidated capacity shall pay the expenses of their work, and all those who work in an individual capacity, shall pay the expenses of their work.”

Thus missionary endeavor in the district was taking form and with it a sharing of the burden of expense.

“James A. Sell and John M. Mohler were elected missionaries for one year” to work under this plan.

It should be noted that this organization, crude though it may appear now, antedates the conference plan of 1884, which is the foundation of the present General Mission Board's activities.

In 1885, the Altoona congregation asked that the Glen Hope Mission be recommended to the General Mission Board. This was granted.

Then, in 1886, the present plan for organized missionary endeavor in the district was adopted. The district meeting was held at New Enterprise. And among other items of business, some time early enough to have a committee prepare a report for the meeting, this query was presented from the Huntingdon congregation:

“Whereas, there is at this time no missionary organization in the Middle District of Pennsylvania for missionary work in this District, or in places adjacent, should any calls be made for preaching by the Brethren; therefore, Resolved, that the Huntingdon Church ask the coming District Meeting to re-organize a Missionary Board, to further home missionary work, or missionary work within our District.”

This request was granted, and James Quinter, Jacob F. Oller and James A. Sell “were a committee appointed to draft a plan.” At a later stage of the meeting they submitted the following:

1. That a committee of five brethren be appointed by the District Meeting to constitute a missionary board, and that they be taken from churches sufficiently near together to save them from going a great distance to meet for consultation. The committee shall continue one year.

2. The object of the committee shall be to take into consideration the wants of weak churches, or churches that need ministerial help, and to respond to calls to preach the Gospel in the new fields in which there are favorable openings.

3. And said committee shall elect its officers, which shall be moderator, clerk, and treasurer, and shall, as often as necessary to carry on its work successfully, hold meetings.

4. That each church adopt some plan to co-operate with the foregoing board.

5. In regard to collecting funds, we recommend that the Mission-

ary Board above named appoint a solicitor, or solicitors, in each church to collect for meeting the expenses of the work done. Said funds to be forwarded to the treasurer.

6. Said committee shall select such brethren to do the missionary work as it shall judge suitable to the work, and who are sound in faith and practice. And such a remuneration shall be given them as will defray their traveling expenses and give them a reasonable compensation for their time.

The committee elected for one year, with its organization, was as follows: Seth F. Myers, Moderator; John B. Brumbaugh, secretary; Andrew Bashore, treasurer; Daniel Landis and William Howe.

The following year (1887) Seth F. Myers, the moderator, made this report: "On account of the peculiar circumstances in which the board was placed, not much work was done." He further said: "There was a good balance in the treasury and that the prospect for doing more during the present year was encouraging."

The board had been appointed only for one year, and so the following was adopted by the meeting:

"In view of the fact that the term of office of those appointed at the organization of the Mission Board, at last District Meeting, expired one year from date, and it being the desire of the district to continue the work, therefore, be it Resolved, that the officers of the present board, J. B. Brumbaugh, secretary, and Andrew Bashore, treasurer, be continued one year, and Seth F. Myers, chairman, two years, as members, and the other two vacancies be filled by electing two brethren who shall serve for a term of three years, and that all their successors hereafter be elected for a term of three years. The two members elected were James A. Sell and Samuel G. Rupert."

The Board had no report to make that year, but James A. Sell, "a member of the Board, reported several meetings held by himself, being in the field about three weeks at a cost of \$30.00."

But the next year (1889), a well prepared report was submitted:

1. We had one meeting of the Board, at which time we arranged to hold meetings at nine different places.

2. The returns from those entrusted with the work show that only four fields were occupied. One in Bedford, one in Huntingdon, one in Perry, and one in Blair County.

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3. Three dollars' worth of tracts were distributed.
4. No fruits by way of accessions are reported.
5. The expenses, incidental and otherwise, were \$68.40.
6. The contributions from all sources during the year were \$86.64.
7. Number of churches that contributed, nine.
8. The largest amount contributed by one church, \$28.43. The lowest, \$1.50. Number that did not contribute, nineteen.
9. Brother S. S. Gray, and Sister Miriam, his wife, donated to our mission work a house and lot worth \$800 to \$1,000.00, more or less.

The summary shows thirty-six meetings held; cash on hand, \$200.00. A vote of thanks to Brother Gray for the house and lot was tendered him, and in accord with his wishes the property was to be sold and the proceeds used in mission work.

At the time of the division of the District (1892) a motion prevailed "to divide the funds now in the hands of the District Mission Board, by the Treasurer, in the proportion as contributed by the different churches."

Without giving any explanation, the minutes show that the membership of the Board was reduced from five to three.

No statement of receipts were made that year. "There was an opening made during the year at Williamsport, Bellefonte, and Renover, and five were added to the church. The work at this point has been neglected on account of not being able to secure the services of a suitable brother to labor there."

In 1913, through a petition from Huntingdon congregation, the Mission Board was increased from three to five. At this same meeting the bishops of the district appointed Brice Sell, Tobias T. Myers and Levi Holsinger a committee "whose duty it will be to visit our various mission points, and in connection with the Mission Board, encourage the electing of ministers from their respective congregations."

While the foregoing relates, to some extent, to the work done in an organized way, endeavor made by individuals, even after there was a missionary board,—such as has been done by John Bennett, at Flintstone and elsewhere in that large field, by Joseph W. Wilt and Martin S. Henry at Riggles Gap and other points, it is impossible to reduce to adequate record. In fact, going back through the years, every new opening which later

in the Middle District of Pennsylvania

developed into an organized congregation had at its beginning one or more earnest Christians who made sacrifice that the work might grow. Much of what is now the Church of the Brethren in the Middle District of Pennsylvania, is due to the same spirit that prompts missionary Boards, a following up of individual effort.

In addition to preaching at missionary points, the district has helped to build the following church houses: first building in Altoona, Bellwood, Tyrone, Riddlesburg, Stonerstown, and Hollidaysburg.

A general idea of what the District has been doing through its Missionary Board may be seen in the following table of endeavor through the years:

DISTRICT MISSIONARY ENDEAVOR

Year	Receipts	Expenditures	Places where work was done.
1887	"Not much	work done	Good balance in the treasury."
1888		\$30.00	"James A. Sell held revival meetings."
1889		62.40	Bedford, Huntingdon, Perry and Blair Cos.
1890			No report recorded.
1891	\$150.89	73.81	No report recorded.
1892	.....	86.49	Williamsport, Bellefonte, etc.
1893	142.78	126.18	"Four places under the Board."
1894	.....	.....	No report recorded.
1895	551.90	.....	Tyrone and Bellwood.
1895	\$1303.58	\$1278.58	Whole amount received and expended from August 23, 1892 to May 1, 1895.
1896	\$530.82	.....	Tyrone, Bellwood, Stonerstown, Buck Valley
1897	452.39	.....	" " " "
1898	391.26	.....	No report recorded.
1899	535.83	.....	" " " "
1900	704.28	727.73	Tyrone, Bellwood, Stonerstown
1901	632.44	649.57	Partial support is reported thus: Bellwood \$200.00, Tyrone \$300.00.
1902	869.88	716.82	Tyrone, Bellwood, Stonerstown
1903	650.92	710.53	" " " "
1904	599.73	555.23	" " " "
1905	653.74	625.21	" " " "
1906	710.94	627.78	" " " " Clear Ridge, Buck Valley, Ray's Cove
1907	651.63	566.38	Tyrone, Stonerstown, Riddlesburg, Bellwood
1908	787.14	1048.63	" " " " [burg
1909	773.26	773.26	" " " " , Hollidays-
1910	580.17	532.27	" " " " "
1911	569.00	621.41	" " " " "
1912	611.84	654.95	" " " " "
1913	731.38	764.02	" " " " "
1914	701.56	634.94	" " " " "
1915	821.70	733.95	" " " " [burg
1916	1130.56	985.40	" " " " , Hollidays-
1917	1407.72	1284.31	" " " " "
1918	1599.82	1154.82	" " " " "
1919	2192.86	1700.89	" " " " "
1920	2180.49	1238.13	" " " " "
1921	3489.46	1928.19	" " " " Also Warriors' Mark
1922	2848.34	2109.11	" " " " Hollidaysb-'g
1923	3592.21	3349.05	" " " " "
1924	3844.84	2277.16	" " " " "

MEMBERS OF THE DISTRICT MISSION BOARD AND TERMS OF SERVICE

1886	Seth Myers	John B. Brumbaugh	Andrew Bashor	Daniel Landis	William Howe
1887	"	"	"	James A. Sell	Samuel Rupert
1888	Jacob F. Oller	"	"	"	"
1889	"	"	"	"	"
1890	"	"	"	"	"
1891	Samuel G. Rupert	"	Albert O. Dilling		
1892	"	"	"		
1893	"	"			
1894	George S. Myers	"	John B. Miller		
1895	"	"	"		
1896	"	"	"		
1897	"	"	"		
1898	"	"	"		
1899	"	"	"		
1900	"	"	"		
1901	"	"	"		
1902	"	"	"		
1903	"	"	"		
1904	"	"	"		
1905	"	"	"		
1906	George S. Myers	John B. Brumbaugh	John B. Miller		
1907	"	"	"		
1908	"	"	"		
1909	"	"	"		
1910	"	"	"		
1911	"	"	"		
1912	"	"	"		
1913	Harry A. Spanogle	"	"	Wm. H. Holsinger	John Bennett
1914	"	John S. Hershberger	David T. Detwiler	"	"
1915	"	"	"	"	"
1916	"	"	"	Moses R. Brumbaugh	Wm. H. Holsinger
1917	"	"	"	"	"
1918	Edward M. Howe	"	"	"	"
1919	"	John R. Stayer	"	"	"
1920	"	"	Daniel B. Maddocks	"	"
1921	"	"	"	David T. Detwiler	Charles O. Beery
1922	"	"	"	"	"
1923	Galen K. Walker	"	"	"	"
1924	"	Harry A. Spanogle	"	"	"

CHAPTER IV

Sunday-Schools

“It seems quite certain that to the Church of the Brethren belongs the honor of introducing Sunday-schools into the United States.* However, when they scattered into the wilderness and had no places of worship except their own small houses, the holding of Sunday-schools was not attempted.

“This continued throughout several generations at a time, when there were no schools and most of the people grew to man and womanhood illiterate.

“Then, too, our people made themselves unpopular and the butt of derision on account of their opposition to war, slavery and the distilling, trafficking and drinking of intoxicating liquor. This caused them to look with suspicion upon all advanced movements and avoid and frequently oppose them. This was true of education and Sunday-schools. Such was the irony of fate that the same church that introduced Sunday-schools did in a generation or two afterward oppose them.

“However, while this was general it was not universal. There always was some sentiment in favor of advancement. This continued to grow and began to assert itself about the middle of the nineteenth century.

“At first the opposition was so strong that they could not be held in the meeting houses, and a minister could make himself decidedly unpopular in some localities if he advocated the introduction of Sunday-schools.”—James A. Sell.

While the Annual Meeting of 1839, Article 10, “considered most advisable to take no part in the Sunday-schools, class meetings, and the like,” a few years before any Sunday-school was started in Middle District she placed herself (1857) on the right side of the issue in the following: Article 11. “How is it considered for brethren to have Sabbath-schools conducted by the Brethren?

* Brumbaugh's *History of the Brethren*, p. 464.

Answer: Inasmuch as we are commanded to bring up our children in the nurture and admonition of the Lord, we know of no Scripture which condemns Sabbath-schools, if conducted in gospel order, and if they are made the means of teaching scholars a knowledge of the Scriptures." This action "was readopted," (1862, Art. 1) and in Article 31, same year, she plainly declared, "We consider it right to have Sunday-schools, if conducted by the brethren."

Six years later (Art. 14, 1868), "We advise, that, where the nature of the case will admit of it, for brethren to hold Sabbath-schools, and such school should be opened by singing and prayer and closed by singing and prayer, as it may be thought proper, and they should be superintended by brethren. And we advise the brethren to be very careful in introducing books, to introduce none that inculcate doctrines contrary to the gospel." Thus, in 1870, she considered "it not wrong" to hold Sunday-schools in the churches. The following year, when petitioned "to recall the privilege granted to establish Sunday-schools," she answers: "We do not recall the above privilege, but where the establishing of Sunday-schools would cause trouble or division, brethren had better desist from introducing them."

The *Christian Family Companion** shows clearly the struggle that the Sunday-school had to gain the recognition it justly deserved. Perhaps a few churches east and west had Sunday-school and kept quiet about it. Anyhow, under the guise of "Bible Classes," as early as 1860, Plum Creek (W. Pa.) began Sunday-school. The Sams Creek house, in "Pipe Creek branch," started a Sunday-school in 1865.† The Philadelphia Church dates earlier. Dry Valley, in our own district, began Sunday-school, though not under the supervision of the congregation, as early as 1860.

The *Christian Family Companion* represents some very interesting features of Sunday-school development. Though the publication began in January, nothing is said in its columns till June 20 issue, when Samuel A. Moore

* The *first* weekly publication of the church, begun January 1, 1865, edited and published by Henry R. Holsinger, at Tyrone, (Pa.) was conducted as an open rostrum.

† *Ibid.*, July 25, 1865, p. 230.

reported the organization of the Clover Creek school.* "How much better," the writer argued, "do all Christian parents feel when they know that their nearest, as well as their dearest, offspring are engaged in a work that will aid them in their eternal happiness. . . . Be it understood, we have no union school, 'not with other denominations,' but union among ourselves, altogether German Baptists."

This report from Clover Creek stirred up A. P. Fahrney, of Polo, Illinois, who wrote vigorously against the inroad.† He "lived in that arm (Clover Creek) of the church," was "personally acquainted with nearly all the brethren and sisters in that church," and declared he "had too much confidence in them to believe that they would ever consent to allow the 'wolf'" to come into their flock." He prepared to "look into this matter a little deeper," . . . and see if it is not quite the reverse" of what Samuel A. Moore said "Having myself attended Sunday-school when I was a boy, I have reason to believe that it is *one of the grand means of bringing up our children in the pride of life, etc.*, and no sober-minded man of any experience will deny this fact. . . . This institution is certainly very *highly esteemed among men*. . . . It equally meets the approbation of the so-called professors and non-professors of religion and is looked upon as a heaven-ordained institution, and this alone should teach us that it is an *abomination with God*. How can you more easily insult some people than to disapprove of their Sunday-schools."

George S. Myers,‡ of Lewistown, later in life a most ardent supporter, was "well pleased with the manner" in which the Clover Creek school is reported to have been conducted, especially "that there shall be no union with other denominations. . . . When I see brethren's minds so completely absorbed with the subject of Sabbath-schools that they will forsake the assembling of themselves together at the regular meetings, to attend schools conducted (in part at least) by those who do not obey the Gospel, I cannot but conclude that their zeal is not according to knowledge, etc. . . . One very great objec-

* See Clover Creek.

† *Ibid.*, July 4 issue, page 207.

‡ *Ibid.*, July 11, 1865, p. 212.

tion I have to Sabbath-schools is the predominance of a class of books in their libraries for which I can find no better name than religious novels. . . . Another, (in many places) is the blighting influences of evil surroundings to which children are subjected on their way to and from school."

From the same congregation as the former writer comes the voice of George Hanawalt,* in which he points out the Biblical ground for teaching children the Bible in Sunday-school, stressing "religious education of the rising generation," pointing out vividly that the Sunday-school is the "principal engine in proselyting their neighbors to their various faiths," and showing that "in all ages of the church it has been necessary for the people of God to remonstrate against error . . . and common sense would dictate, if nothing else, that the brethren should give it their attention or they will lack their reasonable share of proselytes."

Not until nine months of publication of his paper had slipped by did that leader of righteous reform in those early days, Henry R. Holsinger, speak † with the finest moderation on the Sunday-school question. He makes fifteen observations that set forth conditions in his day and then proceeds to point out seven features of "what a Sunday-school, such as we advocate, should be."

Later ‡ Samuel B. Furry, of New Enterprise, after having "the good fortune, by the permission of God, to visit the Sunday-school in the Clover Creek congregation," says, among a number of good things, "it shows that at least the majority of the brethren make an effort to have their children, as well as their neighbor children, brought up in the nurture and admonition of the Lord, . . . and bring their religious influences to bear more directly upon their neighbors' children, thus forming a religious society of young men and women."

Next year (March 6, 1866) the same writer from New Enterprise pointed out "the evils and defects which mostly adhere to these schools," as follows: (1) The memory is too much burdened with the retention of

* *Ibid.*, Sept. 5, 1865, p. 276.

† *Ibid.*, Sept. 26, 1865, p. 301.

‡ *Ibid.*, October 17, p. 324.

words, or committing to memory without a proper comprehension of what is committed instead of exercising the rational faculty by illustrating facts simplified. (2) Religious instruction is too much confined to only a few objects confined within the compass of Divine Revelation. (3) Discussions on systematic theology, too often take the place of moral instruction addressed to the affections and the conscience. (4) Catechisms, and other human traditions, are too frequently made use of, instead of instructing directly from the Scriptures. (5) Many of the instructors, however pious and well intended, are deficient in simplifying knowledge, in order to convey clear conceptions of every portion of knowledge they wish to inculcate into the juvenile mind."

The great caution with which our brethren moved in accepting the Sunday-school is finely pointed out in Daniel Snowberger's contributions.* It must be remembered that he was the first superintendent of the New Enterprise school and a leader in many ways in this departure. "My object," he says, "in taking part in organizing a Sunday-school in this place was to encourage our youth to read and study the Scriptures, and to acquaint themselves with the doctrines taught therein; and, upon mature reflection, I have come to the conclusion that the Bible and New Testament are the best Sunday-school books that we could get, and that no other books should be used, except hymn books to sing from and spelling books for those who cannot read." Hence he "can see no necessity for publishing books" to meet the needs of the Sunday-school, as the editor himself had advocated. He would impose upon the "parent or guardian" to supply "such reading matter as he sees proper, for to read at home, but let the best of all books be used in our Sunday-schools."

But in spite of the conservatism manifested in the foregoing, Sunday-schools multiplied in the district, and the first convention perhaps in the brotherhood,—at least in the district, was gladly entertained in the congregation whose sons have meant so much to Sunday-school work, to education, to the districts and to the Brotherhood. But let the report speak for itself:

* *Christian Family Companion*, 1868, July 28, p. 266.

SUNDAY-SCHOOL CONVENTION

According to announcement in the *Pilgrim*, a Sunday-school Convention by the Brethren for the Middle District of Pennsylvania was held at James Creek, Huntingdon County, Pennsylvania, October 21, 1876.

Meeting was called to order by Brother George Brumbaugh, after which Brother John Spanogle was appointed Moderator; Brother H. B. Brumbaugh, clerk; and Brother J. M. Mohler, secretary.

Brother John Spanogle then addressed the meeting, and explained the object of a Sunday-school Convention.

The Clerk then read a list of Sunday-school Districts and their delegates as follows:

Lewistown, J. M. Mohler, Albert Steinberger; Spring Run, M. F. H. Kinsel, R. T. Myers; Aughwick, John Spanogle, James Lane; James Creek, Robert Mason; Bethel, Benjamin Brumbaugh; Manor Hill, Archie Van Dyke; New Enterprise, Daniel Snowberger, Jacob Furry; Waterside, George Brumbaugh, Isaac Replogle; Lamersville, not represented; Huntingdon, J. M. Zuck, J. B. Brumbaugh; Clover Creek, not represented; Cross Roads, not represented.

The delegates then reported (which reports appear in connection with each Sunday-school under the name of its congregation).

It was moved that a committee be appointed to draft a form of resolutions and queries to be subject to the adoption, amendment, or disapproval of the convention. Brethren Daniel Snowberger, J. M. Zuck, H. B. Brumbaugh and J. M. Mohler were appointed. Meeting then adjourned, for refreshments, by singing a hymn.

AFTERNOON SESSION

The meeting was called to order by the Moderator. Hymn was sung. Report of Committee called for. Read by the Clerk. Subject to amendment, adoption, or disapproval by the convention.

Resolutions passed for the government of the Brethren Sabbath-school:

First. *Resolved*, That we, as teachers, qualify ourselves so as to be able to defend the doctrine of the Bible in its purity, against all opposition. Second, That we, as members of the Brethren Church, take no part in picnics, celebration, church festivals, nor anything of that nature. Third, That we teach, when called in question, the characteristics of the Christian, viz.: humility, non-resistance, gentleness of spirit, innocency and plainness of character both in manners and dress. Fourth, That we instruct our delegates to use their influence to have our Sunday-schools conducted by members of the German Baptist Church as far as possible; if not members enough for teachers, others who are friendly to the doctrine of Christ. Fifth, That we instruct our delegates to use their influence against libraries. Sixth, That inasmuch as the lesson leaves published by the different denominations do not fully meet our views and wants.

Therefore, This meeting agrees to appoint one or more brethren to prepare lessons for the Sunday-school, to be published in the *Young Disciple*, or separately if the demand will justify it.

The convention then appointed the following named as a com-

in the Middle District of Pennsylvania

mittee: Brethren H. B. Brumbaugh, James Quinter, J. M. Zuck, and J. B. Brumbaugh.

Query 1—Is it considered expedient to give liberty to persons not members of the Church of the Brethren to deliver an address? Answer—We think it should be left to the discretion of the Superintendent in charge.

Query 2—Are the Lesson Leaves now in use in the Sabbath Schools beneficial? Tabled.

Query 3—Would it be best to adopt a uniform or fixed plan for conducting our Sunday-schools? Answer—We think it would as far as circumstances will admit.

Query 4—What kind of hymns should be used by the Brethren in the Sunday-school? Brother A. B. Brumbaugh recommended the Centennial edition of the Service of Song. Brother Henry Harshberger opposed the introduction of any songster; favors the use of the Brethren's Hymn Book. Brother John Spanogle thinks our Hymn Book not suitable for Sabbath-schools, but advised the brethren to get up a collection of music. Brethren Daniel Snowberger, Abraham Myers, Michael Kinsel, James R. Lane, J. M. Zuck, and H. B. Brumbaugh thought it good to make a selection of music.

Convention then agreed to defer the matter for the present, with a view of getting up a book of our own.

Query 5—How can we best secure the attendance of parents and scholars to the Sabbath-school? This subject was quite freely discussed by the following brethren: Albert Steinberger, J. M. Zuck, John Spanogle, Daniel Snowberger, Archy Van Dyke, James Lane and J. B. Brumbaugh.

Query answered in the following manner: First, Ministers should feel deeply interested in the youth, believing that the future good of the church very greatly rests upon them. Hence the necessity of being well prepared. Second, That parents, as well as ministers, take no active part in the Sunday-school, by gathering their children together and taking them to place of meeting. Third, That the brethren and sisters pay special visits to families in the community in which the Sabbath-school is held, and all children who absent themselves on account of poverty, said brethren and sisters are to supply all that is necessary for their admittance, etc.

Resolved, That the proceedings of this meeting be sent for publication in our periodicals.

Having no more business, the Convention adjourned by singing and prayer.

H. B. BRUMBAUGH, *Clerk*.

JOHN M. MOHLER, *Secretary*.

No record has been found indicating a convention was held in 1877, but one interested in the development of the Sunday-school will be glad for the account of the 1878 convention which follows:

SUNDAY-SCHOOL CONVENTION

MIDDLE DISTRICT, PENNSYLVANIA

Pursuant to call in the P. C. (*Primitive Christian*), No. 39, to hold

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a Sunday-school Convention, delegates and others met at the Spring Run meeting house, Mifflin County, Pennsylvania, on Tuesday evening at 6 o'clock, October 15th, 1878, Brother M. F. Kinsel, chairman of Committee Arrangements, presiding. After devotional exercises, Brother John Spanogle was elected Moderator, Brother S. W. Bollinger, trans-secretary, and Brother W. J. Swigart, corresponding secretary; after which the following resolution was adopted:

Resolved, That the presiding officer of this body be termed "The Moderator," and that all speakers on rising address him as "Brother Moderator."

A brief and befitting opening address was delivered by Brother George H. Swigart, and reciprocated by the Convention.

General business being in order, it was decided that delegates only should vote. That where but one delegate is sent, he has the liberty to choose a colleague; that when one or two brethren are present from a Sunday-school whence no delegates have been sent, they may be considered delegates. A call was made for delegates to report, with the following response:

Altoona, letter by G. W. Kephart; Aultz Union, ——— Dunmere, J. C. Swigart; Bethel, R. A. Zook, Samuel Brumbaugh; Buffalo Valley, Isaac Heddings, P. H. Beaver; Clover Creek, Samuel Furry; Carson Valley, name sent by J. A. Sell, but no report; Dry Valley, Albert Stineberger, Samuel Reichard; Duncansville, letter by J. A. Sell; Germany Valley (Union), John E. Garver, G. S. Van Dyke; Hill Valley, W. L. Spanogle, Harry Smelker; Huntingdon, Ella Brumbaugh, W. J. Swigart; James Creek, Robert Mason, George Brumbaugh; Lamersville, letter by J. A. Sell; Spring Run, M. F. H. Kinsel, J. A. Rush; Snyder, letter reported sent, but was not received by Secretary; Woodbury, Levi B. Replogle, Michael Bechtel; Waterside, Jacob Furry, Joseph Z. Replogle; Warriors Mark, Dr. Myers, S. S. Gray.

WEDNESDAY MORNING

Convention opened at 9 A. M. with singing and prayer, after which the following subjects were regularly taken up: "Utility of Sabbath-schools" was opened by J. E. Garver and fully discussed by several members.

"Best methods of obtaining attendance in Sabbath-schools," J. Furry. This subject was discussed by several brethren.

"What are the best methods of instructing children?" opened by a paper read by R. A. Zook, and discussed by the convention.

"Should history be taken as authority in teaching Bible lessons?" Opened by S. S. Gray.

"What should be the qualifications of Sunday-school teachers?" Opened by a report submitted by W. L. Spanogle, and was discussed by the convention.

Adjourned.

AFTERNOON SESSION

Afternoon session opened at 2 o'clock, in order. After the reading of the minutes of the forenoon session, the subject, "What should be

the qualifications of a Sunday-school teacher?" was resumed and further discussed.

The referred question, "What are the benefits of Sabbath-school convention," was answered by J. Quinter.

The "Children's Meeting," in the absence of J. M. Mohler and J. A. Sell, was conducted by J. Quinter and Albert Stinebarger.

Brother Samuel B. Furry read an interesting and instructive paper on the subject, "How can Bible classes be taught most successfully?"

"What should be considered a reasonable excuse for teachers or officer absenting themselves from the Sabbath-school?" was referred to M. F. H. Kinsel. Brother Kinsel thought sickness or accident were all that should keep one away, and that in all cases of absences substitutes should be furnished.

The following committee was appointed by the chair to draw up resolutions expressing the sense of the Convention on the various subjects that had been before it: R. A. Zook, W. L. Spanogle and W. J. Swigart.

Upon the whole the audience was large, the order very good, the subjects ably handled, and a pleasant feeling prevailed.

Adjourned to meet at 6 1/2 o'clock, Wednesday evening.

EVENING SESSION

Convention opened at 6 1/2 P. M. After the reading of the minutes of the afternoon, the following committee was appointed to arrange for the next convention, viz.:

W. J. Swigart, John M. Mohler, Samuel B. Furry, Harry S. Smelker, James A. Sell, M. F. H. Kinsel and I. S. Reddings (The last names of committee were since added).

W. J. Swigart read a paper on the proposition, "For what are church members, and especially parents, responsible with reference to the Sunday-school." The convention ordered a copy to be submitted to the editors of the P. C. for publication.

"Would it not be better to designate our Sunday-school representatives as 'Messengers'; the term 'Delegate' being offensive to many of our brethren?" Opened by P. H. Beaver. Decided by convention that they may be so called.

The following subjects were referred to the convention:

"What are the uses and workings of Atwater's Sunday-school government?" and "What is the propriety or advantage of the lesson leaves?" discussed by brethren. The subjects elicited considerable discussion. Where Atwater's Sunday-school government had been used it was considered useful. The propriety of the "Lesson Leaves" was discussed pro and con, and the majority were unfavorable to their use.

The chairman of the committee read the following resolutions, which were adopted by the convention, viz.:

Resolved, That we more than ever are convinced of the "Utility of Sabbath-schools."

Resolved, That in order to induce regular attendance on the part of the pupils, we feel the importance of making the Sunday-school interesting and attractive, and urge the regular attendance of parents and teachers.

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Resolved, That we feel more than ever the necessity of adopting the best methods of instruction and training the children of our Sunday-school.

Resolved, That history should be used discreetly in the Sunday-schools.

Resolved, That the qualifications of the Sunday-school teacher are first of all a good Christian character, a zealous and discreet desire to do good, and then a prayerful preparation.

Resolved, That we receive the sentiment expressed in the paper read by Brother S. B. Furry as profitable admonition in conducting Bible classes.

Resolved, That we sensibly feel the importance of Sunday-school Conventions.

Resolved, That we feel to urge upon the general Brotherhood, and especially the Churches of the Middle District of Pennsylvania, the necessity of Sunday-school organization, and a representative of those schools in future Conventions.

Resolved, That although we highly appreciate the labors of these zealous workers that are with us, we also express our regret that some of our brethren to whom duties were assigned, could not be present.

Resolved, That parents and church members are solely responsible for the success of the Sunday-school.

Resolved, That the thanks of the Convention are tendered to the brethren of "Spring Run" church for their kind hospitality and ample entertainment.

Resolved, That a copy of the minutes, as read, be submitted to the editors of the P. C. for publication.

Closed by singing and prayer.

Adjourned *sine die*.

JOHN SPANOGLE, *Moderator*, Hill Valley, Pennsylvania.

S. W. BOLLINGER, *Transcribing Secretary*, McVeytown, Pa.

W. J. SWIGART, *Corresponding Secretary*, Huntingdon, Pa.

While Middle District of Pennsylvania was, with a few other districts, forging ahead in the Sunday-school work it is helpful to note the favorable attitude which General Conference took during these times in spite of strong pressure against the Sunday-school in some sections of the Brotherhood.

In 1880, when a long protest covering a number of issues came up from Southern District of Ohio, in which the petitioners state, relating to Sunday-schools, that they are "more of human origin than by command of Christ or His apostles, and hence are more of a worldly custom than a Gospel principle or authority, . . . were never sanctioned by Annual Meeting, in the way many are and will be conducted," and that Ephesians 8:4 is a command "given to *parents*, and not to others," the Con-

ference (Sec. 2, 1880) decided that "Sabbath-schools, when held in the spirit of the Gospel, may be made a means of bringing up our children in the 'nurture and admonition of the Lord.'"

Again, while the action of Conference in 1882 (Art. 22) put an end to conventions, she did not change her favorable attitude to the Sunday-school itself, as seen in the following: "Answer: *However much we are in favor of Sunday-schools and believe they are promotive of good and enhance the cause of Christianity* (italics by the Editor), yet the Annual Meeting cannot allow the unnecessary appendage of Sunday-school conventions which follow the course of popular Christianity and are contrary to the principles of the Gospel and contrary to the Scriptures. See Romans 12:2."

The foregoing evidently stopped conventions for a decade or more, but it did not keep the leaders of Middle Pennsylvania from studying the question. The Minutes of the District Meeting of April 18, 1894, give a report of the Sunday-schools for 1893, of which the following is the most important part: (Number shows average attendance) Roaring Springs, 61; Woodbury, 103, gave \$4.49 to India missions; Altoona, 137; Raven Run, 50, gave \$4.58 to India missions; Koonz, 88; Everett, 40; Leamersville, 51, gave \$3.00 to India missions; New Enterprise, 150; Warriors Mark, 58; Huntingdon, 85.

The foregoing were the schools reported. Sentiment was aroused and the next year thirty-three schools were represented, though the clerk indicates that some of the reports "were given at random." For that reason space is not given to the report here.

But conventions could not be kept down in Middle Pennsylvania by General Conference decisions, for, in 1898, the "Minutes of the Sunday-school Meeting of the Central District of Pennsylvania, held in the College Chapel at Huntingdon, September 8 and 9," supplied by the then Field Secretary, Walter S. Long, are of more than ordinary interest. The excerpts from the addresses are indicative of splendid vision for those days, but this record must be content with the program. William J. Swigart called the meeting to order; Walter S. Long conducted the devotional exercises; the "minutes of the

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former meeting were read and approved" (But where are those minutes now?—Ed.) Tellers, A. T. Kockendarfer, I. J. Long and Lottie Replogle, and the meeting proceeded to organize, first by the Moderator ruling "that all persons present who are interested in Sunday-school work be entitled to vote." Organizations: J. Allen Myers, Moderator; Josiah B. Brumbaugh, assistant; Walter S. Long, secretary; Jacob C. Stayer, treasurer.*

Thus runs the program:

Essay—Object of the Sunday-school. Bertha Fahrney, followed by open discussion by John B. Brumbaugh, Amos H. Haines, Henry B. Brumbaugh, Otis M. Brumbaugh, William J. Swigart.

Singing by the College Quartet.

Topic—How to secure lesson study? Jacob C. Stayer.

Adjournment for noon hour. Closing prayer by Jacob K. Brown.

At the opening of the afternoon session, which was observed with prayer by the Moderator, William J. Swigart, Walter S. Long, Amos H. Haines, John B. Brumbaugh, Henry Shellenberger, Ella Brumbaugh, Alice Long, Ella Snavelly and J. Allen Myers took part in the discussion.

Topic—How can the Sunday-school be made a help in maintaining the principles of plainness in the church? Nancy Bennett. General discussion: Milton C. Swigart, John B. Brumbaugh, Henry B. Brumbaugh, David Emmert.

Topic—Best methods of inducing liberal contributions. Discussed by D. M. Gearhart, Amos H. Haines, William J. Swigart, Walter S. Long.

Singing by the Quartet.

Topic—Election of officers. George H. Swayne. General discussion: Brethren Spidle, Shellenberger and Gearhart, Walter S. Long, J. Allen Myers and William I. Book.

Essay—Preparing for teaching and work. Alice E. Long.

Singing by the Quartet.

Topic—The Holy Spirit in Sunday-school work. Amos H. Haines.

Singing by the Quartet.

Friday's session was opened by Jesse Ziegler, of Eastern District.

Topic—What constitutes true loyalty toward the Sunday-school on the part of the officials of the church? Jacob K. Brown. General discussions: Albert O. Dilling, Henry B. Brumbaugh, Jesse Ziegler, John B. Brumbaugh, J. Allen Myers.

Singing by the Quartet.

Topic—How to hold scholars till they grow up and become members of the church. J. Allen Myers. General discussion: Josiah B. Brumbaugh, Irvin VanDyke, Isaac B. Book, Amos H. Haines, Jesse

* Evidently Brother Stayer was re-elected, because the convention of 1898, in its financial statement, says there was a balance of \$1.52, which would mean an appointment the year previous. He served continuously twenty-five years, or until the new constitution was adopted in 1922.

in the Middle District of Pennsylvania

B. Emmert, John E. Garver, Ella Snavely, Walter S. Long, William J. Swigart.

Singing by the Quartet.

Topic—The best way of observing Christmas so as to teach children the true import of the occasion. David Emmert.

Queries: First. Is it wisdom to change teachers for a class as they grow older, or retain the same teacher? Josiah B. Brumbaugh.

Second. To what extent should lesson pictures be used in impressing lesson truths? Ella J. Brumbaugh.

Third. What shall we do with parents (members of the church) who discourage their children uniting with the church? Jesse Zigler.

Fourth. What methods have you found most successful in building up a Sunday-school? William I. Book.

The treasurer reported a balance on hand from last year.. \$1 52

Collection received at this meeting..... 10 27

Total 11 79

Four years later, in the District Meeting Minutes, April 16, 1902, there is a tabulated report of the schools. It, of course, is for 1901. One column is so full of interest to all the churches that it is copied here in paragraph form. It is headed "Per cent. of members attending Sunday-school." Thus is the report: Altoona, 25%; Artemas, 53%; Buck Valley, 25%; Hill Valley, 40%; Germany Valley, 33%; Beech Run, 90%; Black Long, 90%; Enyeart (now Rock Hill), 80%; Ardenheim, 30%; Clover Creek, 50%; Martinsburg, 50%; Smithfield, 75%; Claar, 18%; Leamersville, 40%; Carson Valley, 58%; Everett, 50%; Fairview (Everett), 60%; Fairview, 40%; Huntingdon, 35%; Cold Springs, 50%; James Creek, 90%; Bethel (in James Creek), 95%; Lewistown, 50%; Dry Valley, 10%; Bannerville, 90%; New Enterprise, 10%; Raven Run, 12%; Roaring Spring, 32%; Spring Run, 60%; Aultz, 60%; Pine Glen, 27%; Snake Spring, 40%; Koontz, 56%; Cherry Lane, 20%; Woodbury, 50%; Cross Roads, 25%; Snyder (Woodbury), 20%; Warriors Mark, 33%; Yellow Creek, 25%; Bethel, 50%; Bellwood, 25%; Stonerstown, 25%; Tyrone, 50%.

Jesse B. Emmert, secretary that year, declared there was not one home department; all schools used Brethren literature but Ardenheim, Aultz and Pine Glen; 3,457 enrolled; average attendance, 2,102; teaching force, 277; \$1,187.37 collected, and \$246.57 given to missions; 100 pupils converted; nine schools had teachers' meetings; the average attendance of the members was 45%.

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It was at this same meeting that Jesse Emmert recommended "that the Sunday-schools of the Middle District of Pennsylvania support a missionary in India." The meeting enthusiastically approved of the proposition and instructed the schools of the District to make a selection "before the next session of the General Missionary Board.

Here it is proper to record that loving support which the Sunday-school of the District gave to Jesse B. Emmert, their representative on the India Field, as shown in the amounts forwarded to the General Mission Board during the earlier years:

1903-'04, \$100.00; 1904-'05, \$400.00; 1905-'06, \$250.00; 1906-'07, \$250.00; 1907-'08, \$125.00; 1908-'09, \$250.00; 1909-'10, \$250.00; 1910-'11, \$250.00, etc. There was no spurt of enthusiasm, but loyalty to a great cause. Not until Brother Emmert was compelled to stay at home, through failing health of his dear wife, who finally passed to her reward in the late fall of 1924, did the District cease to support him on the mission field.

The following table is helpful in studying growth of the Sunday-school movement as revealed under the several field secretaries. Blanks mean no information available. In the instances of Walter S. Long (1898, W. S. L.), and Irvin C. Van Dyke (1903, I. C. V.) the record of the only year available is used. In instances of Milton C. Swigart (1905, M. C. S.), Edgar M. Detwiler (1911, E. M. D.), and Ardie E. Wilt (1921, A. E. W.), the last year of term of service is used. 1923 is the last available report, and has the handicap of not having a field secretary but a part of the year.

	1898	1903	1905	1911	1921	1923
	W.S.L.	I.C.V.	M.C.S.	E.M.D.	A.E.W.	
No. preaching places.....	.....	60	63	69	.....	.....
No. S. S. reporting.....	26	41	44	48	56	48
No. officers and teachers..	.....	271*	276*	558	705	694
No. in Teacher Train.....	.....	.....	.....	130	128	162
No. Teachers Meetings...	.....	.....	.....	18	22	22
No. Organized Classes....	.....	.....	.....	130	128	162
No. Home Departments..	.....	2	4	10	31	26
Enrollment.....	2293	3350	3484	6233	8865	7919
Average Attendance.....	1409	2021	2154	2796	4701	4756
Number Converts.....	81	114	155	294	599	383
Money raised in schools...	\$640.28	\$1779.82	\$2014.98	\$4250.51	\$19060.37	\$21902.37
To Missions, Charity.....	90.19	681.10	753.94	1494.73	5721.80	6103.83

*Just includes teachers and not officers.

From Milton S. Swigart's report for 1904 are gathered

these striking statements: "48 church houses, 63 preaching places, and only 44 Sunday-schools. Why?" Under the caption, "Still our Needs are," he recited the following: "More Evergreen Sunday-schools; more specific work for conversions; more help from the pulpit; more hands willing to work; more interested workers; fewer indifferent church members; fewer church houses with no Sunday-school; fewer persons who do not attend Sunday-school; fewer inefficient teachers; few discouraged workers."

From a similar report, in 1906, Edgar M. Detwiler, under "Worthy of Notice," flashed the following before the District: "Sunday-school conventions were held at Raven Run, Roaring Spring, New Enterprise, Sugar Run, Stonerstown, Lewistown, Bethel, Martinsburg and Claar." "A number of Normal Classes were organized during that year." "Your District Secretary visited twenty-two schools and sent out 145 pieces of mail matter since April 25." Under "Some present needs" he emphasized "more emphasis from the pulpit; more consecrated workers; more conversions directly in the Sunday-schools; more evergreen Sunday-schools; more training classes; more teachers' meetings; more prayer for the cause; more church members in the Sunday-school."

At the 1912 convention, the one at which Ardie E. Wilt was made field secretary, a district missionary committee was appointed, composed of three members, "whose duty it shall be to direct the missionary activities of the Sunday-schools of the district, to have charge of the missionary monies of the Association, etc." John C. Swigart was elected for one year, and served till 1922, when the plan was changed; Oscar R. Myers, for two years; Abraham B. Replogle, for three years. At this same meeting Edgar Detwiler, under the caption, "A decade of increase," said "enrolment doubled; contributions tripled; . . . evergreen Sunday-schools increased from 21 to 39; . . . average collection from one to two cents per week."

At the convention of 1915 a Temperance Committee was created.

At the 1916 convention the field secretary reported fifty-five schools in the district, twenty-nine of which

were front-line. Also a "\$50.00 scholarship was added to the J. W. Swigart Memorial Fund for the purpose of preparing workers for Christian activity."

At the 1917 convention the field secretary reported fifty-seven schools represented by actual roll call. The year revealed that instead of \$50.00 set aside for a scholarship at Juniata College, that \$155.00 had been sent, and more was assured.

The Sunday-school Convention of 1923 broadened the basis of their endeavor in the District by adopting the following revised Constitution:

I. Name. The name of the Committee that shall direct the work contemplated shall be "Sunday-school Board of the Church of the Brethren of Middle District of Pennsylvania."

II. Membership. The Board shall consist of five members so appointed by this convention that the time of one member expires each year. No member of the Board shall succeed himself in office.

III. Organization. Immediately after appointment each year the Board shall organize by electing a president, a secretary and a treasurer.

IV. Meetings. The Board shall meet quarterly or oftener to transact business coming before them and to study and develop the work assigned them.

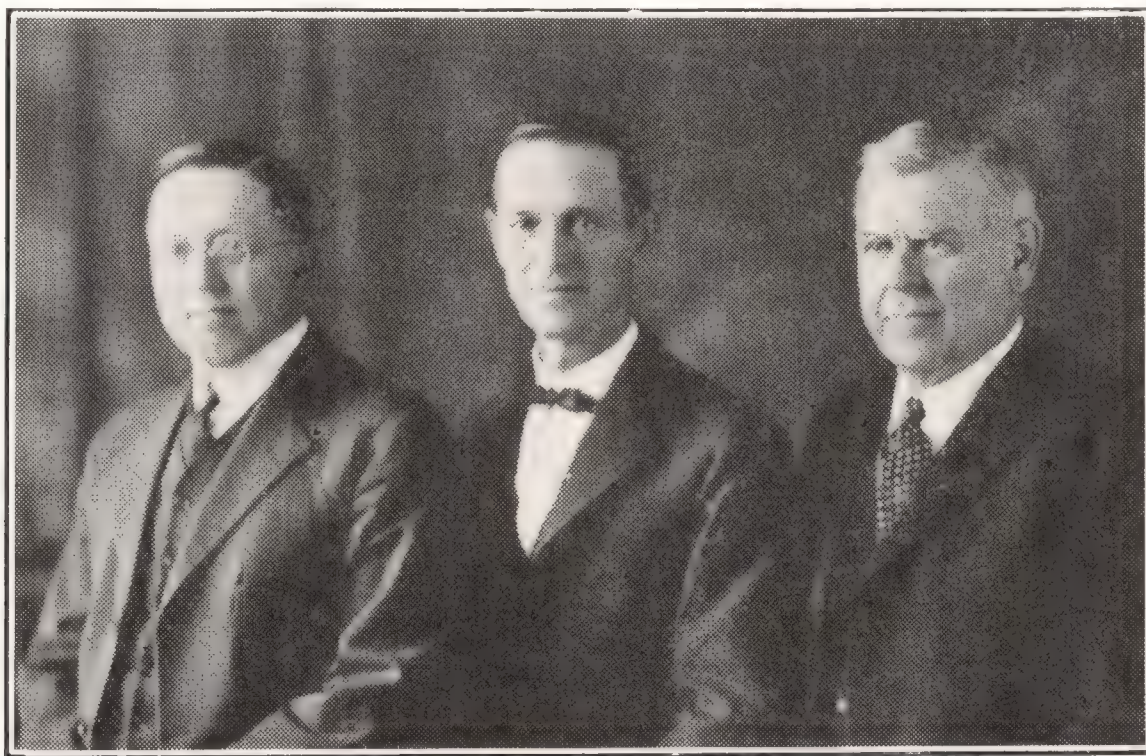
V. Duties. It shall be the duty of this Board:

1. To provide for the work now done by the Field Secretary.
2. To make a careful survey of the District and its needs.
3. To organize measures for a vigorous prosecution of its work.
4. To provide program and have charge of these conventions.
5. To submit in print a report of progress to this convention.
6. To nominate two for each vacancy on the Board to this convention.

Under the new organization the superintendents of departments and other officers of the District were all dropped and the entire work was placed upon the following five members, who organized as follows: Benjamin F. Waltz, president; Grace B. Stayer (now Mrs. Foster B. Statler, of Johnstown, Pa.), secretary-treasurer; Charles C. Ellis, Lawrence Ruble and Mrs. Ruth Laher. During the summer of 1924 Foster B. Statler served as field secretary and reached nearly all the schools in a flying campaign. Through the removal of the secretary-treasurer from the District, Russel B. Stambaugh was appointed to serve out her term and is given the same office.

In 1919, while yet field secretary, Ardie E. Wilt began

the agitation of a home for missionaries from the foreign field on furlough. His plea may be epitomized into these few words: "Our missionaries come home for a year or two to rest; but they have no home. Let us build one at



BUILDING COMMITTEE OF THE MISSION HOME

Beginning at left: Benjamin F. Waltz, Ardie E. Wilt, Galen B. Royer

Huntingdon and give these worthy ones a home free of rent,—a good home."

At the Spring Run convention, August 19 and 20, 1924, the committee—Ardie E. Wilt, Benjamin F. Waltz and

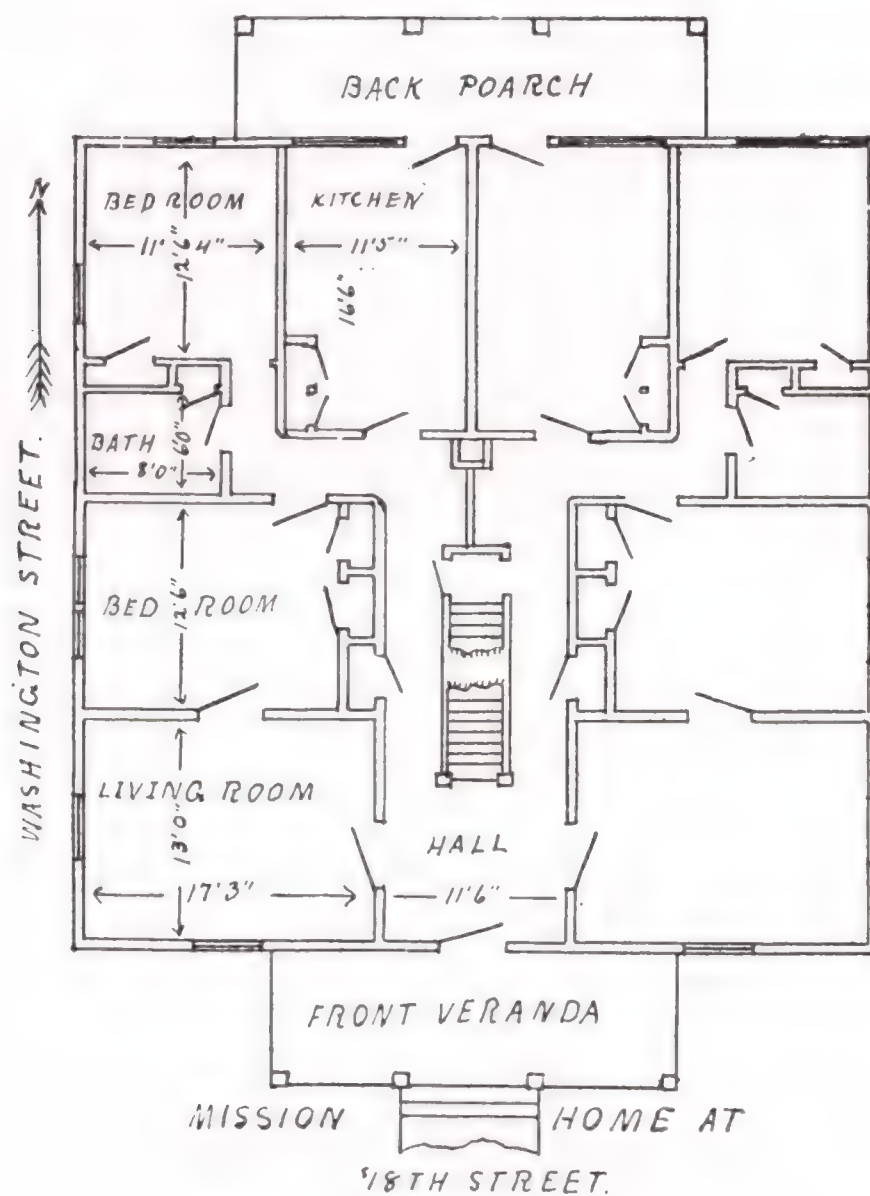


THE MISSION HOME

Galen B. Royer—appointed in 1922 to look after the erection of the building for the Sunday-schools of the District, were instructed to go ahead and erect the proposed

A History of the Church of the Brethren

mission house. At once the contract was let, and by the time this history is in the hands of the readers it is planned that the building will be completed. Juniata College purchased a beautiful location at the corner of Washington and Eighteenth Streets, two blocks west of the college campus. The building faces the south. It provides four independent apartments, each having four rooms and a bath; when needed, two more apartments,



THE FLOOR PLAN

not quite so large, may be completed in the front part of the basement. The building is forty-eight feet square, brick veneered. A more loving token of appreciation to *all* the foreign missionaries can hardly be imagined.

Walter J. Hamilton, field secretary of Western District of Pennsylvania for a number of years, has been engaged for the same kind of work for half his time in Middle District. He entered upon his duties March 1, 1925.

in the Middle District of Pennsylvania

SUNDAY-SCHOOL CONVENTIONS IN MIDDLE
PENNSYLVANIA

					Field Secretary
1.	1876	Oct.	21	James Creek	
2.	1878	Oct.	15	Spring Run	
3.	1879	Jan.	14	Leamersville	
1.	1896	Nov.	20	Altoona	
2.	1897	Sep.	9-10	Everett	
3.	1898	Sep.	7-8	Huntingdon	Walter A. Long
4.	1899				
5.	1900				
6.	1901	Aug.		Woodbury	Jesse B. Emmert
7.	1902	Aug.		Spring Run	"
8.	1903				Irvin C. VanDyke
9.	1904				Milton C. Swigart
10.	1905	Aug.		Clover Creek	"
11.	1906	Aug.		Altoona	Edgar M. Detwiler
12.	1907	Aug.		Claar	"
13.	1908	Aug.		Lewistown (Country)	"
14.	1909	Aug.		Curryville	"
15.	1910	Aug.			"
16.	1911	Aug.	30-31	Huntingdon	"
17.	1912	Aug.	28-30	Altoona	Ardie E. Wilt
18.	1913	Aug.	26-28	Everett	"
19.	1914	Aug.	25-27	Roaring Spring	"
20.	1915	Aug.	24-26	Williamsburg	"
21.	1916	Aug.	29-31	Lewistown	"
22.	1917	Aug.	28-30	Stonerstown	"
23.	1918	Aug.	27-29	Altoona	"
24.	1919	Aug.	26-29	Huntingdon	"
25.	1920	Aug.	24-26	New Enterprise	"
26.	1921	Aug.	23-25	Woodbury	"
27.	1922	Aug.	29-31	Lewistown	Galen B. Royer
28.	1923	Aug.	28-30	Martinsburg	Kenneth Bechtel
29.	1924	Aug.	19-20	Spring Run	Foster Statler

THE GROWTH OF THE SUNDAY-SCHOOL IN MIDDLE DISTRICT

In the following table "E" means enrollment, given only because Average was not available. Absence of "E" means "average." "L," the school represented by a letter. "N. R.," school was running but not represented. "D.," delegate and number before means number of delegates from the school in attendance. In last four columns, the number after the dash indicates number of months in session.

School	When Org.	1876	1878	1898	1908	1918	1923
Albright.....	Aug. 5, 1911					55-12	92-12
Altoona, 1st.....	July 5, 1874	L-86	L-E91	182-12	186-12	269-12	302-12
Altoona, 28th.....	July 10, 1913					93-12	161-12
Ardenheim.....	Late 70ties			65- 9		40- 9	65-12
Artemas.....	Not Known			63- 6		29- 9	48-12
Aultz.....			2D	E73-6			
Bannerville.....	Jan. 1892				30-12	25-12	25-12
Bellwood.....	Aug. 22, 1894				71-12	60-12	119-12
Bethel, Jas. C.....		1D-E45	2D	33- 6			
Bethel, Yellow Creek.....					40-12	46- 9	E120-12
Buck Valley.....				30-12			
Burnham.....	Aug. 23, 1898				60-12	53-12	82-12
Carson Valley.....	May 5, 1878		L		67-12	55-12	82-12
Claar.....	May 13, 1877				75-12	94-12	93-12
Cherry Lane.....					55- 6	40- 9	30-12
Clover Creek.....	May 23, 1865	N. R.	1D	58-12	E104-12	69-12	73-12
Cold Springs.....				E20-			
Cross Roads.....	June 1854	N. R.		38- 6	50-12	22-12	39-12
Curryville.....	Jan. 6, 1907				40-12	81-12	108-12
Dry Valley.....	1860 and 1868	2D-120	2D	77-12	70-12	68-12	
Everett.....	1892			46-12	58-12	151-12	131-12
Fairview.....	1885				E207-12	66-12	104-12
Fairview, Art.....	1896				-12	30- 9	
Fairview, Everett.....	July 4, 1897				22- 9	19- 9	
Glendale, Art.....	April 1, 1923						
Germany Val. Union.....	1864		2D			25- 9	39-
Holidaysburg.....	April 26, 1908				47- 9	56-12	110-12
Holsinger, D. Ck.....						35-12	28-
Holsinger, Wby.....	1880				45- 9	35-12	28-12
Huntingdon.....	Sep. 23, 1877		2D-E63	82-12	209-12	175-12	290-12

School	When Org.	1876	1878	1898	1908	1918	1923
James Creek.....	May 14, 1876	1D-36	2D-29	38-12	26-12	28-12	40-12
Juniata Park.....	April 2, 1905	....	....	....	91-12	54-12	111-12
Juniata College.....	....	....	....	....	....	90-10	110-9
Koontz.....	1875	N.R.	L-68	60-6	48-12	54-12	74-12
Leamersville.....	May 2, 1875	....	....	....	45-12	90-12	82-12
Lewistown.....	Sep. 25, 1892	....	....	73-12	103-12	167-12	212-12
Lower Claar.....	May 14, 1916	....	....	....	....	E45-12	52-12
Manor Hill.....	1866	1D-E30	....	....	....	....	....
Martinsburg.....	May 1866	....	....	40-12	65-12	99-12	218-12
New Paris.....	....	....	....	....	....	22-9	65-12
New Enterprise.....	April 1866	2D-E122	....	86-12	104-12	129-12	227-12
Pine Glen.....	....	....	....	E48-6	42-9	40-12	56-12
Point.....	....	....	....	....	....	20-12	16-12
Queen.....	....	....	....	....	....	74-12	36-12
Raven Run.....	1885	....	....	....	60-12	70-9	75-12
Replogle.....	April 1, 1877	....	2D-E75	107-9	76-12	105-12	146-12
Riddlesberg.....	Oct. 1, 1908	....	....	....	65-3	49-9	68-12
Riggles Gap.....	Fall of 1916	....	....	....	....	30-12	....
Roaring Spring.....	Oct. 24, 1910	....	....	....	....	162-12	317-12
Roaring Spring City.....	Before 1894	....	....	57-12	94-12	....	....
Rock Hill.....	April 1904	....	....	....	E75-12	35-9	65-12
Salem Valley N. Ent.....	....	....	....	....	....	35-8	....
Smithfield.....	1896(?)	....	....	....	....	60-9	48-12
Snake Spring.....	Aug. 26, 1878	....	....	77-7	66-9	76-12	105-12
Snyder, N. Ent.....	....	....	....	....	18-6	....	....
Snyder, Sn. Spg.....	....	....	....	....	....	26-6	....
Snyder, Wby.....	....	....	....	....	27-9	68-12	....
Spring Mount.....	1865	....	2D-60	34-12	39-12	15-9	38-12
Spring Run.....	Aug. 19, 1866	2D-E125	2D-E95	50-6	75-12	104-12	163-12
Stonerstown.....	April 1, 1895	....	....	....	161-12	102-12	113-12
Sugar Grove, Ardm.....	1875	2D-60	2D-E76	36-6	....	25-6	....
Sugar Run, Augh.....	1875	....	....	E46-6	40-6	35-9	....
Tyrone.....	1868 and 1894	2D	2D-43	90-12	201-12	65-12	94-12
Waterside.....	May 14, 1876	....	....	....	....	36-12	....
Williamsburg.....	Feb. 18, 1912	....	....	....	....	47-12	102-12
Yellow Creek.....	....	....	....	....	30-12	52-12	70-12
Totals.....	....	....	....	1409	2438	3745	4756

CHAPTER V

Ministerial Meetings

At the District Meeting held May 15, 1889, in the Clover Creek congregation, a program committee was suggested (names not recorded), and it had printed the following announcement:

BRETHREN'S MINISTERIAL MEETING
For The
MIDDLE DISTRICT OF PENNA.,
To Be Held In The
JAMES CREEK CHURCH
Dec. 12, 13 and 14, 1889

Wednesday evening,

Preaching.

OPENING, THURSDAY MORNING.

SESSION AT 10 O'CLOCK.

1. Organization and Statement of Object of Meeting.
2. How Shall We Retain Our Children in the Church?
Jacob Hollinger, John Beaver.
3. Methods of Church Work. J. F. Oller, G. W. Brumbaugh.

AFTERNOON SESSION

4. Preacher's Preparation of His Work.
S. G. Rupert, D. S. Clapper.
5. The Character and Deportment of the Minister.
George Brumbaugh, E. D. Book.
6. Preaching to Preachers. William Howe, J. B. Replogle.

EVENING SERMON

FRIDAY—MORNING SESSION

7. Revival Meetings. J. Snyder, James A. Sell.
8. Best Literature for Preachers Who Have Little Time to Read.
C. L. Pfoutz, H. B. Brumbaugh.
9. Preachers' Helps, What Should They Be?
J. W. Wilt, James R. Lane.

AFTERNOON SESSION

10. What Should Our Ministers Teach in Regard to Church Finances?
Brice Sell, Thomas B. Maddocks.
11. The Basis of the Preacher's Power.
Andrew Bashor, W. J. Swigart.

12. How to Conduct Church Meetings.

J. W. Brumbaugh, S. S. Gray.

EVENING SERMON

SATURDAY—MORNING SESSION

13. How to Preach.

J. B. Fluck, J. A. Myers.

14. What Should Be the Relation of Our Ministers to the Sunday-school and Prayer Meeting?

S. F. Myers, J. Z. Replogle.

The Committee said, in connection with the announcement, "They did the best they could in having the near surrounding churches represented by at least one on the program from each church. While it was impossible to place all, it is hoped that none on this account will remain away, as there will be general discussion on all the subjects named, in which every one can take part. It is desired that all of our ministers who can do so will be at the meeting."

The meeting was organized on Thursday morning. The minutes state it thus: "According to previous notice, a Ministerial Meeting was organized by electing Brother William Howe, moderator; H. B. Brumbaugh, assistant moderator; John B. Fluck, secretary. About twenty-one ministers were present. Brother Howe stated the object of the meeting."

At the next meeting (22 ministers present) the secretary, James A. Sell, epitomized what Thomas B. Madocks said the object of the meeting was:

First. To bring us nearer to each other in feeling and practice.

Second. To raise the standard of holiness among us.

At this meeting "H. B. Brumbaugh made an explanation of the Bible session to be held in the Normal at Huntingdon, January 5, 1891."

It was also unanimously decided to "hold two ministerial meetings each year, one in the east end of the district and the other in the west and extending the same privileges that we now have."

The secretary, at the close, wrote in the minutes thus: "The meeting was pronounced by one and all who were present to be the best and most enjoyable meeting they ever attended.

Is this a shadow faint and dim of that which is to come?

What shall the unveiled splendor be of our celestial home

Where waves the golden tree of life and all its streams gush free,

And all is glowing in the light of immortality."

In 1892, at Hill Valley, there was a departure of unusual type for those times, when Seth F. Myers made an

“address of welcome,” and a “Response” was given by J. W. Brumbaugh. At this meeting, too, three of the fourteen topics discussed were on the Sunday-school. Then, in 1896, at Altoona, all of Friday’s session,—forenoon, afternoon and evening, was devoted to the Sunday-school. This, the first all-day session in behalf of Sunday-schools, has continued to the present in the form of our August conventions.

In 1900, the Ministerial Meeting sessions were cut from three to two days. In 1903 they were reduced to a day and a half. In 1910 it united with the District Sunday-school convention, and the two were held in August, instead of November. The Ministerial Meeting had Wednesday evening and Thursday, while the Sunday-school had Thursday evening and Friday for sessions. In 1913 an Educational program was placed between the ministerial and Sunday-school programs, and the ministerial meeting was reduced to Tuesday evening and Wednesday forenoon.

Because of lack of attendance and interest the Ministerial Meeting of 1922 thought to better itself by becoming a part of the District Meeting Program, and in 1923 held its first session in April.

One cannot go over the annual programs of this organization for a generation without being deeply impressed with the zeal and vision which those attending regularly had. There were a number of faces who were seen at almost every session during these thirty-five years, and these are the ones who have been pillars in the district,—who were known beyond the bounds of the district. The very fact they attended regularly and exchanged thought on the various subjects vital to Christianity made them more efficient at home, and enlarged their usefulness away from home. There have been more real growth and help in the Ministerial Meetings than the preacher, who has not been attending regularly, thought.

in the Middle District of Pennsylvania

PLACES, DATES, AND NAMES OF MODERATORS OF THE
MINISTERIAL ASSOCIATION

Churches	Dates	Moderators
James Creek	December 12-14, 1889	Henry B. Brumbaugh
Maitland	December 18-20, 1890	Jacob F. Oller
Clover Creek	November 25-27, 1891	James A. Sell
Aughwick	November 2-4, 1892	"
Woodbury	November 22-24, 1893	"
James Creek	October 17-19, 1894	John B. Fluck
Snake Spring	November 20-22, 1895	James A. Sell
Altoona	November 18-20, 1896	William J. Swigart
New Enterprise	November 7-9, 1897	James A. Sell
Dry Valley	November 18-20, 1898	William J. Swigart
Leamersville	November 22-24, 1899	John B. Fluck
Everett	November 22-23, 1900	William J. Swigart
Clover Creek	November 21-22, 1901	"
Fairview	November 26-27, 1902	James A. Sell
New Enterprise	November 18-19, 1903	John Bennett
Roaring Spring	November 3-4, 1904	James A. Sell
Aughwick	November 15-16, 1905	John B. Brumbaugh
Snake Spring	November 22-23, 1906	William J. Swigart
Altoona	November 20-22, 1907	"
Clover Creek	November 18-19, 1908	James A. Sell
Lewistown	November 17-18, 1909	Henry B. Brumbaugh
Claar	Aug. 31, Sept. 2, 1910	James A. Sell
Huntingdon	August 30-31, 1911	William J. Swigart
Altoona	August 28-29, 1912	"
Everett	August 26-27, 1913	"
Roaring Spring	August 25-26, 1914	Albert G. Crosswhite
Williamsburg	August 24-25, 1915	"
Lewistown	August 29-30, 1916	William J. Swigart
Stonerstown	August 28-29, 1917	Walter S. Long
Altoona	August 27-28, 1918	"
Huntingdon	August 27-28, 1919	J. Allen Myers
New Enterprise	August 24-25, 1920	Ira C. Holsopple
Woodbury	August 23-24, 1921	Charles O. Beery
Lewistown	August 29-30, 1922	Galen K. Walker
Spring Run	April 18-19, 1923	Joseph W. Wilt
Stonerstown	April 8-9, 1924	" " "

CHAPTER VI

Sisters' Aid Society

The "weaker vessel," it would appear, the brethren purposed to keep weak. They were in authority and took literally, as well as conscientiously, Paul's words, "let them keep silence" to the extent that the sisters' only function was to cook meals and keep quiet. And what a struggle these "weak ones" have had to wedge themselves into the recognition they now enjoy.

First, as far back as 1885, at the missionary meeting at Mexico, (Pa.), General Conference, a few fearless ones undertook to do something besides keeping quiet. But in all well-meaning on the part of the Standing Committee, they were forbidden public service, and just permitted to give their hard-earned savings to the mission work of the church.

But these "weak ones" had strength, and this quality manifested itself in humble courage to press forward and faith to abide the time when they would come into their own. Their courage was seen in the fact that some of them went home from the Mexico conference and in less than two months organized an Aid Society in Altoona; and a little later another at Huntingdon. In Altoona they called themselves a Sewing Society, and the first article made and sold was a white apron for twenty-eight cents.

The Huntingdon sisters had been, for four years, working in an unorganized way. Even then, they met occasionally and, through committees appointed, visited the sick and helped the poor during the winters. They were party to starting the Huntingdon orphanage in 1881. And finally, in September, 1885, they also organized into an Aid Society.

About this same year,—date not definitely known,—a society was formed at Clover Creek. Then, as far as the District is concerned, these three were the lone societies until 1898, when Tyrone and Leamersville organized.

In the meantime a query from some district went to

General Conference, and it was answered favorable to the societies. "Is it right," asked the query, "according to the spirit of the Gospel, to have sewing societies in the church?" "Yes!" said the Conference, "if the sisters labor in union with the Church as expressed in the council and according to the principles of the Gospel."—Minutes of Conference, Art. 6, 1895. This decision helped where sentiment was favorable to the societies.

In 1912, some sisters gathered at the Conference and elected Mrs. Walter Keller, president, and Mrs. Olive Dupler, secretary, as the beginning of a general organization. Through this secretary a sister was appointed in each district to develop sentiment and take steps towards organization. Esther S. Sell was appointed for Middle District in 1913, and served eight years. During this time no delegate meeting was held, but sometimes the sisters who were at a District Meeting would get together and talk over the work in an informal way.

In 1821, Sister Sell having resigned on account of her health, Mrs. Anna M. Royer was appointed secretary by the general organization. She called a delegate meeting in connection with the District Meeting that year at Twenty-eight Street, Altoona. Mrs. Alice A. Long was appointed secretary for this meeting. The following year, at the Spring Run District Meeting, another delegate meeting was held, at which the following organization was effected: Mrs. Anna M. Royer, president; Mrs. John Breinninger, vice-president; Mrs. Sannie Shelly Beery, secretary; Mrs. Eleanor J. Brumbaugh, corresponding secretary; Mrs. Viola Myers, treasurer. On April 8, 1924, from 1:30 to 3 P. M., the sisters held their first public program at the District Meeting held at Stonerstown. It was as follows:

Mrs. Anna M. Royer presided.

Mrs. Sarah Shelly, of Fairview congregation, conducted the devotional.

The Early History of the Aid Society—Mrs. Eleanor J. Brumbaugh, of Huntingdon.

The Present Day Work and Possibilities—Mrs. Sannie Shelly Beery, of Juniata.

Reading, "The Sisters' Aid"—Mrs. Cora Bennet, of Altoona.
Special Music.

A History of the Church of the Brethren

The treasurer reported that the total receipts from the societies for the District was \$3,881.76. There were 419 members in the twenty-two societies of the District.

SISTERS' AID SOCIETIES

Date of Organization according to reports in this History.

1. Altoona, First Church	July 21, 1885	15. Fairview.....	Apr. 13, 1910
2. Huntingdon.....	Sep. 18, 1885	16. Burnham.....	Apr. 14, 1910
3. Martinsburg.....	1890	17. Carson Valley.....	June 22, 1911
4. Tyrone.....	Between 1897-1899	18. Clover Creek.....	May 12, 1912
5. Leamersville.....	June 1898	19. Koontz.....	Oct. 23, 1912
6. Lewistown.....	Oct. 1902	20. Woodbury.....	Feb. 19, 1913
7. Raven Run.....	Apr. 5, 1903	21. New Enterprise.....	Mar. 22, 1913
8. Roaring Spring.....	May 1903	22. Albright.....	Sep. 1913
9. Stonerstown.....	1904	23. Bellwood.....	Mar. 19, 1914
10. Everett.....	1904	24. Williamsburg.....	Mar. 7, 1917
11. Spring Run.....	Feb. 25, 1905	25. Altoona, 28th St.....	Aug. 14, 1916
12. Juniata Park.....	Feb. 1908	26. Dry Valley.....	Dec. 31, 1914
13. Hollidaysburg.....	Dec. 2, 1908	27. Snake Spring.....	Apr. 25, 1921
14. Riddlesburg.....	Jan. 1, 1910	28. Curryville.....	Mar. 16, 1922

No Societies in the following:

Aughwick	Cherry Lane	Queen
Ardenheim	Claar	Smithfield
Artemas	James Creek	Warriors Mark
Dunnings Creek	Lower Claar	Yellow Creek

CHAPTER VII

Old Folks' Home

The Duncansville Church, soon after the division of the State into districts was made, asked the District Meeting to consider the propriety of establishing a home for the aged poor of the fraternity. The request received but slight attention, and was deferred indefinitely.

In 1880, the Huntingdon Church sent to the District Meeting the following: "We favor the establishing of a 'Home' somewhere in the West, for the benefit of the poor and infirm of our fraternity, and recommend the project to the favorable consideration of our District Meeting."

The meeting decided "That the delegates take the resolution home with them and submit it to their respective churches, and have them consider the subject, and then have the matter more fully discussed at the next District Meeting."

The project did not come up again till 1891, when Lewistown Church "petitioned District Meeting to take measures to erect a home." Jacob F. Oller, Andrew Spanogle, Michael H. Bashore, John B. Fluke and Henry B. Brumbaugh were appointed a committee "to carefully study the manner of conducting a house of this kind and prepare a plan to complete for its erection and maintenance, with constitution and by-laws, and that it be published before March 1, 1891; and that this report be examined, discussed and acted upon by the next District Meeting, the churches instructing their delegates for or against the measure with suggestions for amendments, etc."

At the District Meeting of 1892 the whole subject was deferred. Representatives from the several districts of Maryland were present "to confer in regard to uniting in the erection and maintaining of a Home, committees to represent the dividing of the Districts were appointed for this purpose, and that arrangements might be made to push the work forward."

The Altoona Church sent this resolution to the District Meeting of 1893: "This church is favorable to a Home for Old Folks and willing to contribute to its erection; but not favorable to uniting with more than one or two other districts." Andrew Spanogle, representing the committee, said "the difficulty in doing anything was the locating, and therefore nothing was accomplished." This meeting appointed Andrew Spanogle, Alfred O. Dilling, Henry B. Brumbaugh, Joseph W. Wilt, and George S. Myers as a committee "whose duty it will be to locate and make all necessary preparations for building and furnishing such a home. The location and building shall be of such a character as will meet the present needs, and so planned that it can be enlarged as the increasing wants may depend. And that the funds needed shall be raised by individual subscriptions, donations and endowments."

The committee reported at the District Meeting of 1894 that it had "purchased a large brick house in Shirleysburg. . . . \$2,000.00, which, when built, cost over \$6,000.00, and as it is in excellent condition the committee feels that they have succeeded in giving the District a very good and cheap home. The Committee also had the District canvassed and raised \$2,384.45." The committee was discharged and five trustees were elected, as follows: Andrew Spanogle, five years; Henry B. Brumbaugh, four years; Albert O. Dilling, three years; James E. Long, two years, and Joseph W. Wilt, one year. The trustees employed Seth F. Myers as steward, and the home, called "Rockview Old Folks' Home," was opened. First year expenses were \$234.00, and steward's salary, \$300.00.

In 1899 the trustees asked "to solicit means looking to the building of such annexes as may be deemed necessary," though they would not go ahead and build without further instructions. In 1901 a change of location was considered to such an extent that Henry B. Brumbaugh, Albert O. Dilling, and John S. Hershberger, were appointed as a committee to co-operate "with the trustees as to receiving persons other than our own members . . . so long as it does not interfere with the needs of our own District."

The committee appointed at the previous meeting re-

ported to the District Meeting, 1902, "that the buildings at Shirleysburg would soon need considerable repairs; . . . no convenient method of supplying water and sewerage; . . . and being three stories was not so well adapted for aged and infirm persons; neither was the location central in the District. Therefore, we decided to locate at Martinsburg, if grounds could be secured." It further reported that it did purchase a parcel of ground by agreement, and sold the Shirleysburg property for \$2,160.00 cash. A financial statement "of funds in sight," is as follows:

By Will	\$300.00
Promised by Harrisburg and Vicinity	300.00
Promised to solicitors, about..	900.00
Amount in bank.....	2,367.74
	<hr/>
	\$3,867.74
Less indebtedness	746.65
	<hr/>
	\$3,121.09

JOHN BENNETT, *Secretary*.

At this District Meeting "reason not given, Duncansville respectfully request to discontinue the Home." This petition was lost.

The next year the trustees made a report, of which this is a summary, of the cost of the new home; a brick veneered two-story building, 32 x 64 feet:

Cost of grounds	\$537.97
Basement, walls, heating, plumb- ing, fencing, etc.....	1,814.12
Contract for new building.....	4,691.98
Other items in total.....	101.05
	<hr/>
	\$7,145.12
Total indebtedness on the New Home.....	\$2,923.76

This new home, to be known hereafter as the "Morrison's Cove Home," was dedicated August 12, 1903, William J. Swigart leading in the services.

A History of the Church of the Brethren

In 1909 the trustees reported “the pressing need of ability to make room or enlarge their buildings, . . . for,



TWO VIEWS OF THE MORRISON'S COVE HOME FOR THE AGED, AT MARTINSBURG

during the year just closed, fifteen applicants for admission had been turned away.” The next year the report says twenty were rejected for want of room. “An en-

thusiastic discussion followed, . . . the meeting expressing itself in sympathy with the work, and a motion prevailed to solicit funds to justify a forward movement in building."

The following year (1912), the trustees reported the erection of a new building, 32 x 64, costing \$4,011.31. The building committee consisted of Aaron B. Mock, James Wineland, Jeremiah Klepser, John B. Miller, Jacob Galle, and Daniel B. Maddock. The last named made the plans for the building. The response from the congregations were so hearty that but \$1,650.00 of debt rested on the building when it was occupied, and this was cancelled by District Meeting, 1921.

At the 1912 District Meeting a petition from Western District was presented in which they would unite with Middle in having a home. Brice Sell, William S. Ritchey and Leonard F. Holsinger were appointed a committee to co-operate with the trustees in conference with Western District and report in one year. They reported they saw no way of uniting, and the matter was deferred one year.

Donation day was suggested in 1913, and proved very helpful from year to year. In 1920 Joseph W. Wilt suggested a reunion of the churches at the Home. This "Old Folks' Home Day" proved so enjoyable and profitable that the District Meeting of 1921 adopted the following resolution, presented by James A. Sell: "that this meeting authorized the trustees . . . to arrange an appropriate program, appoint a day and circularize the District, inviting all churches, Sunday-schools, Christian Workers' Meetings and Bible Classes to bring their alabaster boxes as offerings to pour upon the Saviour in the person of our aged poor."

The total of the financial statement to District Meeting of 1924 shows the following, for the year ending February 15, 1924:

Receipts	\$6,685.60
Expenditures	6,203.15
	<hr/>
Balance on hand.....	\$482.45
Endowment	\$5,500.00
Capacity of the Home,—50.	
Building not fully occupied.	

TRUSTEES AND THEIR TERM OF SERVICE
A Regular Full Term is Five Years.

1894	Andrew „ Spanogle	Henry „ S. Brumbaugh	Albert O. „ Dilling	James R. „ Lane	Joseph „ W. Wilt
1895	„	„	„	„	„
1896	„	„	„	„	„
1897	„	„	William S. „ Ritchey	„	„
1898	„	John B. „ Miller	„	„	„
1899	„	„	„	„	„
1900	„	„	„	„	John „ Bennett
1901	„	„	„	„	„
1902	„	„	„	„	„
1903	„	Aaron B. „ Mock	Charles L. „ Buck	William S. „ Ritchey	„
1904	„	„	„	„	„
1905	„	„	„	„	„
1906	„	„	„	„	„
1907	„	„	„	John C. „ Swigart	„
1908	„	„	„	„	„
1909	„	„	„	„	„
1910	„	„	„	„	„
1911	„	„	„	„	„
1912	„	„	„	„	„
1913	„	„	Jacob C. „ Stayer	„	„
1914	Edward M. „ Howe	„	„	„	„
1915	„	„	„	„	„
1916	„	„	„	„	„
1917	„	„	„	„	„
1918	„	„	„	„	„
1919	„	„	„	„	„
1920	„	„	„	„	„
1921	„	„	„	„	„
1922	„	„	„	„	„
1923	„	John B. „ Snowberger	„	„	„
1924	J. H. „ Clapper	„	James C. „ Wineland	„	„

in the Middle District of Pennsylvania

TERM OF SERVICE OF STEWARDS

Walter S. Long	began April 1, 1894
Samuel S. Long	" " 1897
John E. Garver	" " 1900
Joseph Gates	" " 1903
Isaac Metzker	" " 1911
Elmer Snowberger	" " 1913
George Davis	" " 1915
Isaac Showalter	" " 1919
Jacob S. Showalter	" " 1922



THE MORRISON'S COVE ORPHANS' HOME

CHAPTER VIII

Child Rescue Work

Whatever sentiment in favor of Child Rescue Work may have prevailed in the hearts of individuals in the District prior to 1915 is not known, for it did not take definite form until that year, when Walter S. Long, of Altoona, presented the following:

“Inasmuch as there are an increasing number of instances among us of children not receiving the care they should have, because of being orphans or from other apparent reasons, and whereas we believe it is the duty of the Church to aid in this matter, and further, this District not now having any channel through which we can meet this need, therefore, resolved, first, that this District Meeting assembled at Huntingdon, request the various churches through this delegate body to consider the advisability of making provisions for this District to properly care for this distressing condition and report to the District Meeting one year hence. Second. That a committee of three be appointed at this meeting to secure information, or probably plan for this action and report at next District Meeting, also for consideration.”

The response of the meeting is characterized in the minutes as “marked degree of sympathy,” and a “strong vote” approving of the request. In compliance with the paper, Walter S. Long, Albert G. Crosswhite and Jennie Baker were appointed a committee to carry out the purposes set forth, and Child Rescue Work in the District had begun.

The next year (1916) the committee reported “merely a beginning,” and it was instructed “in co-operation with the trustees of Morrison Cove Home, to present at next District Meeting a suggestive or tentative plan providing for Child Rescue Work.”

At the meeting, 1917, it was decided to establish the Home under consideration at Martinsburg, (Pa.). That it be secured and directed by management or trustees of

the Home for Aged and Infirm at Martinsburg, "Morrison's Cove Home." That it is proposed to provide for orphans and other children of need of the Church of the Brethren, also for other children within, or apart from this District when there is room and means to make it possible and practical to care for them. That the said trustees be now authorized to proceed at once to solicit the District by free will offerings, in order to secure funds for the maintenance of the Home herein considered."

Because some members have been contributing to the Orphanage at Huntingdon with the understanding that it belonged to the Church or District, it was especially announced at this meeting that it was a county institution.

To the District Meeting of 1918 it was reported that one child had been placed in the home of Frank E. Brubaker. Moses R. Brumbaugh was made a member of the committee in place of Albert G. Crosswhite, who had moved out of the District.

During the next year a charter had been secured, \$500.00 had been given on an annuity plan, and four children had come to the home, two of whom had been placed.

The need of a detention home was presented to the 1920 meeting. The committee was instructed to ascertain the possibilities of affiliating with eastern and western districts in this work, but this was reported not feasible, the following year, and a request was renewed for a detention home. This need was emphasized in 1922; John C. Swigart was made field secretary; three children were given permanent homes within the year just expired.

During the ensuing year (reported at District Meeting of 1923) the "trustees selected a home, containing a dwelling and twenty-seven acres of land for \$7,800.00." This was accepted and provisions made that hereafter "the committee shall consist of two brethren and two sisters."

Because the building purchased was not given till December, 1923, the Trustees had little to report. But, beginning with November 1, 1924, Frank E. Brubaker and wife took charge of the home and hereafter children will have a good detention home. No financial statement has yet been published.

A History of the Church of the Brethren

The children who have been received and given homes are as follows:

Name of Children	Age	Permanent Home
Charles Rheam	3	Frank E. Brubaker
William Glass		In State Institution for feeble minded.
Virginia Viola Glass	1	Isa Bechtel
Lester A. Glass	12	Russel Snyder
Chester P. Glass	6	Adam K. Frederic
Gerald Ritchey	4	Charles Bloom
Dollie L. Dick	6	Mrs. Sarah Kayes
Mary E. Dick	13	Not located permanently
Martha Dick	3	“ “ “

CHAPTER IX

Some Observations^{*}

It will be observed that all through the history an analysis of the events and facts has been rather studiously avoided. In the biographical section, words of commendation are for the most part absent. The Editor has tried to record what has been done, and let the reader draw his own conclusions.

But should he lay down his pen without pointing out some things he has observed, some problems pertinent to the future welfare of the Church of the Brethren, and drawing some conclusions which he believes the facts justify? This history will fail in its purpose if its readers are not led to profit by the past in their endeavor to fulfil the prayer, "Thy kingdom come."

Let some of the praiseworthy things be considered first.

Middle District of Pennsylvania will always be mentioned in most kindly terms, because within its bounds have originated the following, which have resulted in large and favorable results for the Church and the Nation:

First. The first (and likewise the second) weekly church paper started in this district. A monthly had been conducted in Ohio for over a decade. It was a periodical with views perhaps far enough advanced for its day, but whose vision was hardly broad enough to make for real leadership. It was the church's best paper, because there was none other.

It required no small courage to start a weekly paper in those times. The Middle District permitted Henry R. Holsinger to start one "at his own discretion," † thereby seeking to wash its hands from any liability that might grow out of its publication. That weekly, far more than the monthly preceding it, opened the door to what is now our splendid catalog of church papers. Following in its

^{*} This, the last chapter prepared for this book, was completed, by the grace of the Heavenly Father, March 16, 1925.—*Editor*.

† Minutes of 1864, Art. 3.

train came the hymn-book, the almanac, young people's paper and quarterlies. This District did her share in supporting the weekly, and may justly commend herself because it is the home of the first weekly church paper.

Quinter and Brumbaugh Brothers followed in the publication business. All three were good writers. James Quinter wrote an able treatise on the history of baptism. His daughter, Mary, wrote a biography of her father, and included some sermons. Henry B. Brumbaugh wrote the Church Manual, a most useful book until recently, when it was succeeded by another prepared under the direction of the Conference. He also wrote a fine book of fiction, based on the Bible character,—Onesimus. In this District, also, lives James A. Sell, who published a book of poems,—a real expression of his heart for the larger and finer things of life. He also wrote a small pamphlet about a couple of children lost in the Alleghanies. Martin G. Brumbaugh, of towering intellect, wrote, with splendid survey, a general history of the early activities of the Church of the Brethren, a work of authority always. True, many other volumes have come from his ready pen, most of which have touched the larger life of the nation,—such as his "Making of a Teacher," and a number of text-books for schools. Tobias T. Myers published a book of "Last Things," and very recently a Life of Christ for class use. Charles C. Ellis has, within the last five years, produced a devotional book of super-merit, as well as a pamphlet that is distinctive in its field. Adaline Hoff Beery, (a western born lady), while living in the district, published a volume of poems, much of which is real poetry, and not rhyme. Her husband, William Beery, wrote sacred songs the church loved to sing, and compiled, for the church publishing house, the first Sunday-school song book in general use in the Brotherhood. Mrs. Emma A. M. Replogle, the daughter of Jacob Miller, the school man, published, in book form, a fascinating story entitled, "Indian Eve and Her Descendants."

It would perhaps be a little difficult to find another district with a larger literary output than this.

Second. Educationally, Middle District stands out unique in the Church of the Brethren. Three school efforts were made within her borders, one of which lived

and became the pioneer of education for the Church. The men who founded Juniata College, the men who stood the criticism and yet pressed on as one chained to a purpose, were not so many. Turn to the table of trustees and note those who were faithful before 1890.

Then there were some noble souls in the district who helped in this educational project most heroically. Perhaps again James A. Sell stands first in loyalty to Juniata. He, more frequently than any other, came to the college, installed many of those who were called to the ministry, stood for the interests of the college in the Standing Committee room of General Conference, and, as an "outsider," was always a friend on the lookout for Juniata's welfare and advancement.

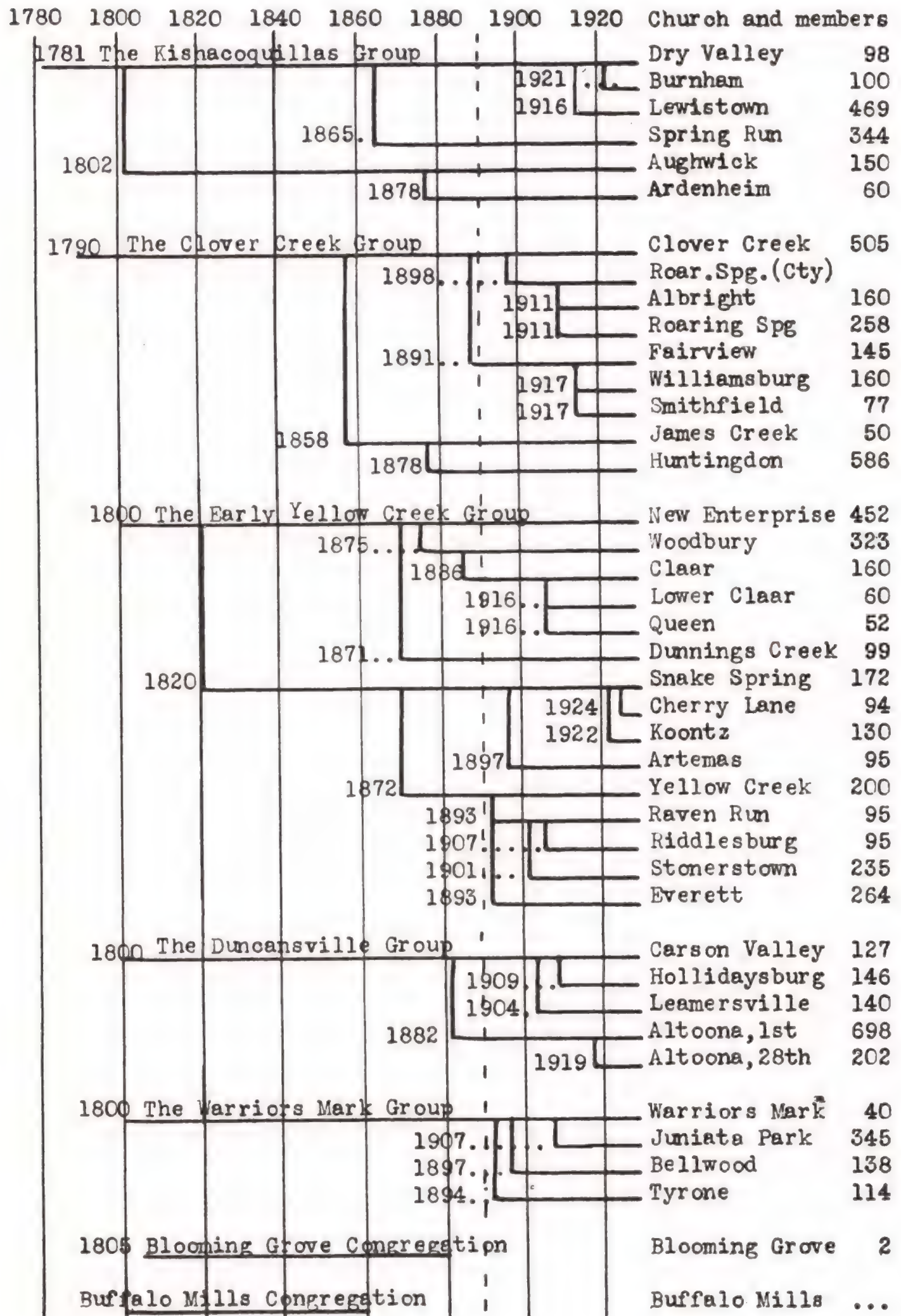
Juniata blazed the way of education in many ways. From her walls stepped the first graduate in the Arts course maintained by a Brethren's school. She stands first among her sister colleges in her endowment, and the scholarship of her faculty. Scholarship, and not numbers, is her ambition today.

Third. Then, there is not the less important, though the youngest, movement in the church,—the Sisters' Aid Societies, which began in this district. Just in very recent years they have come into their own when the Conference, recognizing their ability and dependableness, have called upon them annually to do certain large things in a worldwide way.

Fourth. The missionary activities of the Brotherhood owe this district recognition in the fact that James Quinter, the secretary-treasurer of an earlier general missionary endeavor than the present organization, was located here. True, in a few years the centre of activity, under the present organization went into the middle west, but it may be justly said that in Middle District the idea began and elsewhere it has been developed into its present large proportions.

In Sunday-school growth, it is difficult to say what district was leader,—what district held the first convention and so on. It, no doubt, is correct, that some other districts had a few conventions before this district had them. But it may be correctly said that Middle District was a leader in the development of Sunday-schools be-

A History of the Church of the Brethren



A Graph showing the growth of the several congregations from their respective centres.

cause of the agitation through the weekly paper here, and she held conventions when it was not prudent to make report,—that a short time after Conference decided that conventions should not be held, she broke into expression again, quiet to be sure, and developed sentiment for them.

This, however, is not all that may be observed concerning the district. If the reader will turn to the map on page 16 he will note that what is now the Middle District, was settled by brethren at seven different centres. Study those centres geographically. Look at the graph of these congregations as revealed on the preceding page. Those centres are not so very far apart. Now, let it be observed that within a century and a quarter the church has grown but little beyond those centres. True, the mountains bound the district on both the east and the west. There was no “highway” in either of these directions. But how about southward? There are some marks of outreach in this large territory. Cherry Lane and Artemas show a good beginning for the effort of *one* congregation,—Snake Spring Valley, but is it unfair to the situation to say that, had the district placed ministers in different sections of this unoccupied territory, we might have five or more “Artemases” instead of one?

And the northern part of the district! There is more territory north of Warriors Mark and Dry Valley congregations belonging to Middle District and untouched by the Church of the Brethren, than there is lying south of the same line,—a territory where the congregations of Middle District have always been located. If, as James A. Sell thinks, the Blooming Grove group was never really of Brethren origin, the pity is the greater. In the beginning of missionary endeavor he and others did try to plant the Gospel around Williamsport, but the encouragement was not great, the support at home was weak and not well organized, and the territory was abandoned. True, the Dry Valley congregation, through her faithful ministry, for a long time carried on preaching at various points in Centre county, but this was done single handed, and was too great a burden for one congregation.

After considering the foregoing, one is impressed that Middle District has not kept up the enthusiasm of her

fathers. They came into the wilds, proclaimed the Gospel, organized churches in a loose but effectual way, endured hardships for which commendation cannot be too strong. But their children and grandchildren have been willing for the most part to settle down in their tracks and go no further. Of course, the churches have sought to fill up the gaps between these centres,—a noble, heroic work it has been. We have built church houses and organized congregations in places a bit remote from the original centres. But look at the map again. All this good work has been done in the territory through which the fathers drove with ox-carts or horses and lumber wagons simply to attend a lovefeast in the adjoining congregation. Therefore, it may be justly asked, Has all this been the outgrowth of vision, or due to a desire for greater ease? There are a number of houses in congregations of this district, not five miles from each other, for perhaps no better reason than to have services “handier home.” What seal of approval by the Holy Spirit would be indicated if in the course of a few years one, two or more of these houses so close to each other, should be sold or pass into disuse? Or what would have been the results today, had these houses, through district co-operation, been built beyond the centres noted on the map? Or, further, what would have been the wonderful reaction on the district, had the congregations in real enthusiasm for saving a lost world, in addition to erecting these houses so close together, placed the same energies into planting congregations in the northern part of the state?

And why did not the district reach out after that manner? Some members had vision, or no district board would have been organized, and the few attempts in earlier days to reach distant parts would not have been made. But this can hardly be said of the rank and file of the membership of the district. After all, did the writer of the introduction sense the situation correctly when he declares the northern part was not settled by the brethren for two reasons, one of which, he says, is, “This region had not the fertility that agricultural settlers cared for.” Is it a fact, then, that soil and not souls has been the ruling motive of too large a portion of the Church of the Brethren in Middle District of Pennsylvania?

Whatever may be the reader's answer to that question, let this history create a desire to reach out as we should. Or, is it too late? Is the northern half occupied by Christianity of other communions and our opportunity is passed?

If this be the answer, then what should Middle District awake to do? If, as is repeatedly said, she occupies some of the best farming lands of the district and state, should she not look well to reaching beyond her borders to the needy parts of the world?

In this some very good effort has been made. This district has been supporting the General Mission Board fairly well. In addition, almost a quarter of a century ago, she took up the support of a foreign missionary and, through the years, raised about \$500.00 a year for our beloved representative in India. But when, a couple of years ago, that worker, for the best of reasons, had to withdraw from the field, the district settled back, thus far, into not supporting any one. The Sunday-schools have redeemed the situation greatly by out-stripping the district's former giving in the payment of the Missionary Home, just completed. But, has Middle District met her missionary challenge as she had means and opportunity to meet it?

The first part of this chapter discusses some first things that have occurred in this district. Is it right, however, to give credit to *the* district for these? Geographically, yes. But did the district support the first weekly church paper and the one that soon followed? The facts are that these periodicals, as a "private enterprise," were carried forward by a few humble, fearless men who stood together in spite of the opposition to such commendable innovations. And what must be said of the school project of Juniata? There were those who stood faithfully by and helped when the odds were against the college. But, does not that very statement indicate that there were those who left Juniata alone,—severely alone,—yea, verily who opposed this child of their home district?

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GROWTH OF MEMBERSHIP IN MIDDLE DISTRICT

	1896	1900	1910	1920	1924
Albright	114	116
Altoona, First Church	130	218	...	609	688
Altoona, 28th Street .....	...	...	...	100	140
Ardenheim .....	...	61	55	42	50
Artemas .....	...	50	59	68	89
Aughwick	162	165	190	184	150
Bellwood .....	...	83	60	81	86
Burnham .....	...	...	...	...	95
Carson Valley	78	...	75	80	80
Claar	112	152	...	115	160
Clover Creek	340	207	310	436	505
Dry Valley, (Lewistown) ..	178	222	...	120	98
Dunnings Creek .....	...	...	...	99	99
Everett	66	66	100	212	264
Fairview	75	115	149	134	150
Hollidaysburg .....	...	...	17	132	100
Huntingdon	96	...	274	400	586
James Creek	88	88	46	44	51
Juniata Park .....	...	...	...	288	345
Koontz .....	...	...	...	...	115
Leamersville .....	...	...	...	...	162
Lewistown .....	...	...	...	253	310
Lower Claar .....	...	...	...	45	50
New Enterprise	275	270	285	406	452
Queen .....	...	...	...	...	52
Raven Run	70	66	...	59	...
Riddlesburg .....	...	...	30	50	95
Roaring Spring .....	...	...	...	258	258
Smithfield .....	...	...	...	80	77
Snake Spring Valley	231	176	243	200	230
Spring Run	180	189	200	231	320
Stonerstown .....	...	...	62	194	229
Tyrone	19	45	87	90	90
Warriors Mark	41	33	42	21	33
Williamsburg .....	...	...	...	108	135
Woodbury	200	206	218	333	323
Yellow Creek	165	170	118	166	200

The foregoing table has been worked out, showing the membership as reported in the minutes of the District Meeting in the years indicated at the head of the columns. This table is as accurate and dependable as are the minutes, the only source left from which to make such a revelation.

Studying that table by comparing 1896 column with 1924 column, a period of twenty-eight years,—almost a generation,—the following is revealed:

First Church of Altoona and Huntingdon congregations have increased over five fold. Everett and Tyrone, over four fold; Fairview, two fold; Clover Creek, New Enterprise, Spring Run, and Woodbury, over a half fold. Two congregations almost make a fifty per cent. growth. But the alarming thing is that seven congregations appearing in the 1896 column have not grown any. Some have actually gone back. Does this not present a most serious situation, one that should absorb the best thought of the district? What can the district do with this problem?

But, another question arises out of this study of the history. Why has First Church of Altoona increased over five fold, with the supposed disadvantages of planting the faith in the city, with the further observation that, looking over the Minutes of the District, one finds more queries and complaints against this congregation than any other in the district? Or, why is it that the Huntingdon congregation (transient students are not counted in their membership) should increase over five fold when this congregation, because in part the college was located here, was not only without support of certain parts of the district, but was also subjected to much adverse criticism from the whole Brotherhood? Or, why is it that congregations against which no queries were ever sent to District Meeting, which no Annual Meeting Committee ever visited with a view of discipline, have not grown,—some have even gone back?

This history (whether wisely or not) has sought to throw a mantle of silence over the "troubles" that have existed in the congregations. But, just the same, it is a fair question for study to ask, Have the people living in certain communities where the church has not increased,—barely held her own in numbers,—have these been pronouncedly irreligious? Or, have they sought their Christ in some other communion? And, if the latter is the correct answer, then wherein lies the difficulty in these respective congregations of the Church of the Brethren?

There are other phases of our district life and growth that the alert reader will work out, and grant that this may be done. There is just one more problem the editor wishes to point out. This history presents to Middle

District the great importance of some organization being created that has the power to take hold of a congregation that is not growing, put its leader to work, or give it one that will, in the fear of the Lord, bring results. Surely, a number of congregations do not need such an organization. But they, through such a method, would be a strength to their weaker sisters, when now they are of no particular help.

Our esteemed ministerial committee is trying to solve the problem of ministerial distribution, but is laboring under a serious handicap at this very point. It has not the power to touch the problem raised here. Yet there can be no question but there exists a grave problem as pointed out. It is here. If any interested reader is in doubt, let him go back to the table of growth of membership and make his own estimate. He will reach but one conclusion,—the need is so great that the solution is imperative, and should be begun at once.

One might say that in times past the Church of the Brethren has been Episcopalian in her administration of church government. Yet all the while she has adhered strictly to Congregationalism in the matter of choosing leadership in the respective congregations. True, there has been a kind of supervision in ordinations, but leadership is left entirely with the congregation. The results as revealed in this table,—as known to exist in the district,—are not satisfactory to any “bond-servant of the Lord Jesus Christ.”

Middle District has the credit of doing *first* some things which have reached large proportions for good. Now, let her do another thing first,—a something greatly needed, not only in the Middle District, but in every state district in the Brotherhood—start a solution for better leadership in the needy congregations of our district.

PART THREE

Biographical

PART THREE

Biographical

In this part of the book it has been the aim to give biographical recognition, as far as information could be gotten, to every minister who has resided for a shorter or longer time in the present Middle District of Pennsylvania. For reasons, a few, not ministers, appear.

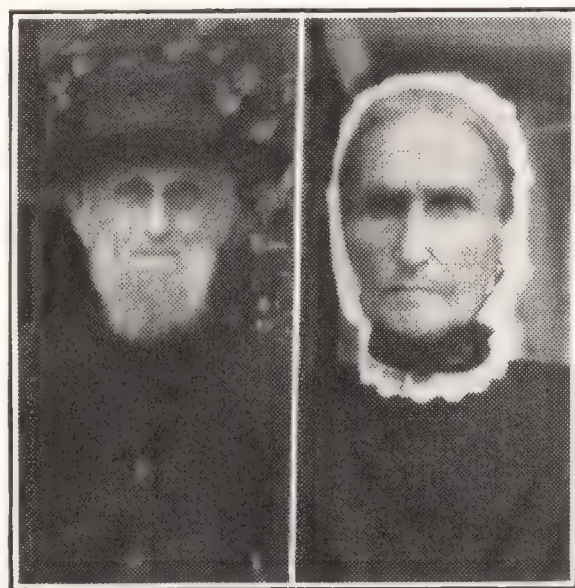
ADAMS, DAVID M., was elected to the ministry in the Roaring Spring congregation in 1904, and by that body ordained April 7, 1908. A few years since he became inactive in the ministry and thru a course pursued by himself he was relieved of his office at a special elders' meeting at Lewistown, August 30, 1922.

BADGER, MOSES, called to the ministry in the Dunnings Creek congregation, October 27, 1868.

BAKER, JOHN SNIDER, oldest of four children of John and Hannah (Snider) Baker, members of the Church of the Brethren, was born near Baker's Summit (Pa.), February 20, 1840. His youth was spent on a farm near Snake Spring Valley Church, during which time he received a common school education. After his marriage he located on the old homestead and resided there till 1895, when he moved to Everett. In 1888 he fell from a loft in his barn and sustained injuries from which he never fully recovered.

He united in marriage with Elizabeth, daughter of Jacob and Margaret (née Brech) Lingenfelter, members of the Church of the Brethren, Isaac Richey solemnizing the union on January 22, 1863. To them were born four children: Francis, Grant, Jacob, and Margaret Helen Baker.

He united with the Church of the Brethren in the Snake Spring Valley congregation, through baptism administered in 1875. This congregation called him to the ministry in 1878; and through the laying on of hands by George W. Brumbaugh and Jacob Koontz, he was ordained May 19, 1901. He was frequently a delegate to District Meeting. Being blessed with this world's goods, he delighted to aid in missions, the support of the Morrison's Cove Home and relief work abroad. He died April 12, 1923. Funeral conducted by Ira C. Holsopple and John S. Harshberger. Interment in the Ritchey Cemetery, Snake Spring Valley.



A History of the Church of the Brethren

BAKER, JONAS D., seventh child of Daniel and Lydia (née Kemp) Baker, was born December 10, 1886, near Grantsville, Maryland.



His parents united with the Brethren Church soon after their marriage, and had the joy of seeing all their five sons and three daughters in the church, and one daughter, Florence, who married John M. Pittenger, a missionary to India. He has a common school education supplemented by two years in Juniata College Preparatory Department, 1904-06. He is engaged in the lumber business at Fredericksburg.

He was united in marriage with Mary Catherine, daughter of John and Emma (née Enyeart) Detwiler, members of the Church of the Brethren

in the Fairview congregation, the union being solemnized by William J. Swigart, June 25, 1910, at his home in Huntingdon, (Pa.). The bride had united with the Church of the Brethren, Joseph Snowberger administering baptism May 20, 1897. She attended Juniata College four terms; taught for several years, and is now a teacher in the Sunday-school. To this union is born Mary Virginia.

While at Juniata, in the fall of 1904, he united with the Church of the Brethren, William J. Swigart administering baptism. His interest in religious work was not marked, however, till the fall of 1916, when he renewed his vows under the preaching of Mahlon J. Brougher in a revival in the Clover Creek congregation. At once he became active. Within two weeks he was elected teacher of an adult Bible class, and on November 10, 1917, was called to the ministry. He has served several times as delegate to District Meeting. Address, Martinsburg, Pa.

BASHORE, JOHN R., born near Mifflintown, Pennsylvania, March 22, 1841, was twin to Peter, fifth and sixth of seven children of



David and Mary (née Ruble) Bashore, members of the Church of the Brethren. Reared on the farm, having only a limited education, he nevertheless applied himself to committing many Scriptures, using the rest moments of field and home for this purpose. October 13, 1864, he was united in marriage to Fianna, daughter of Peter Shellenberger. Soon after both united with the church. This step meant great zeal for the Master. About 1884 he was called to the ministry in Juniata county; in 1890 moved to Altoona and two years later located in the

Fairview congregation. At once he took deep interest in the Sunday-

school, where now the Smithfield church stands, superintended the school for over ten years, and laid the foundation for that congregation. Tho a man of affairs and successful in business, his religious life was so intense that, even in the busy seasons, rather than miss family worship he would rise an hour earlier. About 1904 he located in Martinsburg, and on April 20, 1909, passed to his reward. In his delirium just before his death he conducted a religious service complete, using for text Malachi 3:8, and invited sinners to confess Jesus.

BATZEL, GEORGE STEWARD, eighth and a twin in a family of ten children of John and Catherine (née Burket) Batzel, members of the Church of the Brethren, was born near Yellow Creek, Bedford County, (Pa.), April 17, 1875. He was reared on the farm and during most of his life made his living by farming, and in the meantime represented the Grand Union Tea Company for twenty years. He had the benefit of a common school education.

He was united in marriage with Mary E., daughter of George and Susan (née Baker) Kinsley, John Rush officiating at the wedding held in his home May 25, 1901. To them have been born four sons and three daughters.

In the Bethel congregation, in 1895, he united with the Church of the Brethren, John Rush administering baptism. Yellow Creek congregation called him to the deacon's office in 1903; to the ministry in 1907; and, through Ira Holsopple and David Detwiler laying on hands, ordained him, in 1921. He has represented his congregation nine times at District Meeting. In recent years he has been successful as an evangelist,—has conducted some thirty-five revivals, baptized about three hundred, married thirty couples, preached over one hundred funerals. At present he is serving as pastor in the Long Meadow congregation of Maryland, his home being near Boonsboro.

BEACH, GUY K., third of nine children of Adam and Catherine (née Kochenderfer) Beach, the father a member of the Progressive Brethren, and the mother, of the Church of the Brethren, was born in Salemville, (Pa.), on December 21, 1889. After country school he attended New Enterprise Normal and the preparatory department of Juniata College. He taught school for five years and then entered the employ of the Goodyear Tire and Rubber Company,



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Akron, Ohio, where he continues. During the World War he spent fifteen months in the Veterinary Service of the Army, ten months of which service was in France, three months in Germany and the balance of the time in Camp Wadsworth, South Carolina.

He was united in marriage with Ethel Marian, daughter of Lewis and Laura (née Woomer) Eyer, Tobias T. Myers solemnizing the union on June 24, 1919. To them are born one daughter and one son.

In the New Enterprise congregation he united with the Church of the Brethren, David T. Detwiler administering baptism on December 15, 1903. The same congregation called him to the ministry July 20, 1913, and he was properly installed by David Stayer and Levi T. Stuckey, August 24, 1913. He has represented his congregation at District Meeting twice; has been active in Sunday-school work, serving as teacher, assistant superintendent and member of the Sunday-school board. Under his present situation he is not active in the ministry. His address is 813 Coburn Street, Akron, Ohio.

BIBLE, JAMES W., a minister from one of the West Virginia congregations who located, in 1910, within the bounds of the Artemas congregation. He and other members have built up the work there until the Glendale church house was erected in 1910. His address is Flintstone, (Pa.).

BECHTEL, KENNETH, oldest of three in the family of Daniel K. and Susan (née Ritchey) Bechtel, members of the Church of the Brethren, was born in New Enterprise, (Pa.), July 25, 1898. He has had the privilege of going to school most of the time and preparing himself for religious work. At present he is attending Juniata College.

He united with the Church of the Brethren in the New Enterprise congregation on Easter, April 4, 1915, and was baptized by Levi T. Stuckey. The same congregation called him to the ministry February 22, 1919. He has been active in Sunday-school work, and served as district secretary during 1922-23. He did some pastoral work at Melcroft and at Nanty-Glo in the Western District of Pennsylvania.

BECK, JACOB, was born in Warriors Mark Township, Huntingdon County, Pennsylvania, on July 6, 1790. School privileges in his day were meagre, but he made good use of the common schools available. He made his living by farming. The Warriors Mark congregation of the Church of the Brethren called him to the ministry in 1833, just four years after he was received into the church by baptism. He lived in his home congregation and closed his labors there August 2, 1870.

BEERY, CHARLES O., the only son of Enoch and Mary (née Jay) Beery, members of the Church of the Brethren, was born near Covington, Ohio, March 7, 1871. He had seven half brothers and sisters through his parents being married twice. After passing through common school he attended college two years and graduated from the Normal English course at Huntingdon in 1895. He then served as principal of the Boyce, (La.), high school two years. Later,

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while pastor at Tyrone, (Pa.), he was principal of the Snyder township high school four years. He has about two years' college work to his credit.

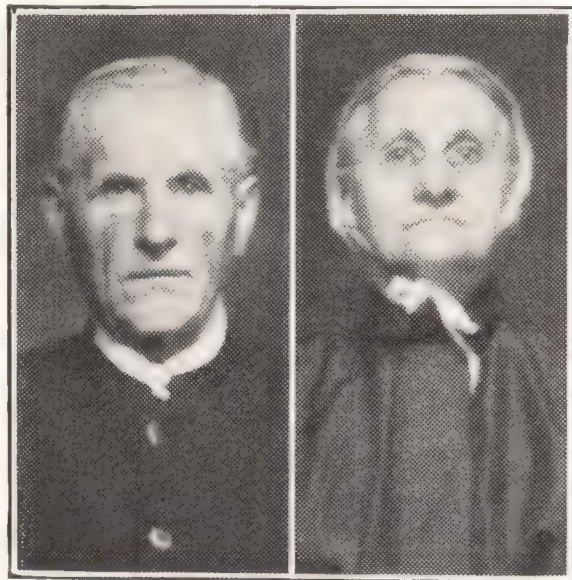
He was united in marriage with Lou Ella, daughter of George and Ursula Replogle, of Shenandoah, Iowa, on June 16, 1898, and to them were born five sons and three daughters. His wife died January 25, 1914. On March 20, 1923, he was united in marriage with Sannie, daughter of David and Nancy Shelly, Williamsburg, Pennsylvania, Tobias T. Myers solemnizing the union.

While attending school at Mt. Morris College, Illinois, on November 10, 1889, he united with the Church of the Brethren, Tobias T. Myers administering baptism. On this occasion there were eight young men and as many young women to be immersed. Brother Myers administered baptism to the young men at the same instant that John G. Royer baptized the young women, first Brother Royer repeating the formula while each baptized his applicant and then Brother Myers—a very impressive service. Lou Ella Replogle was baptized at this time.

The Pleasant Hill congregation (Ohio) called him to the ministry on September 2, 1897. While serving as pastor at Tyrone, (Pa.), through the laying on of hands by James A. Sell and George S. Myers, he was ordained, April 6, 1907. He has been a Sunday-school teacher for thirty-three years; has served as pastor in Glade Run and Plum Creek congregations, (W. Pa.), the Geiger Memorial of Philadelphia, (S. E. Pa.), and Tyrone and Juniata Park congregations of our own district. He represented his congregation at district meeting and General Conference many times, and served on the Standing Committee from Middle Pennsylvania at the Hershey Conference of 1921. As a revivalist he has had the joy of serving in many congregations successfully. He enjoys getting into a weak and discouraged congregation and helping to revive them. His stronghold, both in pastoral and evangelistic work, is his personal contact. At present he is pastor of the Juniata congregation. Address, Juniata, Pa.

BENNER, LEVI B., one of nine children of family of Jacob and Nancy (née Burget) Benner, members of the German Reformed Church; was born at Martinsburg, (Pa.), September 16, 1857. He prepared himself for teaching in the public schools and during his life taught thirty-three terms. He held a state permanent certificate. Along with teaching he carried on truck farming not far from Duncansville, (Pa.).

He was united in marriage with Christiana, daughter of John P. and Christine Hoover, on September 28, 1879. To this union one son, Irvin H., was born, and he has become a school teacher. The wife died May 25, 1881. Brother Benner was



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married again, the second time in 1883, to Ida M., daughter of Daniel and Frances (née Bossler) Royer. To this union was born one daughter, Pearl, who married Frank E. Brubaker.

In the Clover Creek congregation, on January 20, 1880, he united with the Church of the Brethren, John W. Brumbaugh administering baptism. The Carson Valley congregation called him to the ministry June 4, 1898, and through the laying on of hands by Brice Sell and John B. Miller he was ordained in the same congregation. He was active in Sunday-school, serving as superintendent eight years; has represented his congregation at District Meeting twenty times and at General Conference three times. Due to a somewhat prolonged sickness, he passed to his reward November 12, 1924. William J. Swigart preached his funeral. Interment in the Carson Valley cemetery.

BENNETT, JOHN, oldest of eleven born to Israel M. and Susannah Martin Bennett, began life in Alleghany County, (Md.), October 25,



1850. Early in childhood his parents moved to Bedford County, (Pa.), where he has lived all his life. Making good use of common school, one term in Alleghany Seminary, at Rainsburg, and two at County Normal, in Bedford, he followed teaching for thirteen winters. Besides he has been farmer, merchant and postmaster for Artemas for thirty-two years.

October 19, 1873, he was united in marriage with Anna C., daughter of Isaac and Nancy (née Martin) Sowers, at Silver Mills, (Pa.), James Pennell officiating. To them were

born six sons and six daughters. The parents were privileged to enjoy their golden wedding with nine of their children and about 250 friends. After the wedding feast all went to the church nearby and appropriate services were conducted, James A. Sell leading in the same.

In June, 1874, he united with Christ in the Snake Spring Valley congregation, Jacob Steele baptizing him. Two years later the home group of members called him to the ministry, and on November 6, 1897, through the laying on of hands by George W. Brumbaugh and John B. Replogle, he was ordained. Christ made him His devoted servant. For twenty-five years he has not missed a district meeting, and yet his was often the longest drive over very muddy roads. He served on Standing Committee at St. Joseph, Missouri, and twice at Winona Lake, Indiana. Being the only minister in four townships, he has solemnized marriages and preached funerals up into the hundreds. He was four years a member of the District Mission Board, and since 1901 a trustee of the Martinsburg House for the Aged.

It can be truly said that he has been a spiritual father to the people of a very large territory, and from the beginning a faithful

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shepherd of the Artemas flock. Few in these days have done as much for the church for as little material compensation. His address, Artemas, (Pa.).

BENNETT, SYLVANUS, oldest of seven children of Robert Bennett, a farmer, was born in Southampton Township, Bedford County, (Pa.), on February 5, 1800. He was reared on the farm and had little opportunity for any education.

He was united in marriage with Sarah Bennett. They were not blessed with children of their own, and took other people's children to raise. Among them was Israel M. Bennett, the father of John Bennett, of Artemas, (Pa.).

Sylvanus united with the Church of the Brethren in the Snake Spring Valley congregation, which then included the southern portion of Bedford County. In 1851 he was called to the ministry by the same congregation and served his God as a pioneer preacher in the southern portion of Fulton and Bedford Counties. He made several preaching tours,—on foot,—as far east as Franklin County, (Pa.). He died August 25, 1855. His widow lived with Israel M. Bennett until her death in 1887. Both lie buried in Prosperity Cemetery.

BENTON, HOMER SOYSTER, third of four children of the family of Jacob U. and Barbara (née Soyster) Benton, members of the Church of the Brethren, was born at McKee, Blair County, Pa.), February 23, 1893. Besides common schools, he has a college education, graduating at Juniata College in the Arts course on June 16, 1916. To make a living he follows carpentering, holding good jobs as foreman.

He was united in marriage with Mary Elizabeth, daughter of Harry H. and Susan (née Claar) Graybill, of East Freedom, (Pa.).

In the Leamersville congregation, through baptism administered by Brice Sell on February 12, 1905, he united with the Church of the Brethren. In the same congregation he was called to the ministry on August 11, 1912. In the Sunday-school he has been active, both as superintendent and teacher. He has represented his congregation at District Meeting three times. Address, Altoona, (Pa.).

BERGER, LEAH BAKER, was born July 22, 1824, and on March 20, 1845, was united in marriage with John Berger, Christian Lehser performing the ceremony. The young people located at Salemville, engaged extensively in farming, and prospered. Their only child died in infancy, but seven orphans were received into their home, five of whom grew to maturity under their care. Both were ardent members of the Church of the Brethren. Leah had good business ability, took an active part in the management of their affairs and after her husband's death, in 1890, continued their business successfully. In 1889 she conceived the idea of erecting a church house in Salemville. Being constructed at her own expense and after her own ideals, the house stood out in a class by itself, in that it had a belfry and a good bell,—nicely furnished and carpeted and every convenience for its day. There was no formal dedication, but Joseph Z. Replogle preached the first sermon, and her own husband's funeral

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was the first in the new house. Though favorable to Sunday-schools, for some reason none were held in her church during her life. She maintained the upkeep of the church till her death, and turned the property over to the New Enterprise congregation without any encumbrance.

BLOUGH, GALEN ROY, sixth of seven children of Simon and Agnes (née Beahm) Blough, members of the Church of the Brethren, was



born on a farm in Somerset County, (Pa.). His father died when he was three years old, leaving the mother with the large farm and a large family. She kept the family together until they were grown up. In due time Samuel P. Zimmerman became a step-father in the home and was a great help in rearing the children. After Galen graduated from the country schools in Somerset County, he attended local normals until he was prepared to teach in the public schools. He taught one term and then bought a part of the home farm.

He was united in marriage with Amelia, daughter of David I. and Alice (née Thomas) Thomas, Samuel P. Zimmerman solemnizing the union on October 13, 1917. To this union was born one son, Vergil Eugene, and one daughter, Oma Fern.

He united with the Church of the Brethren in the Maple Springs congregation, (W. Pa.), Isaiah B. Ferguson administering baptism November 1, 1909. The same congregation called him to the ministry May 15, 1920. M. Clyde Horst and Edgar M. Detwiler had charge of the installation service. After he was elected to the ministry he decided to prepare for that work. He took one year of Bible and then completed the preparatory course at Juniata College with the class of 1924. He has represented his congregation once at District Meeting and has been an active Sunday-school worker. For one year and a half he has had charge of the Beech Run congregation, an arm of the Aughwick congregation. He now serves the Bellwood congregation in the next year and continues his work in college. Address, Bellwood, (Pa.).

BOOK, ISAAC, called to the ministry in the Aughwick congregation May 18, 1869. Some time later he moved near Richmond, in Juniata County, within the bounds of what was then the Three Springs congregation.

BOOK, ISAAC BRUCE, fourth of seven children of Edmund D. and Elizabeth (née Long) Book, members of the Church of the Brethren, was born at Blain, Perry County, (Pa.), February 1, 1872. The father was a bishop and served the Perry County congregation about

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twenty years. The son was reared on the farm, attended public school, taught two years in Pennsylvania and one year in Iowa; graduated in 1896 in the Normal English course and received his A.B. in 1900 in Juniata College. For fourteen years he taught in Manchester College, (Ind.), and then took up farming for a livelihood.

He was united in marriage with Mae, daughter of William and Sarah (née Myers) Stine, of Adel, Iowa, the union being solemnized by Frank McCune, Christmas, 1900. To them were born six children: Gertrude Elizabeth, Paul Edmund (deceased), Carl William (deceased), Orpha Adaline, Anna Ruth (deceased), and Beulah Esther.

While attending school at Juniata College he united with the Church of the Brethren, William J. Swigart administering baptism on May 21, 1892. The Huntingdon congregation called him to the ministry February 17, 1897; the Manchester congregation had him ordained through the laying on of hands by Daniel Snell and Samuel Leckrone, June 1, 1911. His school work prevented him entering the evangelistic field very extensively. He has represented his congregation at District Meeting eight times; at General Conference seven times; has served on the Standing Committee, Sedalia, 1920; Winona Lake, 1922; Hershey, 1924. Since 1890 he has served either as teacher or superintendent in the Sunday-school. When, in 1924, the General Conference decided to have a clerk whose term of office continues for three years, he was elected to that position. He resides near North Manchester, (Ind.).

BOOK, WILLIAM I., fourth of six children of Edmund D. and Elizabeth (née Long) Book, members of the Church of the Brethren, was born near Blain, Perry County, (Pa.), June 9, 1875. His father was a bishop, and in that office served the Perry County congregation about twenty years. Besides the training William received at home in the public schools, he graduated from Juniata School of Education, 1896, and received from the University of Pennsylvania, B.S., 1910; Ph.D., 1913.

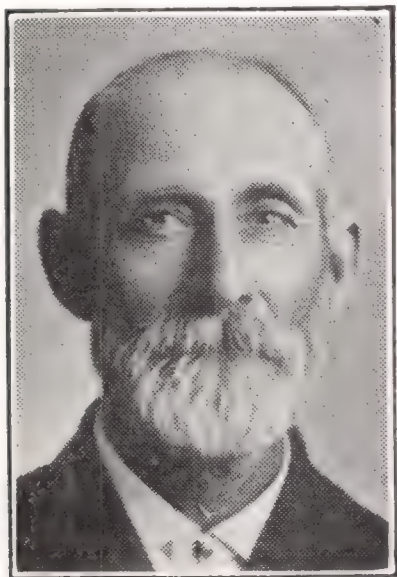
He was united in marriage with Zella, daughter of James and Sarah (née Keller) Benedict, the union being solemnized by the bridegroom's father, June 11, 1901.

In a series of meetings conducted by Tobias T. Myers during the Bible Term at Juniata College, in the early Spring of 1895, he united with the Church of the Brethren, Henry B. Brumbaugh administering baptism. His home congregation (Perry County) called him to the ministry in 1897. While serving the Stonerstown mission the Raven Run congregation advanced him to the second degree, Walter S. Long officiating at the service. While he occasionally fills the pulpit and gives addresses, he has chosen the teaching profession, and occupies the chair of Physics in the University of Pennsylvania. His home is at 72 Wynnedale Road, Narberth, (Pa.).

BOWSER, JOHN K., second of twelve children of James and Elizabeth Bowser, members of the German Reformed Church, was born on a farm near Yellow Creek in 1850. His parents were farmers

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and gave their children the benefits of a common school education. John was also a farmer.



He was first united in marriage with Elizabeth Fishel, June 23, 1871. She died December 7, 1896, and on April 24, 1902, he was married again, this time to Catherine A. Stayer.

When about twenty-five years of age he united with the Church of the Brethren in the Yellow Creek congregation, and by it was called to the ministry, in 1888. Though never ordained, he was active in church and Sunday-school and was much loved in his congregation. He died February 2, 1908.

BRALLIER, DANIEL, the third of twelve children of Emanuel and Mary (née Liedy) Brallier, members of the Church of the Brethren, was born in Morrison's Cove, July 18, 1830. He received but a common school education and made his living farming.

He was united in marriage with Susan, daughter of George and Maria Orner, on February 8, 1855. To them were born ten children as follows: Sadie J., married to John Wareham; Abigail C., Hannah E., married to Frank E. Whitehouse; George H., Charles E., William Q., Harry E., P. Pearl, married to William H. Kauffman, and Isaac B.

He united with the Church of the Brethren in the Manor congregation, Indiana County, (Pa.), in 1857, Samuel Liedy administering baptism. In 1859 this congregation called him to the deacon's office and the next year to the ministry. The Altoona congregation had him ordained through the laying on of hands by William Howe and Henry B. Brumbaugh, November 5, 1893. For many years he was teacher of the Men's Bible Class in the First Church in Altoona. He represented his congregation at twenty District Meetings and two General Conferences. He died December 27, 1905, and was buried in Fairview Cemetery, Altoona, (Pa.).

BROWN, JACOB KIFER, second of ten children of Abraham S. and Mary (née Kifer) Brown, members of the Church of the Brethren, was born on a farm near Woodbury, (Pa.), February 12, 1852. He is a descendant, fourth generation, of Samuel Ullery, first bishop of Morrison's Cove.* He was reared and has made his living on the farm and enjoyed the privileges of a common school education.

He was united in marriage with Ella, daughter of Abraham and Mary (née Snively) Bowers, of Martinsburg, (Pa.), the union being solemnized by John Bowers, November 2, 1876. To them were born three sons and one daughter.

He united with the Church of the Brethren in the Woodbury congregation, John Replogle administering baptism in March, 1877.

* Editorial item, *Gospel Messenger*, September 11, 1883.

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This congregation called him to the ministry, August 12, 1883, and had him ordained through the laying on of hands by John Bennett and George S. Myers, August 17, 1901. He has represented his congregation ten times at District Meeting and four times at General Conference. He was given the oversight of the Clover Creek congregation from May 9, 1908, to February 11, 1922. He has been a Sunday-school teacher for forty years. Address, Martinsburg, (Pa.).

BRUBAKER, DANIEL G., fifth of ten children of John and Amanda Brubaker, members of the Church of the Brethren, was born in Blair County, (Pa.), March 4, 1887. His training consisted of public schools, Bible Institutes and about twenty-three years of home study.

He was united in marriage with Mary E., daughter of John H. and Catherine Hoover, the union being solemnized by Brice Sell at Leamersville, December 25, 1902. To them were born five sons and four daughters.

He united with the Church of the Brethren in the Carson Valley congregation, James A. Sell administering baptism, in November, 1900. This congregation called him to the deacon's office, October 29, 1904; to the ministry, August 27, 1910. The Nocona congregation, of Texas, through the laying on of hands by John A. Miller and another, had him ordained, May 6, 1918. He has served as pastor at Elk City, (Okla.), Wauwaka, (Texas), and Fruitdale, (Ala.), and has been permitted to baptize 206 into the Church of the Brethren; has represented his congregation at District Meeting five times; at General Conference two times; served on the Standing Committee at Sedalia, (Mo.), and Winona Lake, (Ind.). His address is Fruitdale, (Ala.).

BRUBAKER, FRANK EDWARD, fourth of fifteen children of the family of Jacob and Catherine (née Plowman) Brubaker, members of the Church of the Brethren, was born at Sugar Run, Blair County, (Pa.), August 25, 1883. His parents were farmers and were not able to give him more than a common school education. In his young manhood he took an electrical job with the Pennsylvania Railroad Company and followed this until, about four years ago, he turned his attention to mercantile pursuits.

Frank was united in marriage with Pearle, daughter of Levi and Ida Benner, and to them is born one son. They have adopted one son and one daughter.

In the Carson Valley congregation, Frank united with the Church of the Brethren, David D. Sell administering baptism on November 26, 1897. His home congregation called him to the deacon's office, March 6, 1909; to the ministry, October 26, 1912; and, through the laying on of hands by James A. Sell and Joseph J. Shaffer, ordained him August 20, 1920. He has been an active Sunday-school worker, carried his share of the preaching in his home congregation, and represented his congregation at seven District Meetings and one General Conference. He and his wife accepted the management of the Children's Home at Martinsburg, (Pa.), and entered upon their new duties November 1, 1924. His address is Martinsburg, (Pa.).

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BRUMBAUGH, DAVID, third of five children of John and Mary Elizabeth (née Miller) Brumbaugh, members of the Church of the Brethren, was born on the headwaters of Yellow Creek, in Bedford County, (Pa.), September 5, 1797. The father was a farmer and minister, and the son grew up in that environment, and was known as a successful farmer for his day.

He was united in marriage with Mary, daughter of Jacob and Catherine (née Ulery) Snyder, in Snake Spring Valley, on April 26, 1802. To them were born ten children,—Catherine, Jacob S., Elizabeth, Martin S., John S., Susan, David S., Mary, Delilah and Simon S.

He united with the Church of the Brethren in the Snake Spring Valley congregation, September 26, 1823, and the same congregation called him to the ministry, January 12, 1827. His home, about one mile west of New Enterprise, was used for a meeting house before there was a church house in the early Yellow Creek (now New Enterprise) congregation. He died November 15, 1874. J. M. Brumbaugh and Jacob Miller preached at the funeral, using the text, Hebrews 13:14.*

BRUMBAUGH, ERNEST ACKER, fifth of six children of the family of John H. and Nancy Jane (née Acker) Brumbaugh, was born on a farm near "Fairview," Williamsburg, (Pa.), May 6, 1891. His mother was a member of the Church of the Brethren, and died when he was but four years old. Besides country school training, he was permitted to spend four years in Juniata College, and has been making public school teaching his occupation ever since.



Through baptism administered by William H. Holsinger, on October 18, 1913, during a revival held by Joseph J. Shaffer, in the Fairview congregation, Ernest united with the Church of the Brethren. He has served as Sunday-school superintendent for the last six years; was called to the ministry August 29, 1914, and is assistant to the pastor of the congregation. He has represented his congregation at District Meeting five times. The Fairview congregation had him ordained through the laying on of hands by Charles B. Smith and Galen B. Royer, May 11, 1924. January 1, 1925, he accepted the oversight of the Fairview congregation. His address, Williamsburg, (Pa.).

BRUMBAUGH, GEORGE, eighth of fifteen children of Jacob Brumbaugh, (six by his first wife, name unknown), George, the second child by his second wife, Elizabeth (née Baker), was born on "Timothy Meadows," the old homestead farm in Penn Township, Huntingdon County, (Pa.), March 12, 1780. He succeeded his father in the homestead, where he made his living.

* *Genealogies of the Brumbaugh Families*, 1913, Dr. Gaius M. Brumbaugh.

He was united in marriage with Mary, daughter of Isaac and Barbara Bauer (Bowers), date unknown. To them were born five sons,—Isaac, Jacob, John, David, and Samuel.

When George united with the church and was called to the ministry is not recorded. He was bishop in the Church of the Brethren, was known as an exhorter and spoke in the German. His son, Isaac, succeeded him in the bishopric. "George Brumbaugh and Isaac Brumbaugh were also among the earlier laborers in this field. . . . George Brumbaugh, of Grafton, is at present bishop and George B. Brumbaugh and W. L. Spanogle, assistants."* George died of dyspepsia and hiccough, August 6, 1849, and was buried in the family cemetery on the elevation back of the orchard.

BRUMBAUGH, GEORGE, seventh of twelve children of George and Susanna (née Metzgaar) Brumbaugh, members of the Church of the Brethren, was born near Martinsburg, (Pa.), January 9, 1795. His father was a "farmer and also a minister of ability and considerable reputation; . . . the entire family were members of" the Church of the Brethren. The son followed the father on the homestead.

He was united in marriage with Esther, daughter of Christian and Anna Hoover, and to them were born five children,—Christian H., Susannah H., Elizabeth H., Samuel H., and Esther E. The mother died in 1833. Later he married Elizabeth, daughter of James and Elizabeth (née Loose) Daugherty, and to them were born nine children,—John D., Catherine D., Lydia D., Henry D., Jacob D., Isaac D., James D., Abraham D., and David D.

"He served in the ministry about forty-seven years; and was ordained about twenty-four years ago."† For six weeks he suffered much from dropsy of the chest, and died March 26, 1875.‡

BRUMBAUGH, GEORGE, third of six sons of the family of John and Catherine (née Boyer) Brumbaugh, was born in Penn Township, Huntingdon County, (Pa.), February 11, 1854. His parents were members of the Church of the Brethren and the husband was first a deacon and then a minister. George availed himself of the advantages of the common schools of his day and one year as student in Williamsburg High School; taught seven or eight terms of public school; spent the early part of life on the farm, and later moved to Grafton, where he made his living making wagons and carriages that gave him a reputation as an honest workman.

He was united in marriage with Fannie Elizabeth, daughter of Samuel and Elizabeth (née Shellenberger) Myers, on June 6, 1859. To them were born Otis M., Samuel O., Ella Alice, and Anna Pearl.

He united with the Church of the Brethren in the James Creek congregation, by it called to the ministry in 1857, and made bishop by the laying on of hands, April, 1872. He immediately was given

* From *History of Huntingdon and Blair Counties*, Africa, 1883, and quoted by Dr. Gaius M. Brumbaugh in his *Genealogies of the Brumbaugh Families*, from which this whole sketch is extracted.

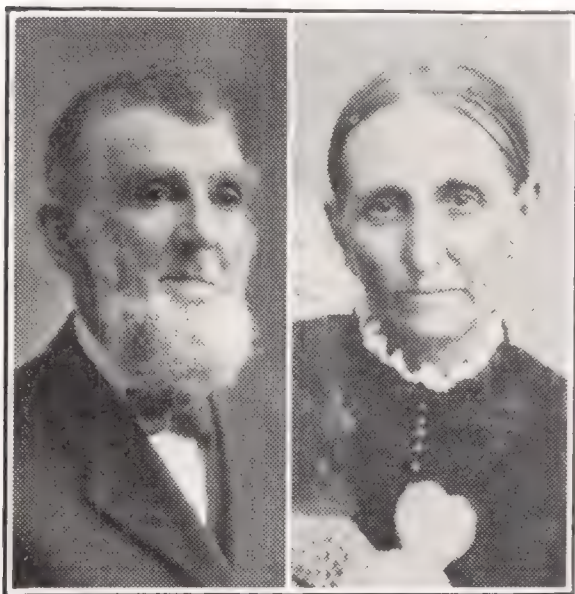
† From Jacob L. Wineland's obituary notice in *Christian Family Companion and Gospel Visitor*, 1875, p. 271.

‡ Gleaned from *Genealogies of Brumbaugh Families*, 1913, Dr. Gaius M. Brumbaugh.

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the oversight of the James Creek congregation, and continued till 1897. "He was one of the promoters and assistant editor of the *Pilgrim*, published at James Creek, and after it removed to Huntingdon," was a regular contributor to it and its successors till his death. He died August 18, 1899. George W. Brumbaugh preached his funeral. Interment in the James Creek Cemetery.*

BRUMBAUGH, GEORGE BOYER, second of ten children of Jacob and Rachel (née Boyer) Brumbaugh, members of the Church of the



Brethren, was born on the "Timothy Meadows" homestead farm in Penn Township, Huntingdon County, (Pa.), July 12, 1834. Reared on his father's farm, attending school at the "Bowers school," one term in a subscription school at Marklesburg, in 1849, he began to teach, and taught six terms of common school. In 1865 he moved from Raystown branch to Marklesburg and engaged in the mercantile business for a number of years. By court appointment he made survey of Marklesburg and served as borough engineer for many years. He was member of the first

council of the borough, served as burgess and member of the school board. He was postmaster at James Creek (Marklesburg) twenty-four years.

He was united in marriage with Martha P., daughter of Daniel and Mary (née Peightal) Grove, November 21, 1855. To them were born four children, Amanda, Martin G., who was Governor of Pennsylvania 1915-19; Frank, and Irvin.

He united with the Church of the Brethren in the James Creek congregation at sixteen. In 1863 he was called to the ministry. Not only his home congregations received the influence of his messages, but he frequented Dist. and Gen'l Conf., where his voice was heard.

When the end of life came, Christmas week, 1917, he was heroic and resigned. His death was only a sleeping and an awakening in a home he long had sought. He lies buried in family cemetery in the James Creek congregation.†

BRUMBAUGH, GEORGE WINELAND, last of four children of John and Elizabeth (née Wineland) Brumbaugh, members of the Church of the Brethren, was born at Fredericksburg, (Pa.), August 6, 1827. He made his living farming and blacksmithing,—received a common school education, and with this equipment he made the best of life for himself and others.

He was united in marriage with Elizabeth, daughter of George and

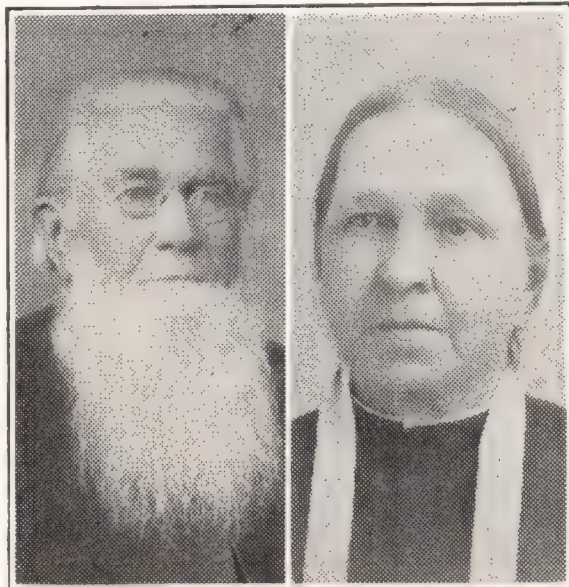
* Taken from *Genealogies of the Brumbaugh Families*, by Dr. Gaius M. Brumbaugh.

† Extracted from *Genealogies of the Brumbaugh Families*, 1913, Dr. Gaius M. Brumbaugh.

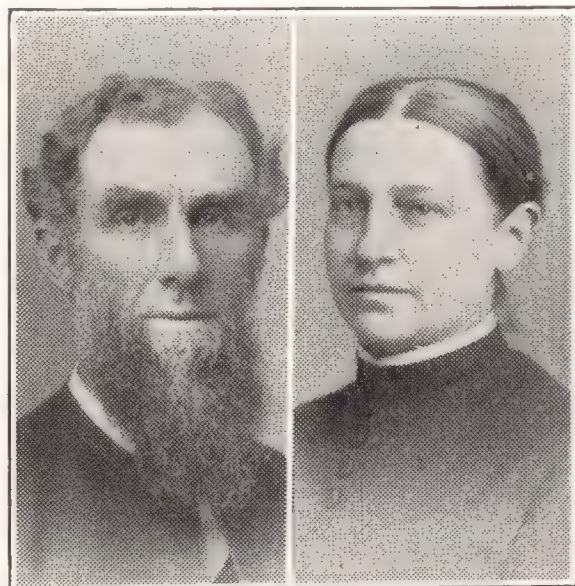
in the Middle District of Pennsylvania

Mary (née Shontz) Nicodemus, March 25, 1849. To them were born twelve children,—Susan B., Harriet N., married to Joseph Gates; Mary N., married to Joseph E. Hagey (now deceased); Andrew B., Levi N., Keturah B. (deceased), Reuben N. (deceased), Samuel N., George D., Annie B., married to Levi Rhodes; Maggie B., married to Harry Boone; and Franklin N.

He and his wife both united with the Church of the Brethren in the Clover Creek congregation early in life (about 1850); in 1855 he was called to the ministry; in 1862 advanced to the second degree; and in 1888 ordained by his home congregation. At once he entered upon his bishopric and served in that capacity until his death. He preached in both the English and the German languages. In all, he served in the ministry nearly sixty-two years. He attended many District and General Conferences. He died March 10, 1916. James A. Sell preached his funeral, using for text Psalms 92:12-24. Interment in Brumbaugh Cemetery (Clover Creek).



BRUMBAUGH, HENRY BOYER, fourth of six sons of the family of John and Catherine (née Boyer) Brumbaugh, was born in Penn Township, Huntingdon County, (Pa.), April 1, 1836. His parents were members of the Church of the Brethren and his father a deacon and a minister of the James Creek congregation. Spending his early life on the farm, Henry made good use of his country school opportunities and continued his studies in Williamsburg Academy and Cassville Seminary. He taught a few terms of school in his native county. Later in life he studied Greek and other subjects in Juniata College and taught the Bible. He was a trustee of Juniata College from the beginning and its president from 1886-'93.



He was united in marriage with Susan, the daughter of Isaac and Elizabeth (née Fink) Peightal. To them was born one son, I. Harvey. His wife died January 22, 1904.

In the James Creek congregation (Pa.) he united with the Church of the Brethren on June 15, 1856. The same congregation called him to the ministry June 24, 1864, and on August 14 following he preached his first sermon from John 11:25. He was advanced to the second degree, October 31, 1868. The Huntingdon congregation ordained him May 19, 1888. The following year he was given the

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oversight of the Huntingdon congregation, and continued until January 1, 1919.

January 1, 1870, he and his brother, John B., issued the first number of the *Pilgrim* from the James Creek postoffice. In December, 1873, they moved the publication office to Huntingdon. On January 7, 1876, with John B. Brumbaugh, they began the publication of the *Young Disciple*, and continued it till 1880, when it was consolidated with *Our Sunday-school*, published by Solomon Z. Sharp. In 1881 the *Young Disciple* was renewed and continued at Huntingdon. These brothers consolidated (Oct. 31, 1876) the *Pilgrim* with *The Primitive Christian*, at that time edited and published by James Quinter, at Meyersdale, (Pa.). The new publication, *Primitive Christian and Pilgrim*, was published under the firm name Quinter & Brumbaugh Brothers. In June, 1883, a consolidation of the *Primitive Christian* and *The Brethren at Work*, at Mt. Morris (Ill.) was effected, and July 3 the first number of *The Gospel Messenger* was issued, with Henry B. Brumbaugh, eastern editor, and he continued in that position until his death. Besides his editorial work he was the author of the Church Manual and a book of Biblical romance called *Onesimus*, 1909. He was also one of the editors of the Religious Department of the Standard Dictionary published by Funk and Wagnalls.

With the co-operation of Dr. Andrew B. Brumbaugh and his brother, John B., they planned and made Juniata College real. He was a trustee from the beginning; served as President of the Board of Trustees from 1888 and was its continual inspiration and help until, through old age, he became incapacitated. After eighty-three years, two months and twenty-seven days of pilgrimage on this earth, on June 28, 1919, he passed quietly to the beyond. William J. Swigart, his life-long co-laborer, spoke on the occasion of the funeral and his body rests in Riverview Cemetery, Huntingdon.

BRUMBAUGH, HENRY HOLSINGER, fourth of eight children of the family of John Dougherty and Hannah (née Holsinger) Brumbaugh,



members of the Church of the Brethren, was born on a farm near Martinsburg, Blair County, (Pa.), October 4, 1862. In addition to common school training he attended normals and several spring terms at Juniata College, and thereby prepared himself for public school teaching. He has been engaged in teaching, superintending mines and supervisor of schools for Broad Top Township for twenty-seven years.

He was united in marriage with Emma Cora Victoria, daughter of John and Mary (née Pote) Mohr, on October 4, 1892, Rev. Ephraim Dutt solemnizing the union. To them have been born four sons, two of whom have grown to maturity and are deacons in the church. The

in the Middle District of Pennsylvania

mother was confirmed at the age of fourteen and remained a member of the Lutheran Church until 1922, when she joined her husband in the Church of the Brethren.

In the Upper Claar congregation he united with the Church of the Brethren, September 25, 1882, through baptism administered by John B. Replogle. The Raven Run congregation called him to the ministry, May 23, 1903, and the Riddlesburg congregation, through the laying on of hands by Brice Sell and John R. Stayer, ordained him, February 18, 1917. He has been a leader in the Sunday-school where he lived and an organizer and mainspring of the Riddlesburg congregation. Frequently he represented his congregation at District Meetings, and three times at General Conference. He resides in the Riddlesburg congregation and is engaged in school work. Address, Defiance, (Pa.).

BRUMBAUGH, IRVIN BECHTEL, fourth of five children of the family of David and Susan (née Bechtel) Brumbaugh, members of the Church of the Brethren, was born near Grafton, (Pa.), December 16, 1866. He received a common school education, and has been actively engaged in farming most of his life. He has served as school director for twelve years.

He was united in marriage with Rachel G., daughter of Michael and Nancy (née Park) McCall, John B. Brumbaugh solemnizing the union on October 15, 1891. To them were born two children, Della M. and John M.

Irvin united with the Church of the Brethren in the James Creek congregation, George Brumbaugh administering baptism. This congregation called him to the ministry, June 17, 1899, and while he and his wife are actively engaged in church work and the church and the District would wish him ordained, he has modestly declined the responsibility. Address, Grafton, (Pa.).

BRUMBAUGH, ISAAC, first of five children of George and Mary (née Bowers) Brumbaugh, was born on the old "Timothy Meadows" homestead in Penn Township, Huntingdon County, (Pa.), on April 26, 1802. His parents were members of the Church of the Brethren and his father a bishop. Isaac grew to manhood on his father's farm, making use of common school advantages afforded in those early days.

He was united in marriage with Sussanna Peightel, and to them were born nine children. After marriage he located on a part of the homestead, which became his home the remainder of his life.

He united with the Church of the Brethren in the James Creek congregation; was called to the ministry and ordained to the bishopric before the organization of the congregation in 1858. The new congregation made him overseer, which position he held until his death. He was spoken of as being "particularly remembered as a sincere and earnest minister . . . for more than a quarter of a century." He died November 4, 1871, and was buried in the Brumbaugh cemetery.*

* Gleaned from *Genealogies of Brumbaugh Families*, by Dr. Gaius M. Brumbaugh.

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BRUMBAUGH, ISAAC HARVEY, the only child of Henry B. and Susan Fink (née Peightal) Brumbaugh, was born in Penn Township, Huntingdon County, (Pa.),



March 10, 1870. He received his early education in the Huntingdon public schools and Juniata College. Through pursuing his studies the following degrees have been conferred upon him: A.B., Haverford College, (Pa.), 1892; A.B., Harvard College, 1895; A.M., 1899; University of Jena, summer of 1896; Litt.D., Ursinus College, 1920.

He was united in marriage with Amelia Henrietta, daughter of Samuel Martin and Ellen (née Bulfinch) Johnson, of Cambridge, (Mass.), on April 26, 1900. To them were born one son (deceased) and three daughters.

He was instructor in Latin and Greek in Juniata College, 1892-4; professor of Latin, 1895-1911; served as Acting President of the college, 1899-1911, and President, 1911-'24. During 1924-5 he is continuing his graduate study at Columbia University, (N. Y. City).

He united with the Church of the Brethren in the Huntingdon congregation, on February 28, 1885, his father administering baptism. The same congregation called him to the ministry, October 29, 1904, and had him ordained November 7, 1904, through the laying on of hands of Walter S. Long and Samuel J. Swigart.

BRUMBAUGH, JAMES DOUGHERTY, sixth of nine children of the family of George and Elizabeth (née Dougherty) Brumbaugh, mem-



bers of the Church of the Brethren, was born on a farm near Fredericksburg, Blair County, (Pa.), July 6, 1850. He received a common school education and made his living on the farm.

He was united in marriage with Annie, daughter of John and Sallie (née Dougherty) Gouchenour, November 24, 1870, the union being solemnized by John W. Brumbaugh. To them were born twelve children, as follows: David B. (deceased), Sarah E, married to Hugh M. Walter; Edward B. (deceased), Rebecca M., married to Henry Bare; Charles

A., John H., Martha M., married to M. Levi Beach (deceased);

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George A., Ida Catherine (deceased), Margaret F., Jennie G., and Minnie P. (deceased).

In the Clover Creek congregation, in 1869, he united with the Church of the Brethren. In 1874, the Claar congregation called him to the deacon's office; in 1885 to the ministry; and then, in the Clover Creek congregation, Martinsburg house, through the laying on of hands by George S. Myers and Jacob C. Stayer, he was ordained in 1908. He served for a term of years as bishop of the Albright congregation. He died August 20, 1922. Thirty ministers attended his funeral, on which occasion John B. Miller preached. Interment in the Clover Creek cemetery.

BRUMBAUGH, JOHN, third of seven children of the family of John Jacob and Mary Elizabeth (née Angle) Brumbaugh, was born on the Conococheague, four miles north of Hagerstown, (Md.), in 1768. The father was born about 1728, as an orphan landed in Philadelphia, August 31, 1750, and built and resided in perhaps one of the oldest houses in Frederic County. About 1789 he located near the headwaters of the Yellow Creek, in Morrison's Cove, where he made his living farming.

He was united in marriage with Mary Elizabeth Miller, and to them were born five children,—Daniel, Mary, David, Jacob S., and Eve.

He was a minister in the Early Yellow Creek congregation, and died May 20, 1829.*

BRUMBAUGH, JOHN, was born in 1793. His father migrated to this country, in 1754, from Germany. At an advanced age he died from that dread disease, cancer.†

BRUMBAUGH, JOHN, third of five sons of the family of George and Mary (née Bowers) Brumbaugh, was born on the old homestead, called "Timothy Meadows," in Penn Township, Huntingdon County, (Pa.), January 11, 1809. His parents were members of the Church of the Brethren, and his father a bishop, designated as an "exhorter," who always, when preaching, spoke in the German. John lived on the farm all his life. He was a great smoker until he was seventy, when, because he thought his example not good, he decided to quit, saying, "I will die rather than be overcome by it." During the remainder of the seventeen years of his life he did not use tobacco.

He was united in marriage with Catherine, daughter of Henry and Catherine (née Roberts) Boyer, April 6, 1830. To them were born six sons,—Benjamin, David B., George, Henry, Isaac, and John B. (The reader will at once recognize the Brumbaugh brothers, publishers, in this list.) The church first called John to the deacon's office; later to the ministry, in which capacity he labored until his death, May 25, 1896. His body lies in the Brumbaugh cemetery.‡

* Gleaned from *Genealogies of Brumbaugh Families*, 1913, Dr. Gaius M. Brumbaugh.

† Editorial, *Gospel Messenger*, 1894, No. 14.

‡ Extracted from sketch in *Genealogies of Brumbaugh Families*, 1913, Dr. Gaius Brumbaugh.

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BRUMBAUGH, JOHN BOYER, last of six children of the family of John and Catherine Boyer Brumbaugh, members of the Church of



the Brethren, was born on a farm four miles south of Grafton, Huntingdon County, (Pa.), March 14, 1848. After passing through common schools his desire for higher education, in a day when such a thing was looked upon as wrong, was so strong that he "went away" to Kishacoquillas Seminary, out from Lewistown a few miles, in Big Valley; then to Millersville Normal, in October, 1872; to Shippensburg Normal and Crozer Theological Seminary. In his early life he made his living on the farm; later in the printing business, editorial work and preaching.

He was united in marriage with Eleanor J. Van Dyke, December 24, 1874. When the *Pilgrim* moved to Huntingdon he came along and made his home in that city all his days.

He united with the Church of the Brethren in the James Creek congregation, in 1865, his brother, George Boyer Brumbaugh, administering the rite of baptism. The Huntingdon congregation called him to the deacon's office, September 30, 1882; to the ministry, January 18, 1889; and, through the laying on of hands by Edmund Book and George Bashore, he was ordained May 29, 1897. He represented his congregation a number of times at District Meeting, and twice at General Conference. He was a member of the Standing Committee of General Conference at Springfield, (Ill.), in 1906. His ministry was decidedly missionary and his services in the District were felt through his oversight of the Stonerstown congregation for twenty-two years, and the many "mission points" where he went to preach. He served as a member of the District Mission Board for fifteen years. During 1903 to 1910, inclusive, he served as pastor of the Huntingdon congregation.

Perhaps his largest service to God and fellow man was his long service in the publishing business. He joined his brother, Henry, in the publication of the *Pilgrim*, in the year 1869, and helped to develop sentiment in favor of church publications against a very strong opposing current. He was called west to Mt. Morris, (Ill.), and occupied the chair of office editor of the *Gospel Messenger* during the time Daniel L. Miller was abroad on one of his trips. For many years he was associate editor of this periodical.

He took an active part in the founding of Juniata College through the Normal which Jacob M. Zuck established. His part was the unseen footing of the foundation, so essential to the great superstructure in every great enterprise. Until his death he continued to be a trustee of the college and a special supporter of the Bible department.

When, through a long, lingering illness, he was no longer able to walk, his faithful wife pushed him in the wheeled chair to the

trustee meeting, the official meeting, the occasional convention; regularly his chair stood in the middle aisle of the church at prayer-meeting and on Sunday at all the services. Many gave him a word of cheer and appreciation, and his reply was a smile. Finally the hand of God relieved him of his suffering on June 11, 1922, and he passed into peaceful rest. His body lies in Valley View Cemetery, at James Creek.

BRUMBAUGH, ELEANOR J., second of fifteen children in the family of Archibald and Esther Swigart Van Dyke, ordained members of the Church of the Brethren, was born near McVeytown, Mifflin County, (Pa.), April 27, 1854. Her girlhood was spent on the farm, going to country school, and "working out"; later, as a school teacher, then as typesetter in the *Pilgrim* office. It was while in this last position that she met John Boyer Brumbaugh and was united with him in marriage, December 24, 1874. No children blessed their home, but they took an orphan to raise and in later years, though a helpless invalid, yet no child of their own could possibly have received better motherly care than did this orphan till she died. Her home had not long been established until it received Jacob M. Zuck into it,—in those formative days, when no salary was paid, she and her husband provided for the founder of the Normal which has since blossomed into Juniata College.

While yet living in the Spring Run congregation, on May 6, 1866, she united with the Church of the Brethren, Peter S. Myers administering the baptism. She started the Sunday-school that now flourishes in the Huntingdon Church; has been active in church and Sunday-school—teaching, leading in song-service, correspondent to the church paper for many years, now and then writing a few stanzas of poetry highly devotional, and once representing her congregation at District Meeting. She was also leader in formulating sentiment for missions, both home and foreign, a charter member of the Sisters' Aid Society, and one of the few who did Aid Society work before any organization was known in the Brotherhood.

The closing years of her husband's life were marked with unusual affliction and helplessness, and under this burden she never flinched. Finally, on June 11, 1922, he was relieved of his suffering, while she continues to live "up stairs" at 1700 Mifflin Street, smiling and doing for others while waiting to go home. Here are lines written by her, October, 1923, worthy a place in connection with this sketch:

NEARER HOME

We have passed the radiant noonday, and the twilight has begun,
Through the shadow, see the beauty of a glorious setting sun!
We are nearer to the river, loved ones crossing, one by one;
And WE are going home.

Brighter grows the heavenly pathway; dimmer now the scenes of earth;
Light at evening time is promised, bringing peace of rarest worth.
Hark, the heralds of the Bridegroom, with the message, "Go ye forth!"
And WE are nearer home.

By and by, the gates will open, and the Lord Himself will come.
What a blessed day of gladness! But a day of grief for some,
And He comes to take us with Him, when our work on earth is done,
Take us to that happy home.

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Now the "harbor-bar is nearing," and the city lights appear!
See, the hands of loved ones beckon, as they gather on the shore!
O, the joy of dwelling with them, and our Lord, forevermore!
Halleluia! Halleluia! Home, sweet Home!

BRUMBAUGH, JOHN D., fourth of six children of Josiah M. and Lucinda (née Dilling) Brumbaugh, a minister in the Church of the Brethren, was born in Clover Creek, Blair County, (Pa.), August 7, 1891. He attended grade and high school in Bellwood and graduated from the preparatory department of Juniata College in 1909. After teaching several years in the public schools of Logan Township, Blair County, (Pa.), he entered mercantile business in Juniata, (Pa.), where he is now manager of the J. D. Brumbaugh Company.

He was united in marriage with Alma E., daughter of James B. and Ida (née Troxel) Nelson, the union being solemnized by Harry H. Rasher, at Roaring Springs, May 26, 1916. Their home has been blessed with two children, John Nelson, Junior, and Dorothy Helen.

He united with the Church of the Brethren in the Bellwood congregation, baptism being administered by his father, in 1903. The Juniata Park congregation called him to the deacon's office, April 10, 1921; and to the ministry, November 30, 1924. Since he united with the church he has been active as a Sunday-school worker, serving as superintendent five years. Address, 701 Second Street, Juniata, (Pa.).

BRUMBAUGH, JOHN H., fourth of seven children in the family of Samuel and Elizabeth Hoover Brumbaugh, members of the Church of the Brethren, was born on a farm near Henrietta, Blair County, (Pa.), February 24, 1853. He had the privileges of a common school education, which was supplemented by unusual native talent that in his day made him a leader. His occupation was farming, in which he was quite successful.

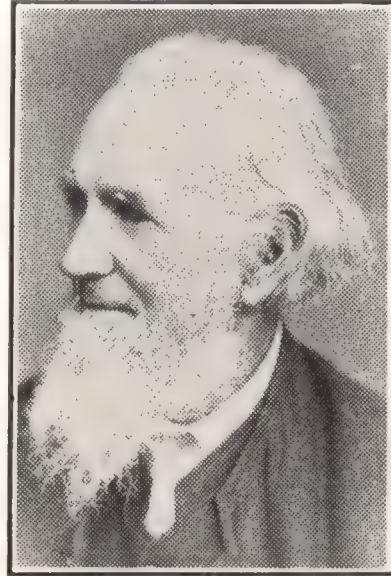
He was united in marriage with Rebecca Anne, daughter of Daniel and Virginia (née Davis) Metzker. To them were born three sons and seven daughters.

In his early manhood he united with the Church of the Brethren and became a zealous worker for the Master. Sunday-school received his hearty support. The Fairview congregation, in which he was living, called him to the ministry, May 14, 1894, and later on, May 30, 1908, he was ordained. He represented the congregation at District Meetings a number of times, and was delegate to General Conference several times. He enjoyed the confidence of his people. After middle life he wandered from his Father's house and has not yet returned.

BRUMBAUGH, JOHN W., born April 7, 1823, was the son of John Brumbaugh, born in the year 1793, whose father came from Germany in 1754. He was reared and spent his life near the place of his birth,—Martinsburg, (Pa.). He was a successful miller, but though through life he accumulated some property, his love for his Lord and his brethren led him to go hither and thither exhorting people, until he closed life with very small estate.

He was united in marriage with Margaret Nicodemus, April 21, 1844, and to them were born two sons and one daughter, who survived him.

When he united with the Church of the Brethren is not known, but Clover Creek called him to the ministry on September 28, 1849, and had him ordained, through the laying on of hands by John Holsinger, Isaac Brumbaugh and Jacob Steele, August 24, 1867. During his active period it was rare that he missed a District or Annual Conference. "His love for the church and her doctrines was full and deep, and because of his loving disposition and consecration of heart, he greatly enjoyed the association of the membership and spent much time in traveling and preaching."*



BRUMBAUGH, JOSIAH B., the only son of David H. and Margaret Burget Brumbaugh, members of the Church of the Brethren, was born near Henrietta, Blair County, (Pa.), September 1, 1861. His childhood on the farm, his youth helping in his father's foundry, his love for reading and good advantages in the common school were the steps until nineteen years old, when he began school teaching, a profession he followed for twenty-five years. He also invested in mercantile pursuits, largely conducted by his wife while, during the day, he was teaching.

He was united in marriage with Lucinda, daughter of John H. and Susan Dilling, of Clover Creek, (Pa.), on June 6, 1882, John W. Brumbaugh officiating. Two sons and four daughters blessed their home.



While living in the Clover Creek congregation he united with the Church of the Brethren, George W. Brumbaugh administering baptism on October 18, 1882. There he was called to the ministry on Christmas, 1893. Six years later (the Spring of 1899) he moved his family to Bellwood, (Pa.), and took charge of that infant congregation. He spared no efforts for the cause there for eleven years. On August 28, 1910, the family moved into a new home built in Juniata. While residing here he spent his Sundays preaching somewhere, either at home or elsewhere. The Lord had an incessant worker in this servant. He officiated at many weddings and was called far and near to preach funerals. But a complication of diseases was reducing him. No longer able to leave his room, he read

* Extracted from *Gospel Messenger* editorial, 1894, No. 14.

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and prepared sermons which he never preached: for, on November 12, 1916, he passed away. Walter S. Long conducted the funeral service at Juniata, using 2 Samuel 3:38; the Holy Spirit saw fit to lead James A. Sell to use the same text at the Clover Creek Church, yet the duplication was not known until the services were over. His body lies in the Brumbaugh Cemetery.

BRUMBAUGH, MARTIN GROVE, third of five children of the family of George Boyer and Martha (née Peightal) Brumbaugh, members of the Church of the Brethren, was born on a farm near Grafton, Huntingdon County, (Pa.), April 14, 1862. Early in life he chose the profession of teacher and prepared as follows: Juniata College, B.E., 1881; M.E., 1883; B.S., 1885; M.S., 1887; University of Pennsylvania, A.M., 1894; Ph.D., 1895. Besides, he has received honorary degrees as follows: LL.D., Mt. Morris College, (Ill.), 1901; Franklin and Marshall, (Pa.), 1902; Pennsylvania, 1911; Pittsburgh, 1916; Maine, 1919; Litt.D., Lafayette, 1915; L.H.D., Susquehanna, 1917.

He served as superintendent of schools, Huntingdon County, 1884-90; president of Juniata College, 1895-06; superintendent of school in Philadelphia, 1906-15; State Conductor of Teachers' Institute in Louisiana, 1886-91; first commissioner of education, Porto Rico, 1900-02; professor of pedagogy, University of Pennsylvania, 1895-1900 and 1902-06; Governor of Pennsylvania, January, 1915, to 1919. In addition, he is a member of a number of historical societies and the author of the following: *History of the Brethren*, *Juniata Bible Lectures*, *Standard Readers* (five vols.), *The Making of a Teacher*, *Life and Works of Christopher Dock*, *Story of Roosevelt*, Editor of *Lippincott Educational Series*, Member of Pennsylvania State Board of Education.

He was united in marriage, in 1884, with Annie, daughter of Edwin Konigmacher, of Ephrata, (Pa.), and to them were born one son and one daughter. The wife died in 1914. His second marriage is with Flora, daughter of George Parks.

While attending Brethren's Normal in Huntingdon, on the evening of the day (May 11, 1879) that Jacob M. Zuck died, he was received into the Church of the Brethren by baptism, administered by Henry B. Brumbaugh. The Huntingdon congregation called him to the ministry, November 14, 1891, and advanced him to the second degree in 1893, James A. Sell officiating. He was a member of the Conference committee that planned and carried out the Memorial Exercises of the Bicentennial of the Church in 1908; has been called upon a number of times to address the General Conference, and was always greeted with overflowing audiences. Perhaps his largest service to the church is his *History of the Brethren*, often quoted and highly prized by the church, and his articles which appear in the *Gospel Messenger*.

Since his service as Governor he has given his time to the platform, delivering educational and historical addresses to interested audiences.

However, on Commencement day, 1924, the trustees of Juniata College announced that he had unanimously been elected President of the College. President I. Harvey Brumbaugh had voluntarily re-

signed in his favor. He not only accepted the invitation of his Alma Mater, but with his wealth of experience and the deep set religious ideals set in his soul by Juniata, he took charge of his new duties, December 1, 1924. The inaugural, on January 29, 1925, with its large concourse of his friends, who are also friends of Juniata, was a splendid token of the esteem with which he has been received back into the Juniata family. His address is Huntingdon, (Pa.).

BRUMBAUGH, MOSES ROBERT, the oldest of seven living children of Henry D. and Sarah (née Gouhonour) Brumbaugh, members of the Church of the Brethren, was born in Martinsburg, Blair County, (Pa.), August 21, 1864. He took advantage of a few years of training in the common schools, then turned his attention to farming until he was twenty-four. Since then he has been engaged in merchandising and served during 1912-1916 as county treasurer.

He was united in marriage with Sarah Florence Steward, November 13, 1890, Benjamin F. Shetron performing the ceremony. To them five sons and four daughters were born,—Charles A., Henry R., David E., Robert L., William E., Minnie M., Sarah Irene, Susan A., Carrie E. The mother died December 9, 1910. He was united again in marriage, the second time with Mrs. Jenetta Miller (formerly Smith), of Greenville, Ohio, the union being solemnized by Benjamin F. Sharp, on November 11, 1924.

In the Clover Creek congregation, through baptism administered by George W. Brumbaugh, he united with the Church of the Brethren. This congregation called him to the ministry, February, 1910; and, through the laying on of hands by John R. Stayer and David T. Detwiler, he was ordained June, 1914. He has represented his congregation many times at District Meeting and six times at General Conference. He has been active in Sunday-school work, being called upon to serve as superintendent for twenty years. During 1909 he was vice-president of the fifth district State Sunday-school Association. He served as a member of the District Mission Board during 1913-'18. In 1920 he was called to be overseer of the Albright congregation, which position he still holds. In 1921 the General Conference made him a member of the Child Rescue Committee. When chosen for the ministry he took it up at once and makes this comment upon this calling: "The ambition of my ministry has been to preach the Word as it is written. I never read sermons,—have no commentary nor Bible dictionary. I have prepared all my sermons by reading the Word, praying for the Holy Ghost to dictate. But I feel sure my work could have been very much more effective if I had the advantage of an education." His address is Martinsburg, (Pa.).

BRUMBAUGH, SAMUEL I., second of six children of Jacob and Mary Ann (née McCarson) Brumbaugh, members of the Church of the Brethren, was born in Liberty Township, Bedford County, (Pa.), May 21, 1866. His educational training is very limited. He has made a good living as railroad track foreman and farming.

He was united in marriage with Phoebe, daughter of John and Mollie Switzer, David A. Clapper solemnizing the union in his home, October 11, 1888. To them were born two sons and one daughter,

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and the wife died October 7, 1899. On October 7, 1901, he was united in marriage with Lizzie, daughter of John T. and Minnie (née Weaverling) Burket, David A. Stayer solemnizing the union. To them was born one son.



He united with the Church of the Brethren in the Raven Run congregation, in 1890; by that congregation called to the ministry, October 6, 1894, and ordained in the Fall of 1903, through the laying on of hands by William S. Ritchey and David A. Stayer. He has been active in Sunday-school in the capacity of teacher for many years, and has had the privilege of baptizing 144 into church membership. He has represented his congregation at District

Meeting many times, and at General Conference, twice. His home is in Saxton, (Pa.).

BUCK, CHARLES L., second of five children of the family of David F. and Barbara (née Longanecker) Buck, was born northwest of New Enterprise about four miles, July 11, 1843. His father was a member of the Church of the Brethren; his mother of the Seventh Day Baptists. When six years old, his parents moved to the farm at New Enterprise, (Pa.), where he remained till his death. He had the advantages of a common school education. Through an inherited physical infirmity he was not rugged and could not endure much exposure or violent exercise. He made his living, however, in the mercantile business for a number of years, and then managing his farm.

He was united in marriage with Hannah Amanda, daughter of Jacob and Hannah (née Stephens) Over, living near New Enterprise. Inasmuch as they were not blessed with children of their own, they took two to raise and gave them a good home. Both he and his wife, on May 7, 1876, united with the Church of the Brethren in the New Enterprise congregation, Jacob Miller administering baptism. This congregation called him to the ministry, June 13, 1877, and, through the laying on of hands by two of the following bishops who were present—Jesse Calvert, John S. Holsinger, John W. Brumbaugh, Jacob Miller, Jacob Koontz and John L. Holsinger—he was ordained February 16, 1887. He presided over the New Enterprise congregation from December 10, 1893, to April 19, 1912, and was a staunch supporter of all her activities. From 1902 to 1911 he was a member and treasurer of the Board of Trustees of Morrison Cove Old Folks' Home. He entered into rest April 19, 1912. William J. Swigart preached his funeral.

His wife, Hannah Amanda, the ninth of eleven children, was born near New Enterprise, (Pa.), in 1846. Her parents were members of the Reformed Lutheran Church, and died when she was small. She spent her girlhood days among strangers and relatives. She at-

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tended public school during the winter, and a term or more at Millersville State Normal. She was a teacher in the primary department of the Sunday-school for over forty years. Surviving her husband, and their entire estate falling into her hands, she made disposition of it as follows:

Juniata College, \$5,000.00; Bethany Bible School, \$2,000.00; Orphans' Home, Huntingdon, \$3,270.00; Morrison's Cove Old Folks' Home, \$3,270.00; Mission Board of Middle Pennsylvania, \$3,270.00. She died April 21, 1916, and lies buried beside her husband in the New Enterprise Cemetery.

BURGET, ANDREW BOLGER, was born in North Woodbury Township, Blair County, (Pa.), July 5, 1843. He is the youngest of seven children born to Adam and Catherine (née Bolger) Burget. His mother died and his father married the second time, to Anna Kensing, and to this union two children were born. Andrew is the only one living of the nine children. He was reared on the farm, was given a common school education and has made his living by farming.

He was united in marriage with Elizabeth Brumbaugh, on June 21, 1865, George W. Brumbaugh solemnizing the union. To them five children were born.

He united with the Church of the Brethren by baptism administered by George Brumbaugh, in October, 1869. This occurred while attending a lovefeast at James Creek, an adjoining congregation to where he lived. Clover Creek congregation called him to the deacon's office in 1875; to the ministry, October 25, 1884; and, by the laying on of hands by George S. Myers and David Stayer, ordained May 9, 1908. He was an active Sunday-school worker, serving as superintendent ten years; represented his congregation at District Meeting six times and to General Conference five times. He and his wife reside in Fredericksburg; address, Martinsburg, (Pa.).

BURKHOLDER, WEALTHY AGNES CLARK, fourth in a family of twelve children of William F. and Diana Houck Clark, was born near Broad Top City, Huntingdon County, (Pa.), September 13, 1849. Her father made no religious profession; her mother was a member of the Methodist Episcopal Church early in life, but did not train her children in that faith. When twelve years old her parents moved near Shirleysburg, (Pa.), within the bounds of the Aughwick congregation. Through reading borrowed *Gospel Visitors* she became acquainted with the doctrine of the Church of the Brethren; through the preaching of Abram L. Funk, John Spanogle, John Glock, and others, and the personal touch of Mrs. Mark Funk Masemore, "a lovely Christian woman and warm personal friend," she decided to unite with the Church of the Brethren and was baptized by John Spanogle, April 3, 1864, when but fourteen years old. Those who know the ideals of those



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days will marvel that one so young should have been admitted into church membership, but it also shows the aggressive attitude of this congregation.

Her mother not being strong, Wealthy received but little common school education. December, 1870, she entered the home of Henry B. Brumbaugh, of James Creek, to learn to set type and work in the *Pilgrim* office; in 1876 she was made editor of the *Young Disciple*, and continued in that position four years. These years were formative ones in the history of the Normal, and she took an important part in starting the infant institution. She was one of the five in the first Sunday-afternoon Bible class; was the first woman to purchase "stock" in the Normal; the first woman admitted to its literary society, and wrote and read the first essay in that organization. Beginning August 30, 1879, she spent two years in the *Brethren at Work* office, in Lanark, (Ill.); taking charge September 1, 1887, she served as matron in the Brethren's Normal, in Huntingdon, (Pa.), for two years.

She was united in marriage with Daniel C. Burkholder, of Fanetsburg, (Pa.), on March 4, 1884. Henry B. Brumbaugh, assisted by James Quinter, performed the marriage ceremony. She and her husband opened the Old Folks' Home of Southern District of Pennsylvania, May 26, 1908, and remained until 1910. Then they returned to the old home at Newburg, where her husband died February 2, 1917. A year later she took supervision of the "Home" for another year; but her health did not permit her to continue. After a few years of retirement at Shippensburg she has come back to the scenes of her early womanhood and is living in quiet retirement.

BUTTS, J. ELMER, second of four children of the family of William A. and Alice M. (née Bowser) Butts, was born in Altoona, (Pa.), October 11, 1891. His mother was a member of the Church of the Brethren. After completing Academy at Juniata College, 1916, he entered college and received his A.B., 1920. He has since done graduate work at the Pennsylvania State College and Columbia University, receiving, at the latter place, his A.M., 1925.

He united with the Church of the Brethren in the Koontz congregation, December, 1907, David T. Detwiler administering baptism. This congregation called him to the ministry, October, 1912. He has, however, felt the call of a teacher, and is pursuing that vocation. He has taught in South Woodbury Township two years, and in Morrison Cove High School five years. Address, Loysburg, (Pa.).

CASSADY, JOHN H., second child of seven children of the family of William and Ismeme (née Lyon) Cassady, members of the Church of the Brethren, was born near Greenland, Grant County, (W. Va.), October 24, 1871. His parents being farmers, John spent his boyhood days on the farm and going to public school and State Normal at Fairmount, (W. Va.), so that at nineteen he began to teach school.

He was united in marriage with Meribah Virginia, daughter of Simon and Sarah (née Lyon) Idleman, of Maysville, (W. Va.), on June 24, 1896, and to them have been born four sons and three daughters.

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During a revival in Greenland congregation, (W. Va.), conducted by Silas Hoover, of Somerset, (Pa.), he accepted Christ and united with the Church of the Brethren, through baptism administered by Dennis Clark, December 24, 1895. The Luney's Creek congregation (W. Va.) called him to the deacon's office, April, 1897; the Huntingdon congregation, while he was attending college, called him to the ministry, March 2, 1903; and, through the laying on of hands by Perry J. Blough, the Roxbury congregation (W. Va.) had him ordained.



After their marriage, both he and his wife continued to teach for two years, when, through her influence, they moved to Huntingdon. He entered Juniata preparatory department and completed the Normal English course in 1902; then the Arts course, receiving his A.B. in 1906. This was a hard struggle for, without resources from which to draw, he pushed his way through school and made a living for his family. After two years as principal of the Yeagertown schools, he accepted the pastorate of the West Johnstown congregation. When the family moved there, in 1908, there were four houses and a membership of 285. He divided his time equally among the four places, and in the six years following, as he and his wife labored there, he preached 1,313 sermons, held sixty-one weeks of evangelistic meetings in his own congregation and thirty-nine weeks in other congregations, and had the joy of seeing the membership increased to 1,178. During this period, in total, he received 2,120 people into church fellowship. September 1, 1914, he entered upon the pastorate of the Huntingdon congregation, and served this church for three years, during which time the membership was doubled. On September 1, 1917, he resigned to accept the position of financial secretary of Juniata College, which position he held until June 1, 1923.

During these years of ministerial labors, such congregations as Shippensburg, (So. Pa.), Greensburg, Somerset, and Windber, (W. Pa.), received from him special help at a critical time in their progress,—work of a type few could render. He has helped to “put over” the financial program for a number of the larger and costlier church houses at the time of dedication. His evangelistic labors, both East and West, have been signally blessed with large ingatherings.

For two years he has had his business headquarters in Philadelphia, while his family lives in Huntingdon. During this time he has preached almost every Sunday, mainly for the Calvary Church of the Brethren, in Philadelphia, and led it from a struggling mission into an organized congregation supporting a pastor. Address, Huntingdon, (Pa.).

CASSADY, MAYNARD LAMAR, oldest of six children of John H. and Meribah (née Idleman) Cassady, members of the Church of the

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Brethren, and he a bishop, was born near Greenland, (W. Va.), May 11, 1897. He had the advantages of the Johnstown public schools, graduated from Juniata Preparatory department, 1915; from the college, receiving his A.B., in 1919; from Princeton Theological Seminary, Th.B., 1923; from Princeton University, A.M., 1923; and also received from the same institution the Gelston Winthrop Fellowship in Church History, and spent fourteen months during 1923-24 in Europe, studying in Berlin and in Tübingen.



In the Roxbury congregation, (W. Pa.), he united with the Church of the Brethren by baptism administered by J. Frank Dietz, October 25, 1908. The Huntingdon congregation called him to the ministry, May 31, 1918. During the summer of 1922 he served as pastor of the Woodbury congregation, (W. Pa.), and

during 1923 at Pottsville, (S. E. Pa.). While teaching in Juniata College, during the year 1924-25, he is under engagement to sail for China during the summer of 1925 to engage in teaching in the Shantung Christian University at Tsienan Fu. His address is Huntingdon, (Pa.).

CLAAR, ABRAHAM ICKES, eighth of a family of twelve children of Joseph and Esther (née Ickes) Claar, members of the church of the Brethren, was born near Claysburg, Blair County, (Pa.), November 11, 1847. He availed himself of common school training and, during his manhood, made a living at blacksmithing and keeping a general store.



He was united in marriage with Marian Martha, daughter of Andrew and Rebecca (née Oldham) Mock, the union being solemnized by Samuel A. Moore at New Enterprise, (Pa.), on July 2, 1871. To them were born eleven children.

In the Clover Creek congregation he united with the Church of the Brethren, in November, 1870, Leonard Furry administering baptism. The Upper Claar congregation called him to the deacon's office in 1885; to the ministry, January 24, 1890; and, in 1898, through the laying on of hands, had him ordained. He was delegate to both District and Annual Conferences a number of times. He was a lover of song and served often as leader of church and Sunday-school singing. While yet very active he was called to his blessed reward on May 19, 1915. Funeral was held in the Queen Church, conducted by Walter S. Long, of Altoona, (Pa.), and he lies buried in the Upper Claar Cemetery.

CLAAR, MICHAEL, son of Jacob and Matilda (née Moorhead) Claar,

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was born near Queen, (Pa.), April 22, 1837. He was reared on the farm, and had received very little education.

He was united in marriage with Mary, daughter of Jacob and Susan Musselman, on October 21, 1855. To them were born fourteen children.

He united with the Church of the Brethren in what is now the Claar congregation, in 1863; it called him to the ministry, October 21, 1877; advanced September 20, 1879, and ordained in 1898. He gave himself much to evangelistic work, as well as being the only minister in the home congregation for a long time. As an evangelist on one occasion he preached sixty sermons in fifty-seven days. Near the close of his life he was almost blind. He died January 15, 1918. Brice Sell preached his funeral sermon. His body lies buried in the Claar Cemetery.

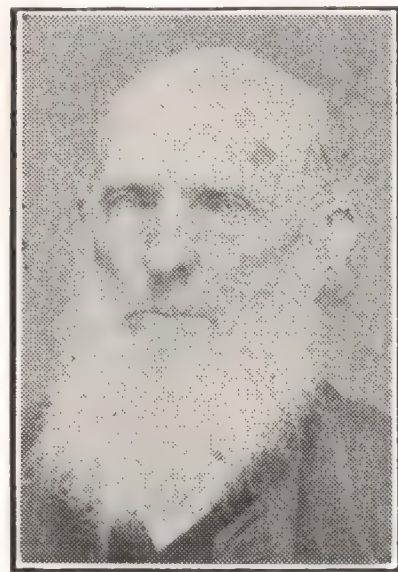
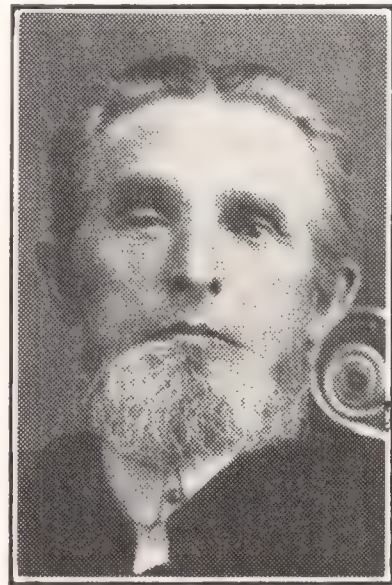
CLAPPER, DAVID STEELE, third of six children of Henry and Hannah (née Steele) Clapper, members of the Church of the Brethren, was born at Clearridge, Bedford County, (Pa.), September 2, 1846. He was reared on the farm and received a common school education. He has made his living by farming and gardening.

He was united in marriage with Susannah, the daughter of John and Barbara (née Zook) Teeter, members of the Church of the Brethren, on November 19, 1869. To them were born two sons and six daughters, one of whom is Viola Grace, a missionary to China. Others are: John H., Laura, Willard L., Iva B., Nellie M., Harriet A., and Lena G.

He became a member of the Church of the Brethren in the Yellow Creek congregation, when seventeen years old. In the Snake Spring Valley congregation he was called to the ministry, September 29, 1871. Those present at the service were Samuel Lidy, of Indiana County; John W. Brumbaugh, Joseph Snowberger, Jacob Miller, Daniel Snowberger, and J. W. Replogle.* He was ordained in 1887. He died June 30, 1914, at Scalp Level, (Pa.). His funeral was preached by Harvey S. Replogle. Text, "It is finished," John 19:30. Interment in Berkey Cemetery, five miles from Scalp Level.

CLAPPER, HENRY, was born near Yellow Creek, February 16, 1822. He grew up on the farm and made good use of the school facilities of his day.

He united with the Church of the Brethren in the Yellow Creek (then Hopewell) congre-



* S. A. Moore's report in *Christian Family Companion*, October 17, 1871.

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gation. Here he was called to the ministry in 1858. Thirty years later he was ordained to the bishopric and had the oversight of his home congregation until 1894. He was a real shepherd of the flock and took great interest in the sick. He died May 18, 1897, and his body lies buried in the Yellow Creek Cemetery.

CLAPPER, JOSEPH H., sixth of twelve children of the family of Nathaniel and Annie E. (née Boor) Clapper, members of the Church of the Brethren, was born near Yellow Creek, (Pa.), December 27, 1885. While reared on the farm, he made such good use of his opportunities for knowledge that he taught six terms of country school. He, however, has made his living on the farm.

He was united in marriage with Bertha M., daughter of Andrew B. and Mary A. (née Hall) Creps, the union being solemnized by W. W. Barnes, April 9, 1907. To them have been born one son and eight daughters.

He united with the Church of the Brethren in the Yellow Creek congregation, baptism being administered by Samuel Ritchey, in November, 1907. His home church called him to the ministry, January 31, 1914, and had him ordained, through the laying on of hands by Ira C. Holsopple and John S. Hershberger, in October, 1921. He has represented his congregation at District Meeting six times; at Annual Meeting four times. Besides doing his part in the ministry of the home congregation, he has been active in the Sunday-school field, and holds several revivals each year. His address is Yellow Creek, (Pa.).

CLAPPER, VIOLA GRACE, seventh of eight children of David Steele and Susannah (née Teeter) Clapper, members of the Church of the



Brethren, was born near Yellow Creek, Bedford County, (Pa.), February 23, 1887. Her father was a bishop. After passing through common school, she entered Juniata College, and completed the Normal English course, 1909; attended Bethany Bible School, (Chicago), and received her B.S.L., 1917. At present she is at Juniata, working on her college course, to better fit herself for her chosen work.

She united with the Church of the Brethren in the Everett congregation, in May, 1899, John S. Harshberger administering baptism. She spent six years as a missionary in the Church of the Brethren's Mission in Shansi, engaged in Educational Missionary work at Showyang.

CORLE, OLIVER S., youngest of eleven children of Martin and Elizabeth (née Bowers) Corle, members of the Evangelical Church, was born at Pavia, Bedford County, (Pa.), February 7, 1866. Through his application in the common schools and summer normals, he lacked one-half grade for professional certificates. He has

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made his living first at day labor, then school teaching, and is now directing the manufacturing of handles.

He was united in marriage with Emma J., daughter of Henry and Ellen (née Shoemaker) Horner, the union being solemnized by J. Ellis Bell, on February 22, 1888. To them were born four sons and four daughters.

He united with the Church of the Brethren about 1891, in the Dunnings Creek congregation, John B. Miller, of New Paris, administering baptism. The Dunnings Creek congregation called him to the ministry about 1898, and had him ordained about 1907. He has done some evangelistic work and some fifty-five have united with Christ through his direct personal effort. His work in the Sunday-school has been that of a teacher. His home is in Fishertown, (Pa.).

COX, CHARLES L., fifth of six children of the family of James S. and Anna S. (née McAfee) Cox, members of the Church of the Brethren, was born in Warriors Mark, (Pa.), September 30, 1881. After finishing the grades he spent one year in Juniata College, and then taught thirteen years. He is now engaged in the mercantile business in Frugality, (Pa.).

He was united in marriage with Sara Maude, daughter of John R. and Elizabeth (née Harkness) Lehman, members of the Methodist Episcopal Church, the union being solemnized by Ellsworth M. Aller, the bride's pastor, at Warrior's Mark, on November 27, 1902. To them were born four sons and three daughters.

While attending Juniata College, he united with the Church of the Brethren, William J. Swigart administering baptism, in February, 1901. The Tyrone congregation called him to the ministry, June 29, 1913. He has represented his congregation at District Meeting five times,—has always been active in Sunday-school and served as Superintendent in the Tyrone Sunday-school for three years, and at Frugality six years;—has been active in supplying various churches of the District during such times as they had no regular pastor. His home is at Frugality, (Pa.).

COX, RALPH H., last of six children of James S. and Anna S. (née McAfee) Cox, members of the Church of the Brethren, and the father a deacon, was born near Warriors Mark, (Pa.), January 3, 1886. Besides High School training he has had Bible work by correspondence.

He was united in marriage with Viola E., daughter of John and



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Harriet (née Chronister) Beck, the union being solemnized by Peter R. Keltner, November 23, 1910, at Rockford, (Ill.). To them were born three sons and one daughter.

He united with the Church of the Brethren in the Warriors Mark congregation, baptism being administered in the Spring of 1904, by William Howe. In the Rockford congregation (N. Ill.) he was called to the deacon's office in 1914; to the ministry in December, 1916; and, through the laying on of hands by John E. Miller and Samuel S. Plum, he was ordained, December, 1918. He has represented his congregation eight times at District Meeting and once at General Conference. He has given his life to pastoral work and has served in that capacity in the Rockford congregation, (N. Ill.), March, 1917, to 1919; in the Root River congregation, (Minn.), May, 1919, to April, 1923. During the winter of 1919 he took up pastoral work in the Cherry Lane congregation. As a Sunday-school worker he has filled every office in the school and was president of the Filmore County, (Minn.), Sunday-school Association for one year. Address, Everett, (Pa.), R. 3.

COX, SAMUEL MARSHALL, one of nine children of Joshua and Elizabeth (née Spanogle) Cox, formerly members of the Methodist Episcopal Church, but later united with the Church of the Brethren, was born near Warriors Mark, (Pa.), April 9, 1816. He was reared on the farm and there made his living. He had only a common school education, but was a great student of the Bible, and used the Word with power. It is said if one quoted a verse from the New Testament he would locate it and very often complete the chapter from memory, having in his earlier years memorized the greater portion of the New Testament.



He was united in marriage with Nancy Agnes, daughter of John and Elizabeth (née Grazier) Beck, Christian Long solemnizing the union. To them were born six sons and five daughters.

In 1838 he united with the Church of the Brethren by baptism administered by Christian Long. In 1855 Warriors Mark congregation called him to the deacon's office; October 15, 1856, to the ministry; and later, through the laying on of hands by Christian Long and Jacob Beck, he was ordained. Once in the ministry, his zeal for the Lord took him forward in many a good work in Huntingdon, Cambria, Bedford, and Blair Counties. He was in part instrumental in establishing the Altoona congregation. He represented his congregation at District Meeting and General Conference a number of times. He was bishop of the Warriors Mark congregation for upwards of twenty-five years. When eighty-three years old, in a running stream, in the month of November, he administered baptism to seven adults. At about the age of eighty-six his eyesight failed him, so that he could not read, a great affliction, because he found so much comfort in reading. His motto reflects well the life of the

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man: "Have communion with few, be intimate with one, deal justly with all, speak evil of none." After the death of his wife, May 23, 1894, he lived with his two daughters, Mrs. Annie McCartney and Mrs. Ella C. Coleman, of Juniata, (Pa.). On November 29, 1906, when within a few months of ninety years of age, he passed to his haven of rest. Walter S. Long, of Altoona, (Pa.), preached his funeral sermon, assisted by Joseph W. Wilt and H. Mathews, of the Presbyterian Church, the latter a lifelong friend of the deceased.

CROSSWHITE, ALBERT GRAHAM, sixth of a family of ten children of Jesse and Lavina (née Thomas) Crosswhite, members of the Church of the Brethren, was born in Washington County, (Tenn.), on December 28, 1857. His father was active in church work, having the oversight of several churches in Tennessee. Albert received a Normal English education at Maryville and Jonesboro, (Tenn.), and taught twelve terms of public school.

He was united in marriage to Addie Treadway, daughter of Addison and Elizabeth (née Hickey) Treadway, on June 8, 1881, at Embresville, (Tenn.), John M. Wolfe, Methodist minister, officiating. To them were born one son and four daughters.

In the Limestone congregation, (Tenn.), on January 28, 1877, he united with the Church of the Brethren, Solomon Arnold administering baptism. The Oakland congregation, (Tenn.), called him to the ministry, Autumn, 1879, and the Flora church, (Ind.), had him ordained in 1899, William S. Toney and Jacob Cripe laying on hands.

He has represented his congregation at District Meeting fifteen times and at Annual Meeting ten times. He served on the Standing Committee at Harrisonburg, (Va.), and Bristol, (Tenn.), both of which conferences he served as writing clerk.

He was editor of the *Conference Daily* six times, moderator of District Meeting twice, and served a term of five years each on the following boards: Tract Committee, The General Educational Board, and as secretary of the Mission Board of Middle Indiana.

The greater part of his life has been spent in pastoral work. In this capacity he has served congregations as follows: Upper Twin, (O.), from 1887 to 1897; Bachelor Run, (Ind.), 1897 to 1913; Roaring Spring, (Pa.), 1913 to 1918; Rocky Ford, (Colo.), to 1920; Peru, (Ind.), 1920 to present. He has also served in non-residence the following congregations: Logansport, Huntingdon, Pymont, White, Adamsboro, Mexico, and Roann, all of Indiana. For several years he was engaged in evangelistic work, and received hundreds into the church by baptism. He solemnized more than four hundred marriages and the list of funerals conducted by him is even larger. Address, Peru, (Ind.).

CULLER, ARTHUR J., oldest of two children of John and Amanda (née Kurtz) Culler, members of the Church of the Brethren, was born near Hartville, (O.), March 14, 1883. His desire for an education led him to enter Juniata College, where he received the A.B. degree in 1908. He took the B.D. degree in Union Theological Seminary in 1911, and the Ph.D. in Columbia University in 1912. His life work is teaching, preaching and lecturing.

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He was united in marriage with Mary S., daughter of Emory J. and Annie (née Stevens) Stover, the union being solemnized by Daniel W. Kurtz, on September 28, 1911. To them were born three sons, of whom the oldest is dead.

He united with the Church of the Brethren in the Freeburg congregation, on June 12, 1895, being baptized by Joseph J. Hoover. The Huntingdon congregation (Pa.) called him to the ministry, June 27, 1907. While pastor of the McPherson congregation (Kan.), he was ordained through the laying on of hands of Eleazar E. John and Joseph J. Yoder, January 17, 1915. He represented his congregation at nine District Meetings and seven Annual Meetings. He has served as pastor as follows: Everett, (Pa.), September, 1906, to April, 1907; Altoona, (Pa.), supply pastor, May to September, 1907; Plum Creek, (Pa.), May to September, 1908; Geiger Memorial congregation, Philadelphia, (Pa.), September, 1911, to August, 1914; McPherson congregation, (Kan.), September, 1914, to August, 1921. He served as campaign director for Armenian Relief and represented the Church of the Brethren from January 1, 1919, to January 26, 1920, in Turkey; was member of the General Temperance Committee, 1917-21, and chairman from 1918-21; was a member of the Conference committee to prepare a church manual, 1920-21; of the Conference committee to provide suitable and suggestive forms for the installation of deacons and ministers and the ordination of preachers, 1918-19, and was regular instructor at the Bible Institutes of the General Conference.

On September 1, 1921, he withdrew from the Church of the Brethren and united with the Christian (Disciples) Church, and accepted a position in their college at Hiram, (O.), where he is at present dean and professor of New Testament and Church History. He is a member of the Prayer Meeting Topics Committee of the International convention of the Disciples of Christ, and is the author of the *Bethany Bible Student* and *Teachers' Monthly*,—the official senior and adult Sunday-school publication of the Disciples of Christ. His residence is Hiram, (O.).



DETWILER, ANDREW J., third of eight children of John and Emma (née Enyeart) Detwiler, members of the Church of the Brethren, was born near Williamsburg, (Pa.), July 14, 1874. He attended public school and six terms at Juniata College, taught two terms of school, and for a living is engaged in mercantile pursuits and the manufacture of forest products.

He was united in marriage to Anna Cenora, daughter of Jacob and Hannah (née Reiff) Bolton, members of the Church of the Brethren, the union being solemnized by Abram L. Grater, October 31, 1907. The bride had united with the Church of the Brethren in First Philadelphia congregation,

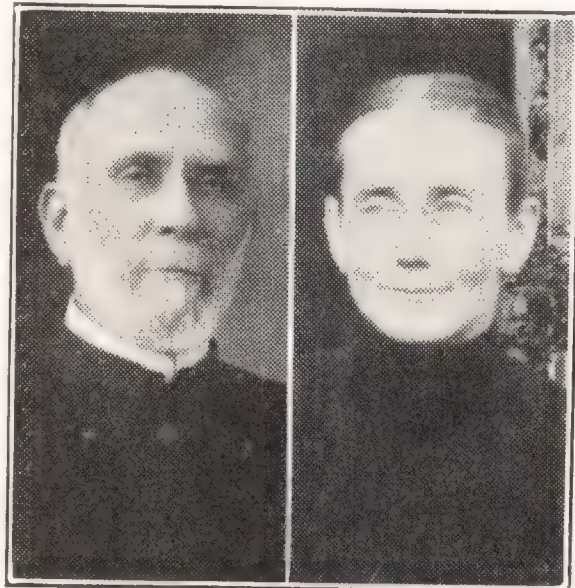
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March 22, 1902. Besides common schools, she completed a business course in Banks Business College and nine months' training in the Episcopal Hospital. To this union were born four children,—Howard B., Gladys Ruth, Andrew Leon, and Byron Lee, all members of the church.

While at Huntingdon attending college he united with the Church of the Brethren, about 1898. The Fairview congregation called him to the ministry, June 10, 1900. He has represented his congregation at District Meeting twice; served as superintendent about eight years and has been a teacher over twenty years. His address is Williamsburg, (Pa.).

DETWILER, DAVID TEETER, youngest of three children of the family of Daniel and Elizabeth (née Teeter) Detwiler, members of the Church of the Brethren, was born near Martinsburg, Blair County, (Pa.), December 11, 1854. Though reared on the farm, he prepared himself to teach public school; and for five years after beginning to teach he attended summer normals and then taught school for eighteen and one-half terms.

He was united in marriage with Susan Amanda, daughter of Isaac and Malinda (née Amick) Kagarise, the union solemnized by W. B. Smith, October 8, 1879. To them were born five children, namely, S. Clarence, Edgar M., Chalmers I., Lottie A. (deceased), and Eva M. His wife died December 21, 1915.

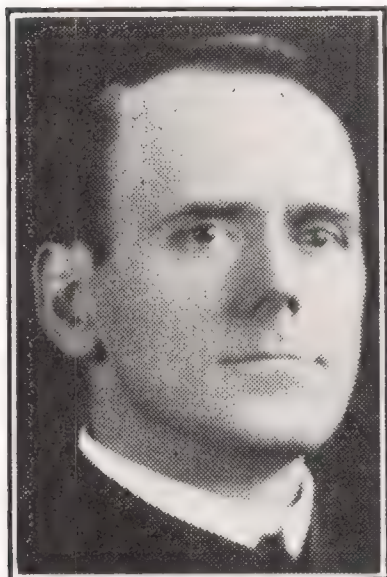


In the New Enterprise congregation he united with the Church of the Brethren by baptism administered by Joseph Z. Replogle, in May, 1880. This congregation called him to the ministry in December, 1883, and, by the laying on of hands by James A. Sell and Samuel J. Swigart, had him ordained, September 4, 1897. He has been a teacher in the Sunday-school almost all the time since he became a member of the church; has served several years as superintendent; frequently represented his congregation at District Meeting and fourteen times at General Conference. He has done some evangelistic work with very good success. He has solemnized over one hundred marriages and preached several hundred funerals. He has been a member of the Home Mission Board 1915'-20, and since 1922. Since August 3, 1912, he has been bishop of the New Enterprise congregation. Address, New Enterprise, (Pa.).

DETWILER, EDGAR MARION, second of five children of the family of David T. and Susan (née Kagarise) Detwiler, members of the Church of the Brethren, was born near New Enterprise, (Pa.), May 22, 1883. His father is the bishop of the New Enterprise congregation. Edgar graduated from the South Woodbury Township schools

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in 1899; began teaching when seventeen; in all, taught nine terms public school and, besides, eight summer normals for training teachers, four of which he was principal; graduated in the Normal English course at Juniata in 1906, and received his A.B. from the same institution in 1912.



He was united in marriage with Grace, daughter of Levi H. and Fannie (née Rhodes) Brumbaugh, the union being solemnized by David T. Detwiler, on July 30, 1913.

He united with the Church of the Brethren in the New Enterprise congregation, through baptism administered by Levi F. Holsinger, on February 29, 1896; the same congregation called him to the ministry and he was installed by Orville V. Long, assisted by William S. Ritchey and Jacob Koontz, on December 29, 1906. The Roxbury congregation (W. Pa.) had him ordained through the laying on of hands by M. Clyde Horst and Samuel W. Pearce. His life is given to pastoral work, and he has served congregations as follows: Norristown, (Pa. S. E.), August 1, 1912, to July 1, 1915; Roxbury, (W. Pa.), July 1, 1915, and continue. From 1906-'12 he was Sunday-school secretary for Middle District of Pennsylvania, during which time the District adopted a constitution and effected a District organization by electing departmental superintendents. He has represented his congregation at District Meeting nine times; at General Conference four times; served on Standing Committee at Winona Lake, (Ind.), in 1919, and at Hershey Park, (Pa.), 1924. Since 1920 he is a member of the District Mission Board (W. Pa.); was moderator of the District Ministerial Meeting, 1919; moderator of the District Meeting held at Somerset in 1924. His home is at the parsonage, 14 Sell Street, Johnstown, (Pa.).

DIBERT, DANIEL WEBSTER, oldest of four children of John S. and Sarah (née Rawlins) Dibert, members of the Church of the Brethren, was born near Everett, (Pa.), July 24, 1861. He was reared on the farm and has made a success of farming during his life. He received only a common school education.

He was united in marriage with Susannah C., daughter of John B. and Nancy (née Clapper) Smith, members of the Church of the Brethren, the union being solemnized by G—— P. Probes, a minister in the Lutheran Church, December 20, 1882. To them were born four sons and two daughters,—John C., F—— R., William R., Walter J., Millie E., and Elsie V.

In April, 1885, he united with the Church of the Brethren in the Snake Spring congregation, baptism being administered by William S. Ritchey. About 1895, this congregation called him to the deacon's office; then to the ministry, in the Spring of 1904, Walter S. Long officiating; and, through the laying on of hands by David A. Stayer and Ira C. Holsopple, had him ordained, June 23, 1923. He has represented his congregation at District Meeting

in the Middle District of Pennsylvania

three times and once at General Conference. His address is Clearville, (Pa.).

DIEHM, EDGAR G., youngest of four children of Oliver W. and Emma L. (née Graybill) Diehm, members of the Church of the Brethren, was born at Elm, Lancaster County, (Pa.), November 25, 1891. After completing the preparatory course at Elizabethtown College, (Pa.), in 1913, he entered Juniata College, and received his A.B. in 1917; then from Crozer Theological Seminary, (Pa.), his B.D., 1920. He has been making teaching his vocation, and has been instructor in South High School, Youngstown, (O.), since 1920.

He was united in marriage with Maude, the daughter of Isaac and Anna (née Strite) Hertzler, members of the Church of the Brethren living at Elizabethtown, (Pa.), the union being solemnized by Daniel C. Reber, June 15, 1917. The bride had united with the Church of the Brethren in 1903. She had three years' work, (completed no particular course), at Elizabethtown College, (Pa.). To this union four children were born,—Mary J., Joseph, Ann, William.

He united with the Church of the Brethren in the Elizabethtown, (E. Pa.), congregation, baptism being administered by Earl E. Eshelman, in 1909. The Huntingdon congregation called him to the ministry, May 9, 1915. He has represented his congregation at District Meeting once and at General Conference once; has served as pastor in the Klahr congregation, (M. Pa.), 1916-July, 1917; Royersford, (S. E. Pa.), July, 1917-September, 1920; Associate pastor in the Woodworth congregation, (N. E. O.), 1922-23; and pastor since 1923. His address is R. 4, Market Street Extension, Youngstown, (O.).

DILLING, ELVIN PAUL, sixth of ten children of George Hoover and Nancy Ann (née Replogle) Dilling, was born in Saxton, (Pa.), May 10, 1897. His parents are members of the Church of the Brethren and the father a deacon. Paul had the advantages of his town high school and then followed his father's occupation, rural mail carrier, for a living.

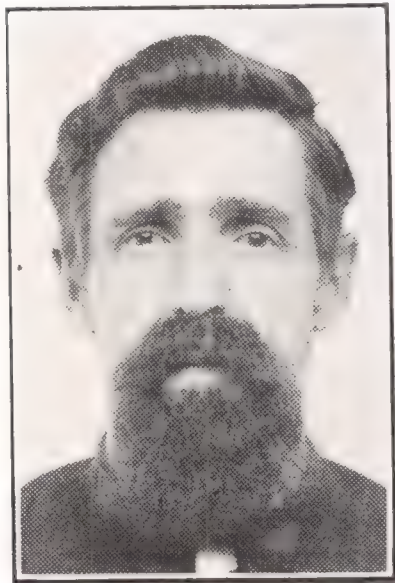
He was united in marriage with Ethel M., daughter of Wilson Roy and Mary Catherine (née Eastright) Garbaugh, Mitchell Stover solemnizing the union July 7, 1919. To them was born one son.

He united with the Church of the Brethren in the Stonerstown congregation, in May, 1906, Harvey S. Replogle administering baptism. He was called to the ministry, March 30, 1923. He has been active as Sunday-school teacher, superintendent and circuit visitor in behalf of the Sunday-school work, both for his own denomination and for the State Sabbath School Association. Address, Hopewell, (Pa.).

DIVELY, FREDERIC CLAAR, third of eight children of Bartholomew and Rachel (née Claar) Dively, members of the Church of the Brethren, was born at Klahr, Bedford County, (Pa.), December 18, 1849. He was reared on the farm, learned the blacksmithing trade and made his living farming mountain sides and hammering iron. He had the advantage of common school education.

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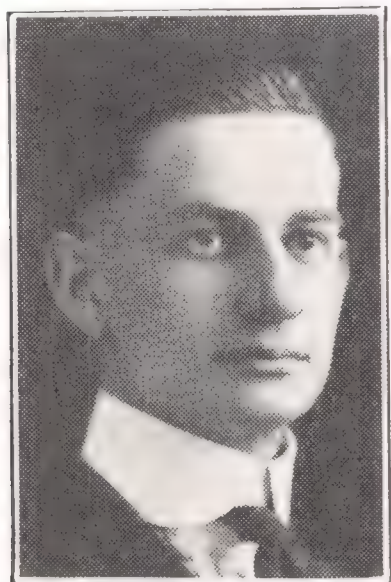
He was united in marriage with Susan, daughter of Henry and Elizabeth (née Musselman) Walter, the union being solemnized at Klahr, by Daniel Shock, Esquire, August 27, 1871. To them were born five children: Ida, Elizabeth, Elmer, Lorenzo, and Marietta. The wife died August 17, 1892. He was united in marriage the second time with Annie, daughter of John and Annie (née Lingenfelter) Cushman, the union being solemnized at Bakers Summit by Michael Claar, June 15, 1896.



He united with the Church of the Brethren in the Clover Creek congregation, Leonard Furry administering baptism, in November, 1870. The Claar congregation called him to the deacon's office in 1872; to the ministry, July 17, 1880; and, through the laying on of hands by Henry B. Brumbaugh and Samuel Swigart, had him ordained in 1898. He preached more funeral sermons in the section where he lived than any other minister. His home is near Klahr, (Pa.).

DIVELY, TAYLOR LAWRENCE, third of five children of George G. and Juniata (née Musselman) Dively, members of the Church of the

Brethren, was born at Klahr, Blair County, (Pa.), June 2, 1894. Reared on the farm, he still had the advantages of common school education, which enabled him to enter Juniata College and graduate from the Normal English course in 1916. Besides he pursued special studies in Bible and music. He is making his living teaching, farming and fruit growing.



He was united in marriage with Ella, daughter of Adolphus and Della (née Colebaugh) Weyant, the union being solemnized at Huntingdon by Samuel Weyant, August 27, 1919. To them were born one son and one daughter.

He united with the Church of the Brethren in the Huntingdon congregation, baptism being administered by Tobias T. Myers, in January, 1912. The Claar congregation (M. Pa.) called him to the ministry, August 20, 1916, and had him ordained, through the laying on of hands by James A. Sell and John B. Miller, May 30, 1920. He has represented his congregation eight times at District Meeting and twice at General Conference. He served as superintendent of the Claar Sunday-school, 1913-'20; vice-president of the Fifth District County Sunday-school Association, 1920-'23, and president, 1924; superintendent of Temperance for Church of the Brethren, 1921-'22. He has served as bishop of the Claar congregation since 1921. His address is Klahr, (Pa.).

DIXON, ANDREW MARTIN, first of six children of Andrew M. and Regina (née Holmes) Dixon, members of the Lutheran Church, was

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born in Brooklyn, (N. Y.), October 4, 1890. He spent his early life in the city of his birth; began his preparatory work in Elizabethtown College, and completed it in Juniata College, 1913; Bethany Bible School, 1915; Ursinus College, (Pa.), A.B., 1917, and was Graduate student of University of Pennsylvania, 1917-'18; 1922-'23; 1924-'25.

He was united in marriage with Elizabeth, daughter of John H. and Elizabeth (née Becker) Kline, the union being solemnized at Elizabethtown, (Pa.), by the bride's father, July 21, 1915. To them were born one son and one daughter.

He united with the Church of the Brethren in the Brooklyn, (N. Y.), congregation, through baptism administered by J. Kurtz Miller, October 4, 1908. The Brooklyn congregation called him to the ministry, August 23, 1910, and the Claar congregation had him ordained, through the laying on of hands by James A. Sell and Albert G. Crosswhite, June 10, 1914. He has represented his congregation at District Meeting ten times; at General Conference four times. He served as pastor of the Claar congregation, 1911-'15. The field was ripe for the harvest, and many were gathered into the church during his pastorate. He then took up the work at Parkerford, where he continues. He has done considerable evangelistic work. His home is at Parkerford, (Pa.).



DUPLER, ALPHAEUS WILLIAM, eldest of four children of the family of Melancthon and Elizabeth (née Beery) Dupler, members (the father a deacon) of the Church of the Brethren, was born near Thornville, Perry County, (O.), July 27, 1883. Though reared on the farm, he turned his attention to educational pursuits, and prepared himself for teaching as follows: 1905-06, student in Bible Institute at Canton, (O.); 1907-11, Juniata College, degree A.B.; one year, 1909-10, was spent in Ursinus College, (Pa.); 1914-16, graduate student University of Chicago,—degrees, M.S., December, 1914, Ph.D., June, 1916. As a member of the faculty he served in Juniata College, 1911-14; instructor in Central Y. M. C. A., Chicago, 1914-16; professor of Botany in Lawrence College, (Wis.), 1916-17; professor of Biology in Bridgewater College, (Va.), 1917-19; in 1919 returned to Juniata College as professor of Biology, which position he now holds. Serves as Registrar of the College and Director of the Summer Session.

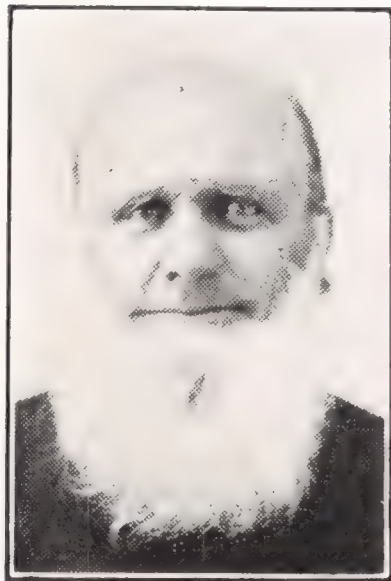


A History of the Church of the Brethren

He was united in marriage with Olive E. daughter of Joseph Z. and Emma (née Miller) Replogle, of New Enterprise, (Pa.), Walter S. Long solemnizing the union in Altoona, (Pa.), on September 4, 1906. The bride had united with the Church of the Brethren in the New Enterprise congregation, in 1892. She completed the Normal English course at Juniata College in 1900; the Academy course in 1903; and spent one year in the Bible Institute at Canton, (O.). She served as General Secretary of the Sisters' Aid Society of the fraternity, 1912-13, and President of the Mothers' and Daughters' Association, 1918-21. To Brother and Sister Dupler were born four children,—Emmert Parker, Dorothy, Donald A. and Frances E.

He united with the Church of the Brethren in the Olivet (formerly Jonathan's Creek) congregation, (N. E. O.), baptism being administered by Quincy Leckrone, November, 1895. This congregation called him to the ministry, being installed October 8, 1904. He served his home congregation for three years (1904-1907) as the only active, resident minister. During 1909-10 he was pastor of the Royersford congregation (S. E. Pa.). The Huntingdon congregation, (Pa.), through the laying on of hands by Walter S. Long and John C. Swigart, had him ordained, May 4, 1921. He has represented his congregation at District Meeting five times, and three times to General Conference. His address is Huntingdon, (Pa.).

EBY, ENOCH, fifth of nine children of Jacob and Susannah (née Myers) Eby, members of the Church of the Brethren, was born near Waterloo, Juniata County, (Pa.), November 15, 1828. He pressed on with an education beyond the common schools until he was permitted to teach and alternated winter school teaching with farming in the summer for a number of years. He "went west" and made his living on the farm, residing, between 1855-87, first at Chelsea, then near Lena, and afterwards near Orangeville, all within the bounds of the Waddams Grove congregation, Jo Davis County, (Ill.). At this date he moved to Darlow, (Ks.), and remained until 1901, when he returned to Lena, (Ill.).



He was united in marriage with Hettie, eleventh of twelve children of Joseph and Hannah Howe, members of the Church of the Brethren, living near Mechanicsburg, (Pa.), the union being solemnized by Graybill Myers, November 19, 1847. To them were born eight children, the following reaching maturity: John, David, Annetta, Mary, Susan, Hettie, and Levi. His wife died January 28, 1861. Then he was united in marriage with Anna G. Gilfillen, William Howe solemnizing this union, March 10, 1864. To them one son was born, and died when about four years old.

He united with the Church of the Brethren in the Aughwick congregation while the family was living near Concord, in Franklin County, (Pa.), in 1845. This congregation called him to the ministry in 1851; the Waddams Grove congregation (Ill.) had him

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ordained, June 10, 1864. From this time on he was regular in attendance at District Meetings and General Conferences, usually representing his congregation in some official way. He served on the Standing Committee as follows:

- 1873 Myersdale, (Pa.).*
- 1874 Macoupin County, (Ill.).*
- 1875 Covington, (O.), Reading Clerk.
- 1876 DeGraff, (O.), Reading Clerk.
- 1877 New Enterprise, (Pa.), Reading Clerk.
- 1878 North Manchester, (Ind.), Moderator.
- 1879 Broadway, (Va.), Reading Clerk.
- 1880 Lanark, (Ill.), Moderator.
- 1881 Ashland, (O.), Moderator.
- 1882 Arnold's, (Ind.), Moderator.
- 1883 Bismark Grove, (Kan.), Moderator.
- 1884 Dayton, (O.), Moderator.
- 1887 Ottawa, (Kan.), Moderator.
- 1888 North Manchester, (Ind.), Moderator.
- 1889 Harrisonburg, (Va.), Doorkeeper.
- 1890 Pertle Springs, (Mo.), Moderator.
- 1891 Hagerstown, (Md.), Member.
- 1894 Myersdale, (Pa.), Moderator.
- 1895 Decatur, (Ill.), Moderator.
- 1899 Roanoke, (Va.), Member.

In 1877 he and his wife were sent, with Daniel Fry and wife, to organize and help establish the church which Christian Hope was starting in Denamark. He served as a member of the General Mission Board of the Church of the Brethren in 1880, 1884, 1893-98; he served as president of the Board, 1880, 1884-98.† He served on many important committees by the appointment of General Conference.

A few years before his death he returned to his old home at Lena, (Ill.), where, on April 26, 1910, he died and was buried in the Chelsea Cemetery. Galen B. Royer preached his funeral.

EDWARDS, EMANUEL ANDREW, fifth of nine children of John Wesley and Rosenna (née Householder) Edwards, members of the Church of God, was born at Six Mile Run, (Pa.), September 23, 1883. He was reared on the farm and has only the training of the common school.

He was united in marriage with Mary C., daughter of Martin H. and Emma (née Boller) Brumbaugh, the union being solemnized by John H. Brumbaugh, on October 17, 1907. To them were born two sons and one daughter.



* No record of officers.

† See *Thirty-three Years of Missions*, by Galen B. Royer, pp. 438-9.

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He united with the Church of the Brethren in the Fairview congregation, baptism being administered by Levi H. Holsinger, on January 5, 1905. The Raven Run congregation called him to the ministry, October 30, 1921, John P. Harris and Henry H. Brumbaugh officiating at the service. He has been an active worker in the Sunday-school, serving as superintendent for two years in the Raven Run congregation and two years in the Smithfield congregation. Address, Loysburg, (Pa.).

ELLIS, CHARLES CALVERT, first of a family of five children of Henry J. and Kate (née Kane) Ellis, members of the Methodist Church,



was born in Washington, (D. C.), July 21, 1874. He attended the public schools of Baltimore and then pursued educational work with the following results: Juniata College, B.E., 1890; M.E., 1892; A.B., 1898; Illinois Wesleyan, A.M., 1903; Ph.D., 1904; University of Pennsylvania, Ph.D., 1907; Temple University, B.D., 1920; attended Princeton Seminary, 1919-20; Harvard University, summer, 1922.

He was united in marriage with Emma S., daughter of John H. and Emma (née Reed) Nice, of Perkiomenville, (Pa.), William M. Howe

and William Hammond solemnizing the union, December 25, 1902. To them were born two sons,—Calvert Nice and John Dwight.

Through James Quinlan's Bible School in Baltimore, he learned of the Church of the Brethren, and united with her in the Woodbury congregation, (Md.), through baptism administered by Amos Kaylor, April 17, 1887. The Huntingdon congregation called him to the ministry, November 10, 1894, and, through the laying on of hands by Walter S. Long and John C. Swigart, had him ordained, September 10, 1919. Since January 1, 1924, he serves the Huntingdon congregation as its bishop. He served as associate pastor, First Church of the Brethren, Philadelphia, during 1917-18; its pastor, October, 1918, to July, 1921; its bishop, January, 1919, to 1922. He has represented his congregation at District Meeting twice; at General Conference, once; served on 1922 Standing Committee at Winona Lake Conference.

He is a weekly contributor to the *Sunday-school Times*, of Philadelphia, since 1919; contributing editor to the *Bible Champion* since 1922; in 1923 was elected the five-year member to the new Sunday-school Board for Middle District, (Pa.). He is the author of third part of *Studies in Doctrine and Devotion*, published by the Brethren Publishing House, Elgin, (Ill.), later published separately as *The Christian Way of Life*, with introduction by John H. Moore, and *The Religion of Religious Psychology*, published by the Sunday-school Times Company, Philadelphia. One of his most far-reaching influences is the lecture platform, where he speaks to the many at

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county institutes, Bible and Sunday-school conferences, Young Men's Christian Associations, High School Commencements and other occasions, in many of the states of the Union.

He has been a member of Juniata College faculty since 1907, occupying the chair of Education; vice-president since 1917; and acting president, June 1 to December 1, 1924. Address, Huntingdon, (Pa.).

ELLIS, CALVERT NICE, first of two sons of the family of Charles C. and Emma (née Nice) Ellis, members of the Church of the Brethren, was born April 16, 1904. After having received his preparatory education in the Juniata Academy and Princeton Preparatory School he entered the college and received his A.B. with the class of 1923. During the school year, 1923-24, he taught History in the Lewistown High School; during the summer of 1924, taught in Slippery Rock State Normal; he has entered Princeton Seminary for a course in Theology.

During a revival conducted by George W. Flory, he united with the Church of the Brethren in the Huntingdon, (Pa.), congregation, through baptism administered January 20, 1914, by Tobias T. Myers. This congregation called him to the ministry, May 31, 1922. He has been active as a Sunday-school teacher and leader in other young people's endeavors. During 1923-24 he served as president of the Middle District Young People's Council. Address, Huntingdon, (Pa.).

EMMERT, JESSE BENEDICT, first of four children of Joseph F. and Eliza (née Benedict) Emmert, members of the Church of the Brethren, was born near Waynesboro, (Pa.), October 11, 1873. The father was a skilled patternmaker and inventor,—and a very devout deacon in the church. Jesse grew up in town, attended public school, spent vacations in the pattern shop and served an apprenticeship of three and one-half years, learning the patternmakers trade. He graduated in Juniata College, receiving his A.B. in 1902.

He was united in marriage with Gertrude, daughter of Abram S. and Susan (née Fridley) Rowland, of Hagerstown, (Md.), February 23, 1905. This ceremony was solemnized

at Bulsar, India, by Daniel L. Miller. To them were born one son and two daughters. The wife died November 7, 1924.

He united with the Church of the Brethren in the Antietam congregation, (Pa.), John B. Ruthrauff administering baptism, on December 29, 1895. In the winter of 1899, while at Juniata College, he became a "volunteer" for missionary service; chosen as Sunday-school secretary for Middle Pennsylvania, April, 1900. The Huntingdon congregation called him to the ministry, May 11, 1901; and, through the laying on of hands by Wilbur B. Stover and



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Jacob M. Blough, the Bulsar congregation (India) had him ordained, in 1909.

At the April 16, 1902, District Meeting of Middle Pennsylvania his recommendation to support a missionary in India was approved, and the schools selected him to be their representative on the field. General Conference, that year, approved of his going and, on October 28, 1902, he set sail from New York for his new field.

His labors on the India field may be briefly summed up as follows: first nine years, engaged in industrial missions,—directing carpentry, weaving, tailoring, gardening and building. The balance of the fifteen years was devoted to general station work. He served as District Sunday-school secretary for fourteen years; had the oversight of the Bulsar congregation two years; the Jalalpor congregation four years; was secretary of the field committee for eight years; editor of the *Gujarati Sunday-school Quarterly* four years, two years of which he wrote the lesson comments himself; was moderator of the India District Conference in 1911 and 1918; and represented the India District on Standing Committee at Winona Lake, (Ind.), 1910 and 1919; and Southern California District at Hershey, 1924. At this last Conference he succeeded Henry C. Early as member of the General Mission Board.

Failing health of his wife has compelled him to remain at home since March, 1919. In this time he finished his Divinity course and received the degree of B.D. at Juniata, 1921, and is at present director of Religious Education, Pacific Coast Region; trustee, acting president for a few months and professor of English Bible and Missions in La Verne College, (Calif.). Address, La Verne, (Calif.).

ESHELMAN, EARL EMERSON, youngest of two children of David H. and Jane (née Irvin) Eshelman, members of the Church of the Brethren, was born near Wooster, (O.), July 24, 1884. His mother died when he was but four years old. After completing high school in Waynesboro, (Pa.), he continued his education and received the following degrees: Juniata College, B.S.L., 1907; Wheaton College, (Ill.), A.B., 1912; Bethany Bible School, (Chicago), B.D., 1913; student at University of Chicago two quarters in 1915; Chicago School of Civics and Philanthropy, one and a half quarters, 1915-16. He was teacher in Elizabethtown College, 1907-10; part time instructor in Bethany Bible School, 1913-16; member of the Mission Board of Northwestern Ohio, 1919; president of Fostoria, (O.), Public Welfare League, 1919-20.

He was united in marriage with Anna Frances, daughter of Abram S. and Martha (née Sprenkle) Heefner, members of the Church of the Brethren, of Waynesboro, (Pa.), John Ruthrauff solemnizing the union, July 17, 1907. To them were born four children, but only a son survives, E. Robert.

He united with the Church of the Brethren in the Waynesboro congregation, (Pa.), Frederic D. Anthony administering baptism, January 14, 1900. While attending college at Juniata he was called to the ministry, May 18, 1906, and, while pastor, the Batavia congregation, (Ill.), had him ordained, through the laying on of hands by John H. Moore and Paul Mohler, September 28, 1913. He has

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represented his congregation at District Meeting ten times; at General Conference, six times, and served on the Standing Committee at Hershey, (Pa.), 1918, and Sedalia, (Mo.), 1920. His Sunday-school activities have included service as superintendent and teacher from time to time. As pastor he has served the following congregations: Batavia, (Ill.), 1911-13; Douglas Park Mission, (Chicago), 1913-16; Root River, (Minn.), 1916-18; Fostoria, (O.), 1918-20; Logan, (O.), 1920-22; South Red Cloud or Garfield Community Church, (Neb.), since September 1, 1922. His address is Red Cloud, (Neb.).

ESHELMAN, JOHN, a minister in the Yellow Creek congregation, who served the Church of the Brethren in the ministry about thirty years, died February 8, 1876, aged seventy-four years and seven days.

FEATHER, HOMER, second of six children of the family of George A. and Annie N. (née Hoover) Feather, members of the Church of the Brethren, was born at Roaring Spring, (Pa.), April 27, 1897. After passing his grammar grades he completed Altoona High School and Juniata College, receiving his A.B., 1922. At present he is assistant manager of the Harry J. Kerlin Furniture Company, of Altoona.

He united with the Church of the Brethren in the First Church, Altoona, (Pa.), Walter S. Long administering baptism, July 9, 1909. This congregation called him to the ministry, September 7, 1921, Tobias T. Myers officiating at the installation service. He resides in Altoona, (Pa.).



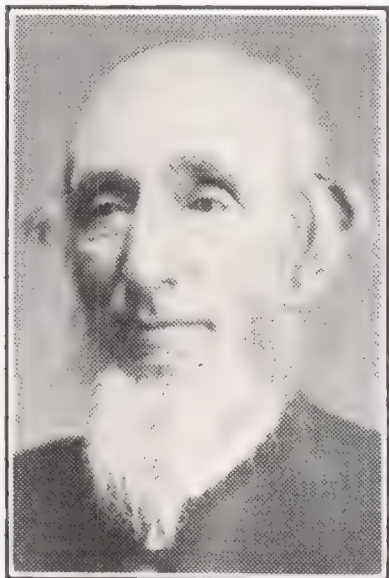
FLEMING, JOSEPH H., fourth of nine children of John and Sarah (née Allen) Fleming, members of the Church of the Brethren, was born near McVeytown, (Pa.), February 16, 1885. Reared on the farm, he had the advantage of a common school education. He has made his living as a forgerman and farmer.

He was united in marriage with Katherine, daughter of Daniel and Leonora (née Gott) Seal, the union being solemnized by F. W. Brown, a minister of the Reformed Church in Beoner Springs, May 1, 1907. To this union were born four sons and two daughters. The wife united with the Church of the Brethren, February 7, 1915, and died November 7, 1918. On November 15, 1919, he was united in marriage with Vina, daughter of William M. and Ada E. (née Peters) Wagner. To this union were born two daughters.

He united with the Church of the Brethren in the Lewistown congregation, Harry A. Spanogle administering baptism, March 15, 1908. In the Dry Valley congregation he was called to the deacon's office, May 17, 1919; to the ministry, October 6, 1923. He has represented his congregation once at District Meeting; is active as a Sunday-school teacher. Address, Lewistown, (Pa.), R. 4.

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FLUCK, JOHN B., last of seven children of Tobias and Nancy Anna (née Snider) Fluck, members of the Church of the Brethren, was



born in the "Big Stone House" in South Woodbury Township, Bedford County, (Pa.), September 29, 1829. Though reared on the farm, he was eager for all the education he could command. Besides the common school training at home, he attended a school in Bedford conducted by Thomas J. Harris. T—— R. Gettys, County Superintendent, issued a teacher's professional certificate to him, dated October 25, 1854, and two years later a State Permanent Certificate was given him. Few men in Bedford County took a more progressive stand under the new Public School System enacted in 1852, than did John B. Fluck. He taught school for twelve years, engaged in farming, lumbering, and from

1852 did much land surveying, his services reaching over the Counties of Bedford, Fulton, Huntingdon, Blair, Cambria, Westmoreland, Fayette, and Somerset.

He was united in marriage with Mary G. Ober, August 26, 1852. To them were born three children,—Frank B., a mining and civil engineer of Somerset County, to whom the editor is indebted for information in this biography, as well as a photograph when his father was eighty years old; Melissa J. and Harry O., the latter deceased.

He united with the Church of the Brethren at the Steele's Church, (Hopewell congregation, called Yellow Creek), Solomon Buckalew administering baptism, December 15, 1877. At a lovefeast in the Snake Spring congregation, held June 6, 1879, he was called to the ministry and, in 1904, ordained. He was chosen the first secretary of the Snake Spring Valley congregation, and served in the office for a number of years. He died January 6, 1915, and his body lies buried in the New Enterprise Cemetery.

FUNK, ABRAHAM L., was a minister in the Aughwick congregation, born August 13, 1811. He was called to the deacon's office in 1844; to the ministry in 1847, and, through the laying on of hands, was ordained October 16, 1871. He did much for the cause, though he labored mostly in his home congregation. He died August 22, 1881, and is buried in the German Valley Cemetery.

FURRY, JOHN B., was born July 24, 1829. He was married to Elizabeth Snowberger and to them were born the following children: Sarah, Daniel, Hannah, Frank, and Leonard. He united with the Church of the Brethren in the Yellow Creek congregation (now New Enterprise) and served the church in the ministry both in Yellow Creek and Dunnings Creek congregations. He died December 18, 1863, and is buried in the New Enterprise Cemetery.

FURRY, LEONARD, son of John Furry, a member of the Reformed Church, was born near New Enterprise, in Bedford County, (Pa.),

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July 15, 1805. He received a common school education and made his living by farming.

He was united in marriage with Hannah, daughter of Samuel Brown, and to them were born eight children, as follows: Jacob, Magdaline, Samuel John, Elizabeth, Catherine, Sarah, Anna, and Delilah.

After his marriage he united with the Church of the Brethren in the Yellow Creek (now New Enterprise) congregation. This congregation called him to the deacon's office; then to the ministry, in 1851; to the bishopric, April, 1876. During his ministry he would once or twice a year make a tour of the churches in Pennsylvania, sometimes reaching over into Ohio or Virginia, and a few times, still more distant points were reached. He served once on Standing Committee and attended regularly the District Meetings of his District and many of the Annual Meetings of his time. He was a frequent correspondent to the church papers that sprang up near the close of his life. He died December 8, 1877, and lies buried in the New Enterprise Cemetery.

FYOCK, ABRAHAM, third son of seven children of Jacob and Barbara (née Reighard) Fyock, members of the Church of the Brethren, was born in Conemaugh Township, Cambria County, (Pa.), November 30, 1844. "His early life was spent on the farm with his parents, until the time of the Civil War, when he enlisted, serving as a private in Company F, 198th Regiment, Pennsylvania Volunteers. He was wounded in one of the battles, and was present with his regiment when General Lee surrendered." He returned to his home and lived on the farm most of his life.

He was united in marriage with Nancy, daughter of Samuel and Catherine (née Good) Varner, the union being solemnized by Solomon Benshoff, on November 20, 1865. To them were born eight children, of whom Samuel H., Jane, the wife of Scott Wilson; Sarah, the wife of Benjamin Strayer; Elizabeth, the wife of John W. Mills; James W. and John C. grew to maturity. The mother died in April, 1914. Then, in the Fall of 1916, he was united in marriage with Barbara Callihan, of the Dunnings Creek congregation, in Bedford County, where he made his home until his death.

He united with the Church of the Brethren in the Walnut Grove congregation (W. Pa.). Here he was called to the ministry, September 29, 1887, and, through the laying on of hands by Emanuel J. Blough and Jacob Holsopple, was ordained, December 28, 1899. He was bishop of the Walnut Grove congregation from 1899 to 1912; also for some years of Bolivar and Rockton congregations. He was a regular attendant at District and General Conferences, often representing his congregation. On February 14, 1919, while getting ready to visit his children, he took a stroke of apoplexy and died without uttering a word. His funeral was preached by Albert Berkley; text, Genesis 5:24. His body lies buried in Locust Grove Cemetery, near the place he was born.*

* Quotations from James W. Fyock's article in *Gospel Messenger*, and data otherwise furnished by him.

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FYOCK, JAMES W., sixth of eight children of the family of Abraham and Nancy (née Varner) Fyock, members of the Church of the Brethren, was born in Johnstown, (Pa.), August 10, 1879. His father was bishop, for a number of years, of the Johnstown and Dunnings Creek congregations. He passed the grade schools of his native city and did some special work at Mount Morris College, (Ill.). For fifteen years he had been traveling salesman. In 1920, when he took up pastor work at \$1,500.00 salary, he gave up a job that was paying him \$3,000.00 per year.

He was united in marriage with Annie, daughter of John A. and Susan (née Dickey) Strayer, the union being solemnized by Silas S. Blough, August 25, 1898. To them were born Kathryn Alberta, Erma DeRoy, and Milford H., all members of the Church of the Brethren.

He united with the Church of the Brethren in the Walnut Grove congregation, (W. Pa.), his father administering baptism, in the Fall of 1900. This congregation called him to the ministry, June 5, 1905; and had him advanced, June 29, 1910, his father and William M. Howe officiating. The Pine Creek congregation, (N. Ill.), had him ordained, through the laying on of hands by William E. West and Marvin M. Sherrick, January 8, 1922. He has represented his congregation twice at District Meeting, and at General Conference four times. Ever since a member of the church he has been a Sunday-school teacher and was superintendent of the Walnut Grove (W. Pa.) Sunday-school for several years. He was pastor of the Pine Creek congregation (N. Ill.) from 1920 to 1923, and is now pastor of the Tyrone congregation (M. Pa.), since June 1, 1923. Address, Tyrone, (Pa.).

GARBER, CHARLES W., fourth of thirteen children of John B. and Catherine (née Gontz) Garber, members of the Church of God, was born in Bedford County, (Pa.), March 10, 1853. He had little intellectual training and made his living on the farm.

He was united in marriage three times. First, with Sarah L. Dick, and to this union three sons and three daughters were born. Second, to Mary Sturgeon, and to this union three girls were born. Third, to Mrs. Jane Lehman.



He united with the United Zion Church and served that body in the ministry for twenty-three years. In 1915 he was received into the Church of the Brethren, in the Albright congregation, not only in membership, but the church honored his ministry on the same day. He has shared the ministerial labors of both the Albright and Queen congregations.

GARVER, JOHN E., was born in Franklin County, (Pa.), in 1842. Besides the training of meagre common school education, he was a careful student of the Word of God. He made his living on the farm.

On February 2, 1865, he was united in marriage with Anna Bowman.

in the Middle District of Pennsylvania

The Aughwick congregation called him to the deacon's office in 1881; to the ministry, June 3, 1882; and, through the laying on of hands, had him ordained to the bishopric, May 31, 1901. He died April 9, 1914. Interment in the Germany Valley Cemetery.

GAUNT, WILLIAM ANDREW, oldest of four children of William H. and Catharine (née Yeager) Gaunt, was born in Belington, (W. Va.), June 9, 1855. His father was an "Old School Baptist," and his mother a Presbyterian. He made the best possible use of the schools of his community and followed teaching and farming for a livelihood in his earlier life.

He was united in marriage with H. Jennie, daughter of John and Susan (née Byers) Turner, the union being solemnized by John Brindle, February 28, 1884. The bride had united with the Church of the Brethren when nineteen years old. To them were born five children,—Mary F., Anna S., John L., Grace, who married Charles Ricker; and Olive.

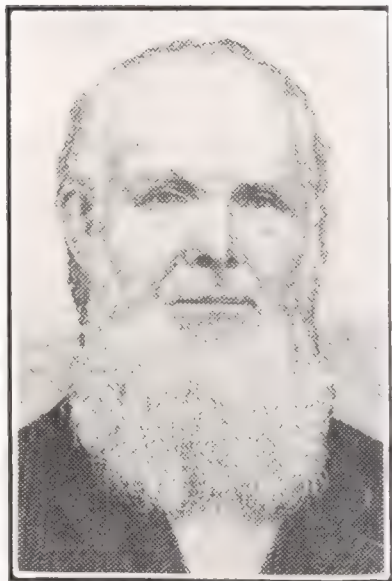


He united with the Church of the Brethren in the Valley River congregation, (W. Va.), John W. Fitzgerald administering baptism, in September, 1872. This congregation called him to the ministry, September 5, 1874; and had him ordained, through the laying on of hands by Samuel Fike and Elias Auvil, in January, 1880. He has represented his congregation at District Meetings many times; at General Conference six times; served on Standing Committee at Meyersdale, 1894; Naperville, (Ill.), 1898. In 1885 he located at Frederick, (Md.), organized the congregation in 1887, and developed it till October 25, 1894, when he entered upon a pastorate at Elk Lick for ten years; then he moved to Huntingdon, (Pa.), and had the pastoral care of Stonerstown and Riddlesburg Missions for nine years. He was active in the ministry forty-one years, during which time he served on many committees in the brotherhood, held over two hundred revivals, and many, many have been led to Christ through his ministry. He resides in Huntingdon, (Pa.).

GLOCK, JOHN G., the third of four sons and one daughter of Jacob and Catherine Glock, was born in Hoheneck, a small town on the banks of the Neckar River, near Ludwigsburg, Wurttemberg, Germany, April 1, 1807. His parents were members of the State Church in his native country. He received the education in Germany of one of his class. When twenty-five years old, in company with his brother, Frederic, he came to America to make his fortune. After sixty-six days crossing the Atlantic, the brothers landed at Baltimore. John came on to the Aughwick Valley and worked on the farm for the Lutz brothers.

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In August, 1836, he was united in marriage with Catherine Myers, a sister of the mother of Enoch Eby, well known to the church in years gone by. The wife died September 28,



1857. He was again united in marriage, October 12, 1858, this time with Mary A. Basore, of Juniata County, and to them were born two daughters and a son. This wife died November 15, 1897. Their three children united with the church of the parents, early in life. Cenia, the oldest, married Lowery E. Miller, and lives at Colorado City. Annie married Jacob A. Rohrer, and lives near the old homestead. John, a deacon, lives at Rockford, (Iowa).

"It was at a lovefeast in the stone house in Germany Valley where he was first impressed to unite with the church. This meeting reminded him of heaven, and he resolved to be one of the number."* Accordingly, in 1836,

he united with the Church of the Brethren in the Aughwick congregation.

Soon after being called to the deacon's office he was elected to the ministry, in 1840. Twelve years later he was ordained and given the oversight of the Aughwick congregation. Almost a half century he labored in the ministry, "traveled over valleys and mountains afoot or horseback, and for all that labor he received fifty cents once,—this to pay toll on the highways."

He passed away peacefully May 13, 1886, and was laid to rest in the Germany Valley Cemetery.†

GRAY, SAMUEL S., sixth of seven children of Isaac and Catherine (née Mattern) Gray, members of the Methodist Episcopal Church, was born in Half Moon Valley, Center County, (Pa.), in 1838. His education was very limited. He made his living on the farm until 1872.

He was united in marriage with Marion, daughter of Jacob Beck, a member of the Church of the Brethren, in Warriors Mark, in 1864.

He united with the church of his parents and was very active. He came to Warriors Mark community in the Spring of 1872, and soon after that united with the Church of the Brethren. Here he was called to the ministry, September 22, 1877, and ordained, October 3, 1891. His closing years he spent in the Home for the Aged at Martinsburg, (Pa.), where he died December 21, 1913. Interment in the Warriors Mark Cemetery.

GRIFFITH, GEORGE, fourth of five children of the family of Harvey L. and Linda (née Cupp) Griffith, members of the Church of the Brethren, was born in Meyersdale, (Pa.), April 12, 1898. He graduated in Meyersdale High School, 1917; received his A.B. from Juniata College, 1921, and is now in Jefferson Medical College, Philadel-

* James A. Sell's notes.

† Gleaned from Wealthy A. Burkholder's sketch in *Gospel Messenger*.

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phia, preparing himself for the foreign mission field. As a Junior, he stands at the head of his class.

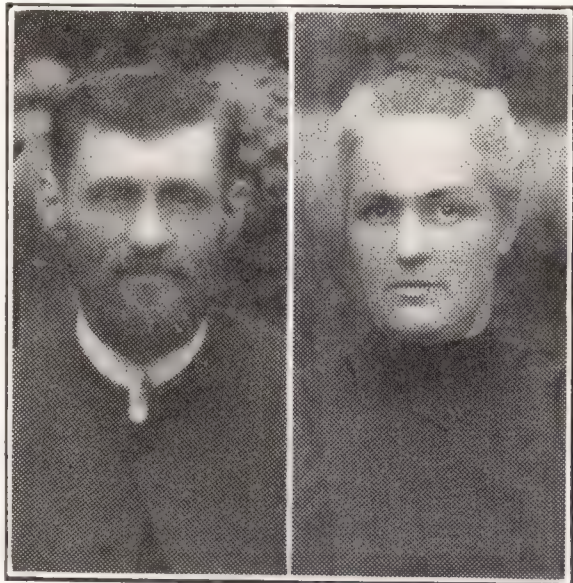
He was united in marriage with Stella, daughter of Erasmus and Margaret (née Grooms) McQuain, members of the Methodist Episcopal Church, the union being solemnized by Alexander Steele, June 18, 1919. To them were born two children, namely,—Paul Hawey and George, Junior. The bride received her education in the Meyersdale schools, where she was a graduate of the High School in 1915, and spent two and one-half years in study at Juniata College. She united with the Methodist Episcopal Church at the age of twelve; in February, 1920, after her marriage, she united with the Church of the Brethren, baptism being administered by Tobias T. Myers.

He united with the Church of the Brethren in the Meyersdale congregation, David M. Clapper administering baptism, in October, 1909. The Huntingdon congregation called him to the ministry, April 8, 1918, Tobias T. Myers conducting the installation service. He served as president of the United Student Volunteers during 1921 and 1923; has represented Juniata College Volunteers at three General Conferences; spent the summer of 1919 as field worker for the General Mission Board in Southern Pennsylvania and West Virginia; associate traveling secretary with Foster Statler in Sunday-school work in Western Pennsylvania, summer of 1920. While in college he was student teacher two years and professor in preparatory department one year; is now a Junior in Jefferson Medical College, and has spent the summers of 1923 and 1924 in Young People's Division Work in Western Pennsylvania. Forwarding address, Meyersdale, (Pa.).

GUYER, HERMAN S., eighth of ten children born to Adam and Elizabeth (née Snyder) Guyer, members of the Church of Christ, was born near New Enterprise, (Pa.), on February 25, 1860. He applied himself so closely to farming in his youth that he secured only a common school education.

He was united in marriage with Hannah B., daughter of John N. and Anna (née Bulger) Teeter, the union being solemnized by Joseph Z. Replogle, September 13, 1887. To them are born two daughters,—Laura and Annie.

He and his wife united with the Church of the Brethren during a revival held in the New Enterprise congregation, in May, 1891, and were baptized by Levi T. Holsinger. As a Christian, he has been active in Sunday-school work, serving as superintendent and teacher, was called to the deaconship June 8, 1895; to the ministry, December 25, 1901; and, by the laying on of hands by David A. Stayer and John Bennett, ordained July 20, 1908;—all this advancement made in the Snake Spring congregation. He has been a regular attendant at District Meetings of every character and served nine times as



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delegate to Annual Conference. Since the organization of the Koontz congregation he has been its bishop. Address, New Enterprise, (Pa.).

GUYER, NELSON, first of eight children of Emanuel and Elizabeth (née Shaffer) Guyer, members of the Church of the Brethren, was



born on a farm near Loysburg, Bedford County, (Pa.), May 30, 1880. He was reared on the farm, received a common school education, and is making his living at poultry raising and dairy farming.

He was united in marriage with Elizabeth, daughter of William and Susan (née Cameron) Wineland, George W. Brumbaugh, of Clover Creek, solemnizing the union, September 1, 1904. To them are born six sons and two daughters.

He united with the Church of the Brethren in the Woodbury congregation, when he was sixteen years old,

Jacob C. Stayer administering baptism. After serving a few years as deacon, the Woodbury congregation called him to the ministry, May 2, 1914; and later he was installed, by J. Kurtz Miller, then of Brooklyn, (N. Y.), officiating. He has represented his congregation four times at District Meeting and once at General Conference. He served as superintendent of the Martinsburg Sunday-school two years and the Woodbury Sunday-school two years. His address is Woodbury, (Pa.).

HAINES, Amos Hoppock, last of three children of the family of Joseph and Margaret (née Hoppock) Haines, members (the father



a deacon) of the Church of the Brethren, was born on the old homestead farm near Sargeantsville, (N. J.), May 19, 1859. After passing through the common schools, attending high school, known as Ringoes Seminary, and graduating from the Trenton Business College, (N. J.), he pursued higher education and received the following degrees: Rutgers College, (N. J.), A.B., 1892; A.M., 1899; Yale Divinity School, A.B., 1897; Juniata College, D.D., 1901. He taught Greek and Church History at Mt. Morris College, (Ill.), 1892-94; occupied the chair of Biblical History, Literature and Philosophy, Juniata College, (Pa.), 1897-1916. During the World War he was organizing secretary of Liberty Bonds and

War Savings for Huntingdon and Mifflin Counties, (Pa.).

He was united in marriage with Mabel, daughter of John and Louise (née Hunt) Lambert, of Lambertville, (N. J.), Tobias T.

Myers solemnizing the union, on September 21, 1892. To them were born three children. The wife died August 1, 1918. But one daughter, Elizabeth, is living.

In the Amwell church, by baptism administered by Israel Foulson, in January, 1876, he united with the Church of the Brethren. This congregation called him to the ministry, January, 1884; the Huntingdon congregation, through James A. Sell laying on hands, had him ordained, November 2, 1915. He was active as a minister, even without a regular pastorate. He represented his congregation four times at District Meeting. Since 1907, he had been teacher of the "Truth Seekers Men's Adult Bible Class" in the Huntingdon Church of the Brethren Sunday-school. This class has an enrolment of fifty, average attendance of thirty; and he had, in that time, the joy of seeing fifty of the members of his class join the church of his choice. He was a frequent contributor to the *Gospel Messenger* and other publications. His latest publication was a brochure of twenty-one pages, entitled "No Creed—Biblical Interpretation," published in the Spring of 1923.

After an illness of upwards of five months, he died, August 31, 1924. His funeral was conducted by Galen K. Walker. Interment in Riverview Cemetery, Huntingdon, (Pa.).

HANAWALT, GEORGE, first of ten children of the family of Joseph R. and Mary (née Swigart) Hanawalt, members of the Church of the Brethren, was born on the Hanawalt homestead, near McVeytown, (Pa.), April 2, 1831. Though reared on the farm, he had an irrepressible desire for an education, pushed through common school and perhaps was one of the first of our young people in this District to enter high school. Teaching, further training and native ability soon placed him as a leader in the public schools of his day. 1859-60 found him assistant principal and one of the main teachers of the McVeytown Academy. When he became of age, he was elected county auditor, and served six years. Besides, at different periods in his life, he engaged in farming and merchandising.



George, and Caroline McKee, of Nitany Hall, were united in marriage, November, 1856. The wife died June 8, 1858, leaving a baby daughter, who died two months later. He was married again, February 8, 1860, to Barbara Brumbaugh Replogle, daughter of Daniel Replogle, of New Enterprise, (Pa.). She died May 25, 1873, leaving eight children. Later, June 4, 1874, he was married to Lucinda, daughter of Samuel and Barbara (née Knavel) Stutsman, of Johnstown, and to them were born nine children.

He united with the Church of the Brethren, June, 1858, and six years later, after having served a short time as deacon, was called to the ministry,—all in the Spring Run congregation (M. Pa.). He took his turn in preaching in the large circuits his father had organ-

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ized, traveling every year, mostly on horseback, nearly 900 miles to fill his portion of the appointments.

In the Spring of 1879 he moved his family to the Conemaugh congregation, of Johnstown, (W. Pa.). Here he was active in church work. He helped to build the church house now owned by "The Brethren," as well as the Walnut Grove house and several other buildings that went up during his residence in the city. His conservative counsel and help during the unfortunate division of the church, in the eighties, proved a blessing to many. June 10, 1886, the Walnut Grove congregation, through laying on of hands by Joseph Berkey and Hiram Musselman, ordained him and David Hildebrand to the bishopric.*

In 1886, for the sake of his growing family of boys, he moved to the Ligonier Valley. Finding a few scattered members, he organized them into what is known as the Ligonier congregation. For a number of years he presided over this congregation, and under his supervision the Boucher house, at Waterford, was built. In the sixteen years of residence at this place he preached a part of the time at Bolivar and Cokeville.

Declining years and a severe sick spell induced him to move his family to California, in 1902. He located at La Verne, where his children were in school for about five years. His advanced years kept him from doing the usual active church work that marked his life. June 3, 1913, he passed away, and his body lies buried in the Evergreen Cemetery, near La Verne, (Calif.), far from the scenes of his boyhood.

HANAWALT, H. WILL, ninth of ten children of John S. and Nancy (née Snowberger) Hanawalt, members, and the father a minister, of



the Church of the Brethren, was born near McVeytown, (Pa.), June 10, 1879. He received a common school education and has devoted his life to farming.

He was united in marriage with Phoebe B., daughter of David and Annie (née Aurand) Kirk, the union being solemnized by John C. Swigart, January 9, 1907. To them were born six children,—John S., David K., Ira C., Vera Arlene, Dwight W., Gaius A.

He united with the Church of the Brethren in the Spring Run congregation, Reuben T. Myers administering baptism, December 24, 1893. This congregation called him to the deacon's office, August 10, 1910; to the ministry, November 18, 1912; and, through the laying on of hands by James A. Sell and William J. Swigart, had him ordained, November 3, 1923. His library con-

* From Minutes copied by Nannie H. Strayer, daughter, and forwarded in letter dated Oct. 31, 1923.

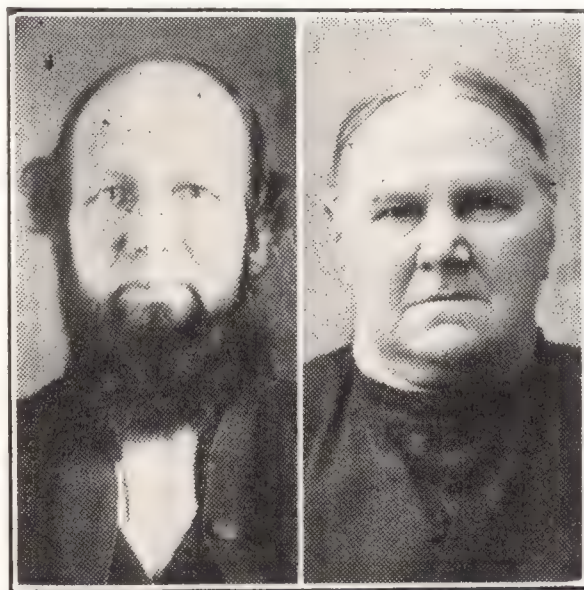
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sists of over two hundred volumes, of which there are five complete sets of Bible commentaries. He has represented his congregation at District Meeting three times; has always been a strong Sunday-school worker, serving as teacher, assistant superintendent and treasurer. His home is near McVeytown, (Pa.).

HANAWALT, JOHN, the first minister in the Aughwick congregation who preached in the English language. He was active in the church some time before 1850.

HANAWALT, JOHN S., fifth of nine children of Joseph R. and Mary (née Swigart) Hanawalt, members, and he a minister, of the Church of the Brethren, was born within the bounds of the Spring Run congregation, May 20, 1840. He grew up on the farm and had the benefits of a common school education.

On March 17, 1863, he was united in marriage with Nancy, daughter of Daniel and Catherine (née Brake) Snowberger, of New Enterprise, (Pa.), members, and he a bishop, of the Church of the Brethren. To them were born ten children, as follows: Christie H. Sutherland, Catherine White, Mary Rhodes, Ira (deceased), Joseph R., Daniel A., Charles B., John M., H. Will, and Ada Strausser.



In the Spring Run congregation, he united with the Church of the Brethren in his 'teens; called to the deacon's office and, on October 5, 1873, to the ministry. For his time, he had a well selected library of over one hundred volumes, and was a careful reader of them. During his ministry there was a great missionary spirit in the home congregation. Some sixteen different places to preach were arranged for, in school houses more or less distant. On one of these trips, due to undue exposure, he took the cold that cost him his life. He was much interested in the welfare of the Sunday-school. He died May 1, 1883; funeral preached by Peter Myers; burial in Spring Run Cemetery.

HANAWALT, JOSEPH ROTHROCK, son of George and Susannah Rothrock Hanawalt, was born January 4, 1810, on the old homestead near McVeytown, (Pa.). His father, though only sixteen, substituted for his grandfather, who was drafted in the Revolutionary War. The young man was spared service at the front, and instead served as a spy. Joseph was so conscientiously opposed to war that he rarely made reference to his father's war experiences.

Being reared on a farm, Joseph had little opportunity to secure more than a common school education. In part he compensated for this through being a diligent reader and training a good memory. When but sixteen, Joseph's father died, thus, to a large extent,

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throwing him on his own resources. In March, 1829, he and Mary Swigart, sixteen-year-old daughter of John Swigart, of Ferguson Valley, were married. The following year the young people bought a part of the homestead, and through the years that followed added to and built until the present buildings, as now owned by Harry French, were completed. By his first marriage, Joseph was father of four sons and six daughters. On November 21, 1864, his wife died, and in October, 1866, he married Mrs. Eve French, and to them were born six children, three growing to maturity.

He united with the Church of the Brethren, at Lewistown, in young manhood. In 1841, the Lewistown congregation called him to the deacon's office; the same congregation elected him "speaker," in 1846, while attending a meeting held in the barn on the Kinsel farm, near where the Spring Run church house now stands. He was the first minister in the Lewistown congregation to preach in the English. His heart was in the work to such an extent that the congregation increased through his ministry and his life became a power in a large territory. He performed many marriages and preached funerals on every hand. He was a strong advocate of Sunday-schools before there were any, and was the leader in organizing one at the Spring Run church, in 1866. He was an enthusiastic home missionary, because in those days there was no foreign work by the Brethren, and showed his zeal by preaching in school houses far and near, wherever the door was opened. In 1860 he was ordained; at once took the oversight of his home (Lewistown) congregation for six years.*

He was a regular attendant at District Meeting, and many Annual Meetings found him there. It pleased the Conference to place him, often, on committees to have the benefit of his judgment. He was pre-eminently a preacher, not emotional, but eloquent and convincing.

He contracted some intestinal disease that, in about a year, closed his earthly career, February 15, 1877, but he was able to direct his affairs up to the last. Stephen H. Bashor and John Spanogle delivered the funeral discourses from Psalm 91:16, 17. His body lies in the Spring Run Cemetery.

HARRIS, JOHN P., first of four children of Prior H. and Ella J. (née Yount) Harris, was born near Staunton, (Va.), on September 24, 1879. He was educated in the Barren Ridge High Schools; spent two years' work in Pleasant Grove Academy, and attended two special Bible terms at Bridgewater College.

On November 18, 1906, in the Barren Ridge, (Va.), congregation, he united with the Church of the Brethren, Jacob C. Garber administering baptism. This same congregation called him to the deacon's office, February 2, 1907; the Concord congregation, (Va.), March 3, 1910, called him to the ministry, and on March 10, 1918, the Stoners-

* He was a deacon five years and a minister thirty-one years, seventeen years of which he was bishop, first of the Lewistown congregation, but when the district was divided, he living in the west end, became bishop of what is now known as the Spring Run congregation.—From S. W. Bollinger's obituary notice, page 158, *Primitive Christian*, 1877.

in the Middle District of Pennsylvania

town congregation, (Pa.), had him ordained, Albert G. Crosswhite, John R. Stayer and David T. Detwiler officiating.

He was pastor of the Mt. Carroll congregation, (Ill.), from February 1, 1912, to December 1, 1913. He entered upon his pastorate at Stonerstown and Riddlesburg, January 21, 1915, and continues in that capacity.

He has always been active as a teacher in the Sunday-school; represented his congregation at District Meeting eleven times; at Annual Meeting ten times. Address, Saxton, (Pa.).

HEISEY, HERMAN BIEVER, oldest of two sons of the family of John Henry and Susan (née Biever) Heisey, was born near Middletown, Dauphin County, (Pa.), December 10, 1890.

His mother was a member of the River Brethren. When he was but three years old, his mother died, and two years later his father. His uncle, William J. Biever, a member of the Lutheran Church, gave him a good Christian home. He attended public school, first in Lebanon, (E. Pa.), and then in Johnstown, (W. Pa.), and during his vacations worked for the Cambria Steel Company, first as car tracer and then as weighmaster. His eagerness for an education led him to take a course of studies with the International Correspondence School. In the Fall of 1908, he entered Juniata College, and graduated from the Sacred Literature course in the Spring of 1911. He also pursued the divinity course almost to completion.



He was united in marriage with Grace, daughter of John A. and Mary (née Ferguson) Nedrow, of Westmoreland County, (Pa.), Mahlon J. Weaver solemnizing the union on May 29, 1912, in the Pittsburgh (Pa.) Church of the Brethren. To them were born three children.

In the Walnut Grove congregation, of Johnstown, (Pa.), he united with the Church of the Brethren, through baptism administered by Samuel W. Pearce, on August 21, 1908. The Huntingdon congregation, while he was in school, called him to the ministry, on Easter, 1910, and the following summer vacation he preached nearly every Sunday. He became pastor of the Stonerstown congregation, at Saxton, (M. Pa.), at the close of his college work. At the York General Conference, 1912, he and his wife were approved for the India field, and that Fall they sailed. Failing health compelled their return in the Spring of 1914. September 1, 1914, they located in the Red Bank congregation, (W. Pa.), where, through the laying on of hands by Galen K. Walker and Harvey S. Replogle, he was ordained, July, 1915; was pastor of Rummel Church, 1917-19; has represented his congregation seven times at District Meeting and eight times at General Conference; served on the Standing Committee at Winona Lake, (Ind.), 1919; conducts several revival campaigns each year along with his pastoral labors. He accepted a call from the Lewistown congregation, (M. Pa.), in 1919, where he continues

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as pastor at this time. He occasionally accepts invitations to the lecture platform, but does not work under a Bureau. Address, Lewistown, (Pa.).

HENRY, MARTIN S., fifth of seven children of Jacob and Elizabeth (née Dublin) Henry, members of the Church of the Brethren, was born near Canoe Creek, Blair County, (Pa.), June 5, 1865. He had no educational advantages and did not learn to read until after he was married. He has made his living as a machinist for the Pennsylvania Railroad Company.

By his first wife, Anna A. Henry, he had four children,—George, Mary, John, and Clara. By his second wife, Mary Beller, he had two children,—Walter and Martin. By his third wife, Bell Tanneyhill, he had no children. Then, on June 20, 1901, he was united in marriage with Clara, daughter of John and Mary (née Deable) Werry, of English descent, the union being solemnized in Camden, (N. J.).

He united with the Church of the Brethren in Juniata Park congregation, Joseph W. Wilt administering baptism in December, 1910. Here he was called to the deacon's office, September 3, 1912, and to the ministry, January 6, 1920. He has represented his congregation at District Meeting several times; superintendent of the Sunday-school at Juniata Park and later at Riggles Gap, each a number of years. Through his leadership and liberality, a union church has been built at Reese Station and dedicated June 12, 1924. Here he has given two years of labor and built up the kingdom. His address is Juniata, (Pa.).



HENRY, TOBIAS, fifth of six children of John and Mary (née Fourney) Henry, members of the Methodist Episcopal Church, was born near Loysburg, (Pa.), December 7, 1901. Besides the grade school work, he has completed two years at Juniata College. He is making his living teaching public school.

He united with the Church of the Brethren in the Koontz congregation, through baptism administered by Herman S. Guyer, February 2, 1916. This congregation called him to the ministry, May 25, 1921, George E. Yoder conducting the installation service. His address is New Enterprise, (Pa.).

HERSHBERGER, HENRY, eleventh of twelve children of George and Mary (née Studebaker) Hershberger, was born in Snake Spring Valley, near Everett, (Pa.), February 18, 1825. He spent his life on the farm.

He was united in marriage with Eliza, daughter of Solomon and Fannie (née Metzger) Steele, on February 21, 1850. About this time the bride united with the Church of the Brethren in the Snake Spring congregation, where she spent all her life. Living to an advanced age, she brought many early incidents of more than ordinary interest into the present. To them were born twelve children,—

in the Middle District of Pennsylvania

George, Fanny, Solomon, John S., bishop of the Everett congregation; Mary, Lydia, James Q., Sophia, Daniel F., Anson H., David, and Jeremiah.

He united with the Church of the Brethren in the Snake Spring Valley congregation, when about twenty-one years old. This congregation called him to the ministry, June 4, 1863; advanced him to the second degree, March 28, 1868, in the presence of Jacob Steele, Andrew Snowberger, Isaac Ritchey, and Henry Clapper. Later he was ordained and served the Snake Spring congregation as bishop until his death, March 4, 1878. His home was frequented, in those early days, by prominent ministers, among whom was John Kline.* The funeral services were conducted by Jacob Steele and Jacob Miller, from John 11:25, 26.



Mrs. Henry Hershberger

HERSHBERGER, HOWARD SNYDER, first of six children of Solomon and Lovina (née Snyder) Hershberger, members of the Church of the Brethren, was born in Snake Spring Valley, near Everett, (Pa.), September 1, 1878. He was reared on the farm, had the advantage of good common schools, and four terms at Juniata College. He taught school six terms and then turned his attention to farming.

He was united in marriage with Margaret, daughter of John S. and Mary (née Bowser) Whetstone, the union being solemnized by J—— W. Lingle, December 22, 1903. To them were born five sons.

He united with the Church of the Brethren while at Juniata College, William J. Swigart administering baptism, in January, 1899. The Snake Spring Valley congregation called him to the ministry, May 25, 1907. He served as superintendent of the Snake Spring Valley Sunday-school for four years. His address is Loysburg, (Pa.).

HERSHBERGER, JOHN STEELE, fourth of eight sons and four daughters of Henry and Eliza (née Steele) Hershberger, was born in Snake Spring Valley, November 25, 1855. His parents were members of the Church of the Brethren, and his father served as bishop of the Snake Spring congregation from about 1870 to 1881. John received a liberal education offered in the public schools of the day, and took keen interest in preparing himself for life's task. In 1880 he was appointed



* Tuesday, May 19, 1863. Get to Henry Hershberger's in Snake Spring Valley, where I stay all night. Twenty-eight miles today.—*Life of John Kline*, p. 465.

A History of the Church of the Brethren

census enumerator for Snake Spring Township, by Howard Miller, then supervisor of this Congressional District. When the South Penn Railroad was under construction, he was on the clerical force. But work on it suddenly stopped, and he went to Everett and began the butchering and ice business. His brother, James Q., later became a partner, and they added brick making to their activities. In the course of a few years the brothers dissolved partnership, and John continued in the butchering business till 1913. He served one term as associate judge of Bedford County. He is now secretary of the Fulton Bedford Telephone Company, treasurer of the Everett Cemetery Company, and director of the First National Bank of Everett, vice-president of Everett Cash Mutual Fire Insurance Company. His hobby is dairy farming and pure bred Jersey cattle.

He is united in marriage with S. Emma, daughter of Simon and Mary Ann (née Sparks) Nycum, of Rays Hill, John W. Poffinberger solemnizing the union, May 13, 1885. To them were born eight children, namely: Mary M. W., S. Henry, William N., Paul B., Ruth Leone, Naomi, and Lois.

He united with the Church of the Brethren in the Silver Creek congregation, near Falls City, (Neb.), in December, 1876, Samuel Stump administering baptism. The Everett congregation called him to the deacon's office, February 15, 1894, and, on the following August 4, to the ministry. The same congregation had him advanced to the second degree, August 13, 1897, and the bishopric, through the laying on of hands by George W. Brumbaugh and Jacob Koontz, on May 19, 1901. Immediately he entered upon the duties of bishop of his own congregation, which position he still holds. He has represented his congregation at District Meeting twenty-four times; at Annual Meeting six times. When the ministerial work of his congregation grew heavy, he was a leader in arranging for a pastor to serve the people. He served five years on the District Mission Board, two years of which he was chairman; was chosen by the District to serve on a committee to sell the old Home at Shirleysburg, and locate and build the present one at Martinsburg. He has always been a friend of education and a strong supporter of Juniata College. His home is in Everett, (Pa.).

HERSHBERGER, SOLOMON, third of twelve children of Henry and Eliza (née Steele) Hershberger, members of the Church of the Brethren, was born in Snake Spring Valley, near Everett, (Pa.), February 23, 1854. He was reared on the farm and made his living farming.

On December 6, 1877, he was united in marriage with Lovina, the daughter of Jacob Snyder, and to them were born three sons and six daughters.

He united with the Church of the Brethren in the Snake Spring Valley congregation. Here he was called to the ministry, in 1894, and served the church until 1907, when he died. John Fluck and William S. Ritchey conducted the funeral services.

HIMMELSBAUGH, IDA, a missionary to India. See page 557.

in the Middle District of Pennsylvania

HOCKENBERRY, ROY W., last of two children of Jacob W. and Anna Rebecca (née Stayer) Hockenberry, at first members of the Methodist Episcopal Church and later of the Church of the Brethren, was born near Everett, Bedford County, (Pa.), February 11, 1885. Besides good common school training, he spent three years on the Scientific course in the Valparaiso, (Ind.), University. He is engaged in merchandising.

He was united in marriage, in 1915, with Stella M., daughter of Henry and Emma (née Weimer) Fletcher, and to them one son and one daughter were born.

He united with the Church of the Brethren, in 1905, in what is now the Cherry Lane congregation. Here he was called to the ministry, in 1906, and served the church as a supply at Everett to some extent. After locating at his present home, he united with the United Brethren Church, in 1922, and is active there.

HOLSINGER, DANIEL M., son of John and Elizabeth (née Mack) Holsinger, members of the Church of the Brethren, was born in Bedford County, (Pa.), October 22, 1812. His father was one of the early preachers of the church who faced the hardships of frontier life. His mother was a descendant of Alexander Mack. He availed himself of the common schools and attended a night school conducted by John Miller. He specialized on the English language and learned to use it correctly. He made his living mostly by farming.

He was united in marriage with Mary, daughter of Solomon Ritz, the union being solemnized August 12, 1832. To them were born eight children: Henry R., the leading spirit in the organization of the Brethren Church; Elizabeth, married to Robert Riley, Ephraim R., Hannah, married to John Brumbaugh; David R., Mary, married to Daniel Stoner; George R., and Rebecca, married to Jacob Brumbaugh.

Both he and his wife united with the Church of the Brethren in the Clover Creek congregation, in 1833. This congregation called him to the ministry, in 1841, and had him ordained, in 1863, at which time he was given the oversight of the Clover Creek congregation, and served it in that capacity until near the close of his life. While, in the Cove, German was the prevailing language in the pulpits of the church, he spoke in the English and became quite a favorite among people, and officiated at most of the marriages and burials in Central Morrison's Cove. He was so much in demand as a minister that it was difficult for him to make a living, in the days when the ministry did not even receive a support. The unusual was done for him,—the congregation purchased a small farm for him, and here he resided till his family was raised. In 1865 or '66, he sold the farm and moved to a community now known as Carson Valley congregation. Here he remained with this congregation for about six years, then returned to Clover Creek to spend the rest of his days.

He served on the Standing Committee in 1868, at Elkhart, (Ind.). Eastern District of Pennsylvania sent him on a mission to Maine, while General Conference sent him to Tennessee, Michigan, Illinois, and Iowa, to attend to important church work. He had an "exceedingly retentive memory, and, being a close student of the Scrip-

A History of the Church of the Brethren

tures, as well as a lover of a number of poets, he had at his command almost the entire word of God, and could recite page after page of Milton's works." The last fifteen years of his life he was totally blind. The affliction of his old age was Bright's disease, to which he succumbed January 31, 1886. Interment in the Clover Creek Cemetery.*

HOLSINGER, GEORGE, elected to the ministry in the Dunnings Creek congregation, October 27, 1868.

HOLSINGER, GEORGE BLACKBURN, oldest of four sons of Joseph H. and Rebecca (née Blackburn) Holsinger, members of the Church of the Brethren, was born on his father's farm, near Pleasantville, Bedford County, (Pa.), May 20, 1857. His father was leader of song for the Church of the Brethren for a number of years. Eleven years of common school education, and he was ready to teach. He soon drifted into teaching music, something he passionately loved. He received instruction in music from men of national reputation, among them Benjamin H. Everett, W. E. Burnett, B. C. Unseld, George F. Root, R. H. Palmer, and J. C. Filmore. When the Virginia Normal, now Bridgewater College, was moved to Bridgewater, in 1882, he took charge of the musical department, and taught piano, organ, vocal, history, harmony, and composition. He gave over 30,000 lessons on instruments, alone.

In 1898 he became musical editor for the Brethren Publishing House, and from that time till the close of his life, gave his time to preparing song books and traveling among the churches, conducting musical institutes and singing classes. He was leader of the song service at General Conference for a number of years.

He was united in marriage with Sallie A., daughter of David N. and Mary (née Miller) Keagey, of Bridgewater, Va.), the union being solemnized by Solomon Garber, on August 19, 1884. She very richly supplemented his poetical and musical talent with her own ability. To them were born twin boys, but Clyde K. alone reached maturity.

He united with the Church of the Brethren, October 8, 1875.

While engaged in teaching a vocal class at Astoria, (Ill.), he took sick with pneumonia and passed on before, even before his wife could reach his bedside. His funeral was preached by Andrew Hutcheson, using for text 1 Cor. 15:51-58. His body lies buried in the Bridgewater, (Va.), Cemetery.

HOLSINGER, GEORGE MACK, second of four sons of John and Elizabeth (née Mack) Holsinger, members of the Church of the Brethren, was born near Woodbury, Bedford County, (Pa.), May 26, 1804. He was married to Sarah Snyder, August 23, 1827, and to them were born six children,—Thomas S., John S., Levi S., Joseph H., Christian S., and Elizabeth. He united with the Church

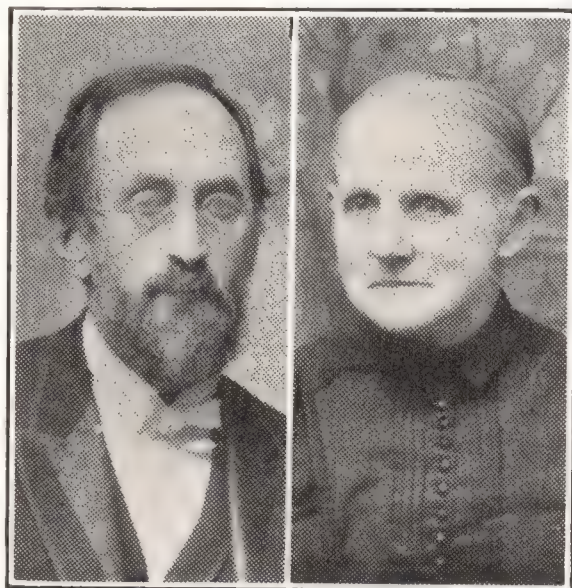
* Quotation and information from account in *Gospel Messenger*, February 16, 1886, taken from the *Daily Tribune*, Altoona, (Pa.).

of the Brethren in the Woodbury congregation, and by her called to the deacon's office, some time before 1841. In that year the family moved on a farm about three miles from Alum Bank, where, in 1845, he was called to the ministry. It may be properly said he was the founder of the Dunnings Creek congregation. He died April 24, 1862, and his body is buried in Mock Cemetery.

HOLSINGER, HENRY R., first of eight children of Daniel Mack and Polly (née Ritz) Holsinger, members of the Church of the Brethren, was born near Martinsburg, (Pa.), May 26, 1833. His father was a bishop in the church, and, according to a local biographer, "adhered tenaciously to the conservative branch of the church, and so averse was he to any encroachment of its rules and doctrines, that he could not have any sympathy with the new departure." The son was reared on the farm, and had the advantage of public school training.

He was united in marriage with Susannah, daughter of Peter and Nancy Shoop, the union being solemnized by Reverend Fitchner, June 1, 1854. To them were born two daughters, Annie E., who married Paul G. Nowag, of Johnstown, (Pa.), and Lottie, who married Samuel J. Holsinger, Phoenix, (Ariz.).

He united with the Church of the Brethren in the Clover Creek congregation, George Brumbaugh administering baptism, in the early Spring of 1855. He was "then in full harmony with the teachings of the church, with a few exceptions." He could not see "that education was a dangerous thing and had a great thirsting for more of it." He "was never much afraid of Sunday-schools, yet for some reason he never attended one regularly." He "believed in plainness of attire, but never accepted the uniformity theory." The Clover Creek congregation called him to the ministry, October 28, 1866; had him advanced to the second degree a few months afterwards, and ordained, through the laying on of hands, October 21, 1890. He "worked without jarring with the congregation in which he lived or the officers under whom he served for more than fifteen years." The *Gospel Visitor*, an eight-page monthly, had been published at Poland, (O.), since 1851. During 1856-7, under the direction of Henry Kurtz, he learned the printing business in his shop. In the latter part of 1857, he undertook the publication of the *Morrison's Cove Journal*, at Martinsburg, (Pa.), but the financial crisis of that year compelled him to abandon the project after he had secured over 500 subscriptions. Thwarted in his printing dreams for a time, he taught school till 1863. Again he opened a printing shop, this one in Tyrone, and published the *Tyrone Herald* until November, 1864. At the District Meeting of 1864 he received permission to publish, on his own responsibility, "an independent church paper, published weekly."



A History of the Church of the Brethren

May 10, 1864,* the first number of the first weekly ever published in the Church of the Brethren, appeared. Thus appears the heading of this humble yet portentous beginning:

C H R I S T I A N F A M I L Y C O M P A N I O N

By H. R. Holsinger, "Whosoever loveth me keepeth my commandments." At \$1.50, postage prepaid.

Volume I TYRONE CITY, PA., May 10, 1864 Specimen Number.

Thus he spoke, in part, in his introduction: "Believing, as I do, and without a shadow of a doubt, that the Church of the Brethren† is now the only religious organization, in the Western World, which teaches the truth, the whole truth, and nothing but the truth, as it is revealed in the New Testament; and which has for its sole object the glory of God and the salvation of the soul. I have often looked forward—with anxious heart—to the time when no man can say, 'I knew not that such a church was in existence.'" He gives these reasons for sending forth his paper: First, to furnish "my brethren with a weekly journal which shall be free from all vanity, fiction, falsehood, etc. . . . Second, To afford a medium for free discussions, etc. . . . Third, To give wholesome instruction and kindly admonition, etc. . . . Fourth, To give interesting church news, etc. . . ."

Disappointment again awaited him. He took sample copies of his new paper to the Hagerstown, (Ind.), General Conference, and advertised through the *Gospel Visitor*, but received so little encouragement that he did not begin publication. He issued another sample copy in October, 1864, in which he stated he would begin the publication regularly, January 1, 1865. Less than 400 subscriptions began the regular issue. During the first five issues, 252 more subscribers were added. The year closed with over 1,000 subscriptions; second year, 1,500; third year, 2,000; and fourth year, 3,000.

In 1870, he began the publication of the *Pious Youth*, a monthly paper for young people; but, after two years, it was discontinued for want of patronage.

In 1871 he published the first issue of the *Brethren's Almanac*, which has grown into our present *Year Book*.

He continued this weekly, at Tyrone, until 1871, for the October 31 issue of that year is headed "Dale City, (Pa.)." In 1873, he sold his *Christian Family Companion* and the *Almanac* to James Quinter, who consolidated the former with the *Gospel Visitor*. At Myersdale he published the *Dale City Record*, and compiled our first *Brethren Hymn and Tune Book*.

About 1874, he sold all his interests in Meyersdale and moved to Berlin (same county), and undertook the task of raising \$200,000.00

* In his editorial, "Migration," in October 17, 1871, issue of the *Christian Family Companion*, Brother Holsinger says: "Over eight years ago we moved to Tyrone and commenced the publication of a secular paper and opened a job printing office. . . . After commencing the publication of the *Companion* we sold out our local paper and job office."

† Let the reader note here perhaps the first use in print of the present name of the Church.

to endow a Church of the Brethren college, to be located in that city. After two years of self-sacrificing effort, which bore little fruits, he reluctantly gave up the project.

In 1878, he, with Joseph Beer, began publishing the *Progressive Christian*, at Berlin. Brother Beer soon after became sole owner, and later the periodical was discontinued. In 1880, Brother Holsinger and Howard Miller revived the paper; but Brother Miller withdrew in two months, and Brother Holsinger continued the publication until 1882, when it was removed to Ashland, (O.), consolidated with the *Gospel Preacher*, published there, and, under the new name, *The Brethren Evangelist* was begun. This new periodical became the mouthpiece of those dear ones who, through the unfortunate division, withdrew from the Church of the Brethren communion.

Some of the underlying issues that brought on this heart-rending division are the following: (1) Missions, Sunday-schools and church colleges; (2) An educated and supported ministry; (3) A church government of a more congregational type; (4) Freedom of conscience in relation to uniformity in dress.

The immediate and outward occasion for withdrawing fellowship from our dear Brother was the following: (1) On the part of Brother Holsinger the employment of "a stenographer to take down and publish the proceedings of the council." (2) On the part of the Berlin congregation the decision that the council shall be "held openly to all members, and persons not members of the Brethren Church will be considered present by courtesy only, and none but members of the Berlin Church and the Committee are invited to participate in the business." *

These procedures of Brother Holsinger and of the Berlin congregation were unusual for the Church of the Brethren, and, after some consideration and one night of rest, the committee from General Conference, on August 10, 1881, withdrew fellowship. This action was ratified by the next General Conference.

Brother Holsinger, with the exception of 1884-5, continued to be editor of the *Brethren Evangelist*, from 1882 until its purchase by the denomination, in 1892.

In June, 1882, Brother Holsinger and those who withdrew with him, held a General Conference at Ashland, (O.). He was moderator of that Conference, and the two succeeding ones. In 1897, on account of his health, he went to California, and there completed his *History of the Tunkers and the Brethren*, in 1901. This, in many ways, is a valuable historical work for the Church of the Brethren. It contains 826 pages, and about 400 illustrations.

During his later years he was afflicted in such a manner that at times he could not talk, but made himself understood by pointing to printed words. From California, he went to his daughter, in Phoenix, (Ariz.), and then back to Johnstown, (Pa.), where, in the home of his daughter, Annie, he died, Sunday evening, March 12, 1905. Funeral services conducted by William S. Bell; interment at Berlin, (Pa.)

* Minutes of the Annual Meeting, Art. 11, 1882.

A History of the Church of the Brethren

HOLSINGER, I. EDWARD, oldest of seven children of the family of Levi and Barbara (née Replogle) Holsinger, members of the Church



of the Brethren, was born near New Enterprise, (Pa.), August 10, 1878. Though reared on the farm, his desires were for scholastic attainments. He graduated from the Normal English course at Juniata College, 1902; A.B., 1909; A.M., University of Pittsburgh, 1913. He taught school as follows: South Woodbury Township, Bedford County, from 1896 to 1901; Principal Hopewell Public School, 1902-1903; Saxton Public Schools, 1903-1906; Tyrone High Schools, 1909-1911; Teacher in McKeesport High School, 1911-1912; Principal Avalon High School,

1912-1916; Head Teacher Latimer Junior High School, Pittsburgh, 1916-1918; had charge of Boys' Work in Pittsburgh, 1918-1920; Director of Boys' Work, Elmira, (N. Y.), since July, 1920.

He was united in marriage with Laura Barbara, daughter of Obediah S. and Amanda (née Buck) Ober, the union being solemnized by Charles L. Buck, June 29, 1904. To them are born two sons,—Alden C., February 22, 1908, and Bernard O., June 22, 1911.

He united with the Church of the Brethren while John G. Royer was holding a revival meeting in the New Enterprise congregation, (Pa.), through baptism administered by David T. Detwiler, in the Autumn of 1891. The Huntingdon congregation, while he was attending college, called him to the ministry, May 17, 1908. The First Church of Pittsburgh advanced him to the second degree, in 1915, Theodore R. Coffman officiating. He was a member of the Executive Board of Sunday-schools in Western District of Pennsylvania, and served as field secretary, 1914-1917. He is the originator of the circuit idea, worked so effectually in that district. His home is at 709 West Third Street, Elmira, (N. Y.).

HOLSINGER, JOHN, second of five children of Rudolph Holsinger, who came to America in 1731, was born, presumably, in Germany, July 21, 1768, for the family is of German extraction. There was an older son, George. Jacob, next younger to John, was born during the ocean voyage to this country. David and Annie were the other two children.

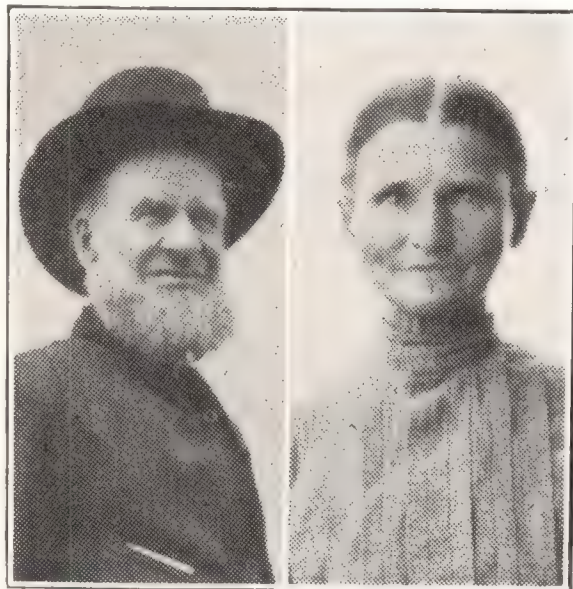
John was united in marriage with Elizabeth Mack, born October 13, 1776, a direct descendant of Alexander Mack, one of the founders of the Church in Germany. To them were born four sons,—John M., George M., Daniel M., and Alexander M.

He was an elder in the Church of the Brethren and associated with Samuel Ulery in the beginnings of the church in Morrison's Cove. The date of his death is unknown, for his body lies on the old home-

in the Middle District of Pennsylvania

stead, south of Baker's Summit, marked with a limestone on which are chiseled the letters J. H.*

HOLSINGER, JOHN L., youngest of six children of John M. and Barbara (née Long) Holsinger, members of the Church of the Church of the Brethren, was born on the old homestead farm, near Baker's Summit, Bedford County, (Pa.), June 9, 1845. Reared on the farm, he enjoyed the advantages of the public schools and made his living farming. In 1907, with his family, save two children, he moved to Oklahoma, where he has since resided.



He was united, June 1, 1875, in marriage with Esther Ann, daughter of Joseph and Charity (née Whitfield) Streight, then members of the Christian Church, who came from Fulton County, (Pa.). To this union were born eleven children: Abigail, married to David C. Pote; Barbara, married to John K. Frederick; Charity, (Edward and David, deceased), Esther, married to James Crow, Oliver, Melda, married to Frederick Holderead; Joseph, Ralph, a minister, and Julius.

In early life he, with his wife, united with the Church of the Brethren, in the New Enterprise congregation. Here he was called to the ministry, in 1876. In the Woodbury congregation, through the laying on of hands of two of the following: John S. Holsinger, John W. Brumbaugh and Joseph Z. Replogle, he was ordained, December 25, 1886. He succeeded John B. Replogle in the oversight of the Woodbury congregation, August 18, 1900, with Charles L. Buck, Joseph S. Snowberger and George W. Brumbaugh having charge. He usually attended District Meeting; was frequently sent to General Conference as delegate. He was called upon to baptize many; was active in the Sunday-school. He now resides in the Big Creek congregation, in Oklahoma. Address, Agra, (Okla.).

HOLSINGER, JOHN SNYDER, second of six children of George M. and Sarah (née Snyder) Holsinger, members of the Church of the Brethren, was born near Baker's Summit, Bedford County, (Pa.), September 7, 1829. His father was a bishop and encouraged his son to secure education until he was able to teach a number of years in public school. He made his living principally by farming.

He was united in marriage with Esther, daughter of Ellis Rogers, May 19, 1853, and to them were born a number of children, but only one, Ellis, lived to maturity.

When but twelve years old, his parents moved to Dunnings Creek congregation, where, in 1850 or 1851, he united with the Church of

* Gleaned for the most part from Blough's *History of the Churches of Western Pennsylvania*.

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the Brethren. This congregation called him to the ministry. He moved his family to Tippecanoe County, (Ia.), where he was ordained, January 15, 1871. He had the oversight of the congregation there till 1893, when he moved to Prince William County, (Va.), and settled on a farm. He attended District Meetings, served as clerk once; three times as moderator, and four times represented his congregation at General Conference during the period that Dunnings Creek belonged to Western District of Pennsylvania. He died November 8, 1910.*

HOLSINGER, LEONARD REPLOGLE, third of seven children of Levi F. and Barbara (née Replogle) Holsinger, members of the Church



of the Brethren, was born at Waterside, Bedford County, (Pa.), April 2, 1882. Reared on the farm, yet he completed the common school course at Waterside and New Enterprise, attended one summer normal at the latter place, one year special work at Juniata College, a number of Bible Institutes, and spent two years in Crozer Theological Seminary, and thus prepared himself for life. In recent years, due to a run down physical condition, he changed from pastoral work to fruit farming. He hopes, however, to take up pastoral work again.

He was united in marriage with Elizabeth, daughter of John T. and Justina (née Berheimer) Hetrick, of Waterside, (Pa.), on August 22, 1906, Harvey S. Replogle officiating. At the time the bride was principal of the Waterside schools. To them are born five children,—Stanford, Freda, Leonard, Irene, and Clyde.

In the Morrelville congregation (W. Pa.) he united with the Church of the Brethren, through baptism administered by Harvey S. Replogle, August 30, 1909. The West Johnstown (W. Pa.) congregation called him to the ministry on January 13, 1910; and the Red Bank congregation, same district, through the laying on of hands by Silas Hoover and Harvey S. Replogle, had him ordained, July 20, 1913. He served as pastor in the following congregations: Red Bank, (W. Pa.), February 1, 1911, to September 1, 1914, two years of which he was bishop; Coventry, (S. E. Pa.), September 1, 1914, to April 1, 1920, both pastor and bishop. He has been active in the evangelistic field, holding, on an average, three meetings per year for the last twelve years. He has represented his congregation at District Meeting twelve times; at General Conference, five times; and has served the Standing Committee at Hershey, in 1918. He served as moderator of the bishops, as well as president of the Sunday-school Association of his District (S. E. Pa., N. J. and E. N. Y.), during 1918-19; was member of the ministerial board of same district dur-

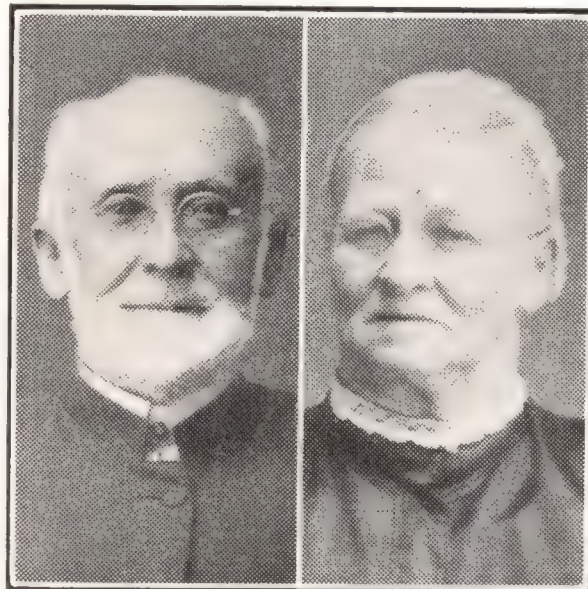
* Gleaned from Blough's *History of Western Pennsylvania*.

in the Middle District of Pennsylvania

ing 1918-19; member of the committee from the District to Bethany Church during 1917-18; elected member of the General Ministerial Board when first organized, in 1919, at the Winona Conference, and by it made secretary-treasurer, in which capacity he served for a short time. His address is Martinsburg, (Pa.).

HOLSINGER, LEVI F., the only child of Levi, Sr., and Elizabeth (née Furry) Holsinger, members of the Church of the Brethren, was born near New Enterprise, (Pa.), January 23, 1856. His father was accidentally killed when the child was of tender age, and he remembers little about him. The son had the advantages of a common school education and has made his living, farming.

He was united in marriage with Barbara S., daughter of Isaac, Sr., and Elizabeth (née Snowberger) Replogle, members of the Church of the Brethren, the union being solemnized by Joseph B. Replogle, September 25, 1877. To them were born seven children,—I. Edward, Christian R., Leonard R., Elizabeth, Lester H., Iva, and Orville. The mother died November 30, 1922, and is buried in the New Enterprise Cemetery.



He united with the Church of the Brethren, in the New Enterprise congregation, in 1876, Henry Hershberger administering baptism. This congregation called him to the ministry, March 8, 1884, and had him ordained, by the laying on of hands by James A. Sell, on September 4, 1897. He has represented his congregation at both District and General Conferences a number of times; has been a teacher in the Sunday-school during nearly all of his ministry and has served several years as superintendent. He has conducted some sixty-one revival meetings in various congregations in Pennsylvania and Maryland, and 186 have been led to confess Christ in baptism. His home is at New Enterprise, (Pa.).

HOLSINGER, VIRGIL CLAIR, oldest of two sons and two daughters of William W. and Corena Jane (née Gates) Holsinger, members of the Church of the Brethren, was born October 29, 1892, on a Clover Creek Valley farm, about five miles south of Williamsburg, (Pa.). His parents, being in favor of a liberal education, did all they could for their children in that direction. Virgil, after attending common school,



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took a pedagogical course at Elizabethtown College, and graduated in 1914. He was principal of East Lampeter High School, Lancaster County, (Pa.), for four years, and then moved to Bellwood. He is continuing his education at Juniata College.

He was united in marriage with Emma Besse, daughter of Samuel Edward and Catherine (née Stineman) Wright, William H. Holsinger solemnizing the union, September 6, 1914. To them were born three children,—Virgil Clair, Jr., Catherine May, and Galen Wright.

In August, 1903, when but ten years old, Virgil accepted Christ and was baptized by John H. Brumbaugh, in the stream just a few rods from his home. He was active in Sunday-school work through the years, was called to the ministry in the Fairview congregation, October 15, 1910, and, through the laying on of hands by Walter S. Long and Joseph W. Wilt, on July 26, 1923, was ordained in the Bellwood congregation. On September 1, 1920, the young people took the pastorate of the Bellwood congregation on partial support, with the privilege of teaching or continuing his college education. He has represented his congregation at District Meeting twice, and at General Conference, once. June 1, 1924, he resigned his pastorate and is teaching in the Williamsburg, (Pa.), schools. Address, Williamsburg, (Pa.).

HOLSINGER, WILLIAM HENRY, last of four children, all sons, of Joseph H. and Rebecca (née Blackburn) Holsinger, members of the



Church of the Brethren, was born near Alum Bank, Bedford County, (Pa.), March 7, 1872. After spending three years in Bridgewater, (Va.), Academy, he engaged in farming and teaching for eighteen years. For a number of years he devoted his time to pastoral work, but recently he has turned his attention to teaching again.

He was united in marriage with Corena J., daughter of Joseph K. and Harriet (née Brumbaugh) Gates, George W. Brumbaugh solemnizing the union on December 6, 1891. To them were born two sons, Virgil and

Paul, and two daughters, Freda and Orpha.

He united with the Church of the Brethren, in the Fairview congregation, Joseph S. Snowberger administering baptism, on December 29, 1888. This congregation called him to the ministry, May 21, 1904; and had him ordained, through the laying on of hands by Jacob K. Brown and John R. Stayer, May 30, 1908. He served as bishop and pastor of the Fairview congregation, 1908-19; Williamsburg, 1917-21, and Smithfield, 1917-24. He has been active in Sunday-school work, serving as teacher, superintendent,—as member of the District Sunday-school Board of Blair County, ten years; member of the District Mission Board of the Church of the Brethren, ten years, four years of which he was its secretary-treasurer.

in the Middle District of Pennsylvania

He has represented his congregation at District Meeting sixteen times, and General Conference, six times. His home is in Williamsburg, (Pa.).

HOLSOPPLE, FRANK FERRY, third in a family of eleven children of Joseph and Catherine (née Lehman) Holsopple, was born in a log house on a small farm near Indiana, (Pa.), January 13, 1866. His father was an influential bishop in the Church of the Brethren. After receiving a common school education he attended Indiana Normal, (1884); Purchase Line Academy (1885-6), and Penn Run Academy (1887), and during this time and in all six years, he taught country school. April, 1889, he entered upon the Normal English course of what is now Juniata College, graduated in 1891, and continued his studies in Bible and college one year. Later he did graduate work at the University of Pennsylvania and at Harvard. In recognition of his ability as a student and teacher he has received the following degrees: Lebanon Valley College, M.S., 1906; Juniata College, A.M., 1911; McPherson College, (Kan.), L.H.D., 1917; Blue Ridge College, (Md.), D.D., 1923. From 1901 to 1914 he was head of the English department of Juniata College.



He was united in marriage with Grace, daughter of James and Fannie (née Studebaker) Quinter, at her home, in Huntingdon, (Pa.), on October 5, 1892. To them were born Frances Q., Joseph Q. (deceased), Naomi Q., James Q., Herman L., and Mary C.

In the Manor congregation, (W. Pa.), he united with the Church of the Brethren, through baptism administered by Mark Minser, on February 27, 1887. The same congregation called him to the ministry, June 2, 1887; the Huntingdon congregation had him advanced to the second degree, November 14, 1891; and the Hagerstown congregation (Md.) ordained him to the full ministry, through the laying on of hands by Caleb Long and Samuel F. Hartrauft, June 9, 1920. Besides his untiring efforts in the Educational world he has served as pastor of Sergeantsville (N. J.) congregation, September 1, 1892, to October 1, 1895; Parkerford, 1895, to September 1, 1901; from July 1, 1914, till September 1, 1917, he acted in the capacity of District Superintendent of the Pennsylvania Anti-Saloon League, with headquarters at Harrisburg. He served as president of Blue Ridge College, (Md.), 1917-19; and entered upon his present pastorate at Hagerstown, (Md.), on September 1, 1919. During his present (1924) pastorate, 361 have been received into the church by letter, confession or baptism.

He has represented his congregation twelve times at District Meeting and six times at General Conference. He represented his District on Standing Committee of Conference in 1922, at Winona Lake, (Ind.), and was Standing Committee appointee of the Council of

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Promotion at the Calgary Conference, in 1923, and reappointed at Hershey Conference, 1924. Address, Hagerstown, (Md.).

HOLSOPPLE, IRA CALVIN, eighth of thirteen children of Joseph and Catherine (née Lehman) Holsopple, was born in Cherry Hill Township, Indiana County, (Pa.), September 7, 1871. His parents were members of the Church of the Brethren, the father a bishop of influence in his District. Grammar school completed, he attended Greenville Academy and taught public school three years. He spent one term at Juniata, in 1892, and then, on account of ill health, two years on a fruit farm in New Jersey. He returned to Juniata College and completed the Normal English course in 1896, and taught three years after graduation.



He was united in marriage with Amanda, the daughter of Edwin and Mary A. (née Landes) John, of Kenilworth, Chester County, (Pa.), Frank F. Holsopple, a brother of the bridegroom, solemnizing the union at the bride's home, December 27, 1900. To them was born one son, Ira John.

He united with the Church of the Brethren while attending school at Juniata the first term, William J. Swigart administering baptism, May 21, 1892. The Amwell congregation (N. J.) called him to the ministry, June 9, 1895, and on August 19, William J. Swigart, assisted by John D. Hoppock and Amos Haines, installed him at Amwell, (N. J.). He preached his first sermon at Juniata College, text John 2:5, on September 8, following his installation. The Manor congregation (W. Pa.) had him advanced to the second degree, October 29, 1897, Jacob Holsopple, an uncle, officiating. The Everett congregation had him ordained, through the laying on of hands by Tobias T. Myers and David A. Stayer, May 5, 1918. He served as pastor of the Coventry congregation (S. E. Pa., N. J., N. Y.), 1899-1914; canvassed for Universal Book and Bible House, of Philadelphia, 1914-15; general merchandising with brother-in-law at Kenilworth, 1915-18; Everett congregation, pastoral work, begun April 1, 1918, where he still is laboring. He has represented his congregation at District Meeting twenty-two times; General Conference, eight times; always active in the local Sunday-school in some capacity. He served as secretary three years for the Southeastern District of Pennsylvania, New Jersey and New York District, and one year in Middle District of Pennsylvania as president of the Ministerial Association, and its secretary three years. He has held twenty-four revival meetings, fifteen of which were in his own congregation. Address, Everett, (Pa.).

HOOVER, DAVID PAUL, youngest of six children of the family of Jacob L. and Barbara (née Paul) Hoover, members of the Church of the Brethren, was born near Martinsburg, Blair County, (Pa.), December 21, 1881. When a year old his parents moved into the

vicinity of Saxton, in Bedford County, where the lad went to school and grew to manhood. He graduated from the Normal English course at Juniata College, 1906; received his A.B. from same institution, 1914. In the meantime, he taught eleven terms of school in Bedford and Cambria Counties.

He was united in marriage with Ruth, daughter of Rhinehart and Sara (née Cameron) Stayer, of Woodbury, (Pa.), the union being solemnized by John R. Stayer, August 21, 1913. The bride received her education in the public school, and is a graduate of the Pedagogical course of Elizabethtown College, (Pa.), class of 1907. She taught public school in Bedford County five terms. Their home has been blessed with three children.



He united with the Church of the Brethren while attending Juniata College, baptism being administered by William J. Swigart, May 19, 1900. Raven Run congregation called him to the deacon's office, in 1901; to the ministry, May 16, 1903. The Tyrone congregation had him ordained, through the laying on of hands by Henry B. Brumbaugh and Daniel B. Maddock, October 15, 1916. He has represented his congregation at District Meeting ten times; at General Conference, six times; served on Standing Committee at Hershey, 1921; member of the Board of Religious Education for Western District of Pennsylvania since its organization, 1920; member of the Board of Trustees of the Old People's Home of the District, located at Scalp Level. He has occupied pastoral charges as follows: Tyrone, July 1, 1913, to September 1, 1917; Moxham, (W. Pa.), May 15, 1919, to January 1, 1924. Began at Rummel, (W. Pa.), 1924. His address is Windber, (Pa.).

HOOVER, FREDERIC, son of Jacob and Barbara Paul Hoover, members of the Church of the Brethren, the third of six children, was born April 7, 1872, on Piney Creek, Blair County, (Pa.). He received only a common school education and learned blacksmithing, which trade he follows for a living. On February 14, 1892, he was united in marriage with Carrie Foreman, and to them were born nine children.

When sixteen years old, Frederic united with the Church of the Brethren, in what was known then as the Yellow Creek congregation. John Rush administered baptism. The Raven Run congregation, where he now resides, called him to the deacon's office, April 5, 1902; to the ministry, October 3, 1903; and, through laying on of hands by John S. Hershberger and Henry H. Brumbaugh, fully ordained him, on April 11, 1920. For nineteen years he served as superintendent and teacher in the Raven Run Sunday-school. He has represented his church at District Meeting five times. Address, Saxton, (Pa.).

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HOOVER, JACOB W., ninth of twelve children of Jacob and Susannah (née Shadel) Hoover, members of the Church of the Brethren, was born in Carson Valley, Blair County, (Pa.), September 13, 1875. His education has been limited to the common schools. He made his living farming until 1918; since, he has been in the employ of the Pennsylvania Railroad Company, at Altoona, (Pa.).

He is united in marriage with Jeanette R., daughter of John and Susannah (née Diehl) Holderbaum, the union being solemnized by Lewis Robb, minister of the Reformed Church, of Altoona, (Pa.), on June 7, 1900. To them were born one son and three daughters (one deceased).

He united with the Church of the Brethren in the Carson Valley congregation, baptism being administered by David Sell, May, 1894. Here he was called to the deacon's office, March 6, 1909; to the ministry, October 26, 1912; and, through the laying on of hands by James A. Sell and Joseph J. Shaffer, ordained, August 29, 1920. He has represented his congregation once at District Meeting. He did the leading part to carry on the mission at Bennington, served as teacher and superintendent in the Sunday-school, and president of the Christian Workers' Society a number of times. His address is Duncansville, (Pa.).

HOOVER, LEVI B., fourth of seven children of Isaac and Mary Anne (née Burget) Hoover, members of the Church of the Brethren, was born near Henrietta, Blair County, (Pa.), August 14, 1868. He was reared on the farm and attended, beside the common school, several summer normals, and thereby prepared himself to teach. His occupation is teaching and farming.



He was united in marriage with Mary, daughter of Isaac and Kathryn (née Simleton) Latshaw, members of the York Brethren Church, the union being solemnized by John B. Miller, January 24, 1895. To them were born two daughters.

He united with the Church of the Brethren in the Woodbury congregation, baptism being administered by John B. Miller, April 14, 1907.

The Clover Creek congregation called him to the deacon's office, February 27, 1909; to the ministry, February 10, 1910, and, through the laying on of hands by John R. Stayer and Tobias T. Myers, had him ordained, August 11, 1917. He has represented his congregation at District Meeting seven times, and General Conference once. He has been superintendent and teacher in Sunday-school for many years. His address, Curryville, (Pa.).

HOOVER, OLIVER PERRY, second of three children of Bishop Samuel and Catherine (née Basore) Hoover, members of the Church of the Brethren, was born on a farm near Dayton, (O.), March 31, 1864. From his youth he sought the helpfulness of books, pressed through public schools, spent two terms at Juniata College, after which he

became a bookkeeper. Later he finished his preparatory work at Mt. Morris College, (Ill.), in 1890. After two years' college work at Mt. Morris, he went to De Pauw University, (Ind.), where he received his A.B. in 1894, with Phi Beta Kappa honors, and his A.M. in 1895. He is also a graduate student of University of Chicago, spending two years in resident study for the Ph.D. He spent part of a year in Leipzig University, Germany, the sudden death of his father changing his plans and calling him home. Mt. Morris College conferred on him the Litt.D. in 1912. During 1895-97, he and his brother, William, started the "Gem City Preparatory School," a private institution conducted for two years; 1897-98 he occupied the chair of Greek in De Pauw Academy; the chair of Greek and Latin in Juniata College, 1898-1904; in St. Louis High Schools, 1904-1920. In September, 1920, he returned to Juniata College, (Pa.), and occupies the chair of his earlier days.



He was united in marriage with Ida Alice, daughter of William and Elizabeth (née Bowser) Klepinger, on March 3, 1886.

While attending school in Huntingdon, he united with the Church of the Brethren, through baptism in Juniata River, administered by William J. Swigart, on June 6, 1883. The West Dayton (Ohio) congregation called him to the ministry, July 31, 1890; in the Huntingdon congregation, through the laying on of hands by Walter S. Long and Harry A. Spanogle, he was ordained, May 10, 1922. He has represented his congregation at General Conference three times. He was joint pastor with his brother, William, in West Dayton (Ohio) congregation, two years. Though isolated from the church through the long years of public school work in St. Louis, (Mo.), he was active in religious work, teaching a men's class in the Third Baptist Church Sunday-school and preached in several pulpits infrequently. The lack of financial support for the ministry led him to choose teaching as his profession, which he has pursued as his life work, always emphasizing, in high school and college, the value and necessity of religious education. Address, Huntingdon, (Pa.).

HOOVER, S. BLAIR, seventh of twelve children of Jacob W. and Susannah (née Shadel) Hoover, members of the Church of the Brethren, was born near Duncansville, Blair County, (Pa.), May 20, 1871. He was reared on the farm and received a common school education. He makes his living by farming.

He was united in marriage with Ella M., daughter of John H. and Catherine E. (née Replogle) Hoover, of Roaring Spring, (Pa.), Brice Sell officiating, October 22, 1895. To them were born six sons and four daughters.

He united with the Church of the Brethren in the Leamersville

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congregation, in the Spring of 1893, Brice Sell administering baptism. The Clover Creek congregation called him to the deacon's office, in 1896; the Carson Valley congregation called him to the ministry, in August, 1910; and the Smith Fork congregation, in Missouri, had him ordained, through the laying on of hands by Daniel Sell and Wilbur B. Stover, in October, 1920. He has represented his congregation at District Meeting five times; at General Conference, twice. His labors for the kingdom have been two years in the Carson Valley Church, and later in the southwest at frontier or mission points, as follows: Cushing, (Okla.), three years; Miami, (Texas), nearly two years; Cameron, (Mo.), and adjoining points, two years; Booker, (Tex.), nearly two years; Arvard, (Okla.), two years. Beginning December 1, 1924, he entered upon work in Peace Valley congregation, (Mo.). For over twenty-five years he has been active as teacher, superintendent, or assistant in the Sunday-school. His address is Arvard, (Okla.).

HOOVER, WILLIAM N., fourth in family of eleven, was born January 29, 1871, on a farm near Fredericksburg, (Pa.). His parents, John B. and Sarah (née Nofsker) Hoover, farmers and members of the Church of the Brethren, gave William the advantages of training in the Martinsburg Normal, and he taught school for six years. He also engaged in farming and was in the employ of the Pennsylvania Railroad Company for twenty years, working in Altoona.

He was united in marriage with Susan, daughter of Samuel and Anna (née Cashman) Barnett, of Baker's Summit, members of the Church of the Brethren, the union being solemnized by James A. Sell, on February 22, 1894. To them were born eight children, all living, as follows: Milton, Ollie, Jennie, Mae, Emmert, Hazel, Ethel, John.

In March, 1898, in the Albright congregation, he united with the church, Brice Sell administering baptism. The same year he was elected deacon; in March, 1900, minister; and, by David Sell and John B. Miller, laying on hands, he was fully ordained in the Carson Valley congregation, in June, 1904. For nine years he was leading in the work of the church in Hollidaysburg; on March 20, 1920, he located in Warriors Mark congregation, where he is now pastor. Address, Warriors Mark, (Pa.).



HORST, M. CLYDE, the oldest of two children of Abraham B. and Naomi E. (née Martin) Horst, a bishop in the Church of the Brethren, was born near Wooster, in Wayne County, (O.), on March 3, 1885. Besides his High School work in

Chatham, (O.), he has received the following degrees: B.S.L., Canton (O.) Bible Institute; A.B., 1923, and B.D., 1924, Juniata College.

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He was united in marriage with Emma E., daughter of William J. and Ella (née Kulp) Horner, at Friendsville, (O.), Tully S. Moherman officiating. To them were born two sons and one daughter. They adopted a child some years ago, also.

In the Black River congregation (Ohio) he united with the Church of the Brethren, November 20, 1903, Tobias Hoover administering baptism. The same congregation called him to the ministry, September 24, 1904. The Walnut Grove Congregation (W. Pa.) had him ordained, through the laying on of hands by Perry J. Blough and Harvey S. Replogle, May 28, 1916. He has represented his congregation at ten District Meetings and nine Annual Conferences. He was messenger clerk on Standing Committee at Seattle, in 1914, and represented his District on the same body at Wichita, in 1917; at Goshen, in 1918; at Winona Lake, in 1922. He has been a member of the District Mission Board of Western Pennsylvania since 1917, chairman of the Home Missionary Advisory Council, a brotherhood organization since 1920. He has served as pastor as follows: Greenwood, (O.), 1906-07; South Bend, (Ind.), 1907-14; Walnut Grove, Johnstown, (Pa.), 1914-21; Williamsburg, (Pa.), 1922-24; Windber, (Pa.), his present charge. His address is Windber, (Pa.).

HOWE, EDWARD MOHLER, eleventh of twelve children of William and Sarah (née Mohler) Howe, members of the Church of the Brethren, and he serving long as a bishop, was born near Maitland, (Pa.), April 7, 1869. The father, being a strong supporter of education, made it possible for Edward to complete the Normal English course at Juniata College. He taught public school eight terms and has been engaged in mercantile business for his living.

He was united in marriage with Della R., daughter of John and Mary (née Granley) Greninger, the union being solemnized by Jacob Richard, August 27, 1897. To them were born eight children,—Carl E., Lloyd E., Mary R., William A., John D., Sarah N., Martin L., and Meriam E.

He united with the Church of the Brethren in the Dry Valley congregation, baptism being administered by John M. Mohler, April 7, 1887. This congregation called him to the ministry, May 17, 1905; and, through the laying on of hands by John C. Swigart and Samuel J. Swigart, had him ordained, May 17, 1919. He has represented his congregation five times at District Meeting and twice at General Conference. He has taught in the Sunday-school for thirty-six years. His address is Maitland, (Pa.).



HOWE, CARL ELLIS, first of eight children of Edward M. and Della (née Greninger) Howe, members of the Church of the Brethren, was born near Maitland, (Pa.), May 16, 1898. Reared on the farm,

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completing common schools, he pushed on through Juniata College until he received his A.B. in 1919. He taught in Windber High School, 1919-20; in Blue Ridge College, (Md.), instructor in Science, 1920-22; was assistant professor at Juniata College, 1922-24; is at present acting assistant Professor in Science, Oberlin College, (O.).



He is united in marriage with Nettie, daughter of Schuyler and Ada (née Metz) Gregory, members of the Church of the Brethren, the union being solemnized by Milton J. Brougher, August 24, 1924.

He united with the Church of the Brethren in the Dry Valley congregation, Jacob H. Reichard administering baptism, in 1910. While at Juniata College he was called to the ministry, May 31, 1918. He has been active as a Sunday-school teacher, and is preparing himself for a teacher. Forwarding address, Maitland, (Pa.).

HOWE, WILLIAM, eighth of twelve children of Joseph and Hannah (née Underwood) Howe, members of the Church of the Brethren,



was born near Carlisle, Cumberland County, (Pa.), November 21, 1822. He had meagre educational advantages, because, by apprenticing himself to a blacksmith, where he worked for eight years at very low wages, he began to support himself in his early 'teens. After his marriage, he moved into the vicinity of Lewistown, where, on a farm, he made his living.

He was united in marriage with Sarah, daughter of Jacob and Sarah (née Rothrock) Mohler, members of the Church of the Brethren, and he a bishop, the union being solemnized December 28, 1848. The bride had

united with the Church of the Brethren in her 'teens. To them were born twelve children,—Susan H., Joseph, Jacob, Mary, Elizabeth, Sarah A., John, Emma J., Aramena E., William M., Edward M., and Rowland L.

He was received into the Church of the Brethren, near Mechanicsburg, Cumberland County, (Pa.), on an Easter Monday, when he was about twenty-one years old. At the same time his brothers, Isaac, Benjamin, and his wife, and his sister, Susan, were baptized. His home was the house of God for morning and evening, save Sunday evening after church and in the evening when a revival was on, did the family and hired help, if any, gather around the altar in worship. He was called to the ministry soon after he located in the

Dry Valley congregation, in 1849; this congregation had him ordained, May 18, 1874, through the laying on of hands by two of the following brethren: Daniel M. Holsinger and John W. Brumbaugh, from Clover Creek; Joseph Hanawalt, George Swigart and John Hanawalt, of Spring Run, who were the visiting ministers at the lovefeast on that occasion.* He attended District Meetings regularly, served as moderator in 1884, 1889 and 1895; he frequently attended General Conference, and served on Standing Committee in 1866, at Pittsburgh, (O.), and 1890, at Pertle Springs, (Mo.). Upon the death of Jacob Mohler, March 7, 1889, he was given the oversight of Dry Valley congregation, and served in this capacity until his death. His library consisted of a Bible, unabridged dictionary, a Bible commentary, and a few religious books. These, however, were well mastered. He served as trustee of Juniata College for a number of years, and was always a welcome visitor.

He was much interested in the Sunday-school movement, and assisted in a union school in the Dry Valley community before it was recognized by the Brethren. He died January 14, 1896. Interment in the Dry Valley Cemetery.

HOWE, WILLIAM MOHLER, tenth of six sons and six daughters of William and Sarah (née Mohler) Howe, members of the Church of the Brethren, and he a bishop, was born near Maitland, (Pa.), May 3, 1867. After the country school training, he attended Juniata College, alternating teaching with going to school, during 1883 to 1886, when he graduated in the Normal English course. He taught his first term when sixteen years old; in all, taught six years,—four in Pennsylvania and two at New Iberia, (La.). In 1894 he did some Bible work at Juniata College, and then assisted his brother in his store at Maitland.

He was united in marriage with Edith R., daughter of Solomon and Susannah (née Rohrer) Newcomer, of Waynesboro, (Pa.), members of the Church of the Brethren, the union being solemnized by Jacob Snider, October 4, 1898. To them were born Ruth and Joseph. The mother died March 31, 1907, at Maitland, (Pa.). Later he was united in marriage with Elizabeth, daughter of John A. and Susan (née Strayer) Wertz, of Johnstown, (Pa.), this union being solemnized by Samuel W. Pearce, June 1, 1910. To them were born two daughters, Martha and Mary.

While attending Juniata College he united with the Church of the Brethren, baptism being administered in the Juniata River, by William J. Swigart, May 5, 1883. The Dry Valley congregation called



* "During the afternoon an election was also held for a minister. The lot fell on John M. Mohler, and, after the evening services, was installed into office. William Howe was also advanced to the office of bishop and Andrew Spanogle to the second degree."—J. B. B. in *Weekly Pilgrim*, May 19, 1874.

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him to the ministry at a lovefeast, August 18, 1893; the next day he was installed; and the following day, Sunday, he preached his first sermon. Text, Philemon 4:13. The Johnstown congregation (W. Pa.), through the laying on of hands by David M. Adams and David Clapper, had him ordained, June 21, 1910. He represented his congregation at District Meetings three times; at General Conferences, four times. He served on the Standing Committee at St. Joseph, (Mo.), 1911, and at Winona Lake, (Ind.), 1916.

He gave his life to pastoral work,—was one of the first regularly supported pastors and met the opposition to such a course with a clear conscience and a kindly spirit. In this capacity he served his church at Amwell, (N. J.), Fall of 1895 to 1896; then to Sand Brook, (N. J.), 1896-98; Norristown, (Pa.), 1898-04; Tyrone, (Pa.), April 1, 1904, to March 1, 1905; assistant pastor at Brooklyn, (N. Y.), till he graduated in White's Bible School, June, 1907; Johnstown, Walnut Grove, (W. Pa.), May 1, 1907, to August 31, 1914; Myersdale, (W. Pa.), September 1, 1914, to his death. In 1897 he was approved by Conference as a missionary to India, but health prevented his going. At the Bicentennial Anniversary, at Des Moines, (Ia.), 1911, he was one of the speakers. He was active in Western District of Pennsylvania, was a member of the Missionary Board and a member of committee to select missionaries. He conducted many Bible Institutes, was original in his Bible teaching; was frequently called to be one of the instructors at the special Bible terms at Juniata College; was elected trustee of the College, 1901, and served until his death. He delivered the anniversary sermon in 1916, when the college was forty years old.

He had great faith in anointing, and was often called by the sick to administer the sacred rite. He was patient through a long siege of sickness, and died May 2, 1917, in his home in Meyersdale, (Pa.). Charles C. Ellis and William J. Swigart conducted his funeral services. Text, 1 Thess. 4:13-18. Interment in Grandview Cemetery, Johnstown, (Pa.).

HUNTSMAN, EMERY THOMAS, third of ten children of William and Elizabeth (née Chilcote) Huntsman, members of the Church of



the Brethren, and he a deacon, was born near Cora, Huntingdon County, (Pa.), June 15, 1883. He was reared on the farm, availed himself of a common school education, and has made his living by farming.

He was united in marriage with Susan, a daughter of Daniel and Sarah (née Dilling) Baker, members of the Church of the Brethren, the union being solemnized by Josiah B. Brumbaugh, June 24, 1914. To them are born four children,—Cornelia, Virginia, Lillian, and Byron.

He united with the Church of the Brethren, in the Sugar Run arm of

the Aughwick congregation, William F. Spidle administering baptism, in January, 1906. The Clover Creek congregation called him to the ministry, May 10, 1913, but he did not accept until a year later. He has represented his congregation three times at District Meeting and once at General Conference. He has been active as a Sunday-school teacher. His address is Martinsburg, (Pa.).

JOHNSON, CARMAN COVER, fourth of eleven children of John Cover and Mary Saylor (née Miller) Johnson, members of the Church of the Brethren, and the father a bishop of the Georges Creek and other congregations (W. Pa.) for many years, was born on a farm, called "Adam Bowers," near Uniontown, (Pa.), July 19, 1874. His training in schools consists of Uniontown public school, Redstone Academy, of Uniontown, (Pa.); graduated from Juniata Normal, 1894; Juniata College, 1901; graduate work in Religious and Secular History in the University of Harvard, of Cornell, and of Chicago,—total of forty-four weeks in residence.

He was united in marriage with Ada Catherine, daughter of Winfield Scott and Louise Richard, of Hagerstown, (Md.), members of the Church of the Brethren, and he a bishop, the union being solemnized by the bride's father, December 29, 1902. The wife died September 23, 1906. The second time he was united in marriage to De Lena Anne, daughter of Jacob and Hannah Louise (née Royer) Mohler, members of the Church of the Brethren, the union being solemnized by Dr. Abraham S. Rosenberger, September 6, 1910. To them were born Mack M., dying in infancy, and Forbes M.

He united with the Church of the Brethren, in the Georges Creek congregation, (W. Pa.), Silas Hoover administering baptism, October, 1887. While professor of Sacred and Secular History and Social Sciences at Juniata College, 1901-10, he was called to the ministry, December 18, 1904; and later advanced to the second degree by the Huntingdon congregation. In his father's church he was a teacher in the Sunday-school at fourteen; a superintendent at sixteen; assisted in re-establishing Ardenheim Sunday-school, near Huntingdon, 1893; presided over the first District Sunday-school Convention in Western District of Pennsylvania, 1897; assisted in promoting the first Sunday-school Convention in Southern District of Pennsylvania, in 1899; president of the convention held in Middle District of Pennsylvania, at Curryville, in 1909; president of the Huntingdon County Sunday-school Association, 1910; chosen superintendent of the Adult Division of the State Sunday-school Association, in 1920, and almost immediately discontinued, due to nervous breakdown. In 1910 he located in Pittsburgh to take up educational and social service work as a means of livelihood, mainly with the city public schools. He never accepted a pastorate, though often asked to consider the same. He frequently filled the pulpit in the Huntingdon congregation, 1905-10; has supplied for pulpits of various denominations in and about Pittsburgh; was one of the organizers of the Pittsburgh Social Service Union, later Pittsburgh Council of Churches of Christ; Anti-Saloon League lecturer; Committee Chairman and occasional speaker for the Young Men's Christian Association of Pittsburgh; with the Fosdick Commission, United War Work

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Campaign, and the Methodist Centenary Movement, 1918-19; Editor and publisher of the *Christian Outlook*, an inter-denominational and co-operative publicity organ; radio casting teacher of Adult Bible Class Teachers; and teacher of Men's Bible Class in William Penn Hotel and "The Old Brimstone Corner," Smithfield Methodist Episcopal Church, of Pittsburgh; author of *How to Teach Adults*; compiler of *Bible Readings for School Teachers*; also occasional contributor to the columns of the *Gospel Messenger* since boyhood. His home is at 5886 Burchfield Avenue, Pittsburgh, (Pa.).

IMLER, CONRAD, lived in Bellwood, (Pa.), when he was called to the ministry, in the Warriors Mark congregation, October 8, 1872. He was active in the ministry. In 1883 he was granted a letter of membership and soon after moved to Maryland, where he died.

KEIPER, DEWEY HOWARD, second of five children of David H. and Jennie (née Hinton) Keiper, members of the Church of the Brethren,



was born near Woodbury, (Pa.), January 27, 1898. Besides the high school work received at home, he graduated from Juniata Academy, 1920, and received his A.B. in 1924 from the college.

He united with the Church of the Brethren, in the Woodbury congregation, baptism being administered by Albert G. Crosswhite, on January 27, 1914. This congregation called him to the ministry, April 20, 1920, John R. Stayer officiating at the installation. He served as summer pastor in the Dunnings Creek congregation, in 1922; in the Montgomery, Indiana County, (Pa.), congregation, 1923 and 1924, and is now a student in the Prince-

ton Theological Seminary. His address is Woodbury, (Pa.).

KENSINGER, ISAAC B., sixth of twelve children of Isaac C. and Susan (née Brumbaugh) Kensinger, member of the Brethren in



Christ Church, was born near Martinsburg, (Pa.), February 9, 1886. He was reared on the farm and received educational training equivalent to completing high school. He has made his living mainly by teaching.

He was united in marriage with Mabel Edna, daughter of Henry B. and Sarah (née Nusbaum) Dilling, members of the Church of the Brethren living near Martinsburg, (Pa.), the union being solemnized by George W. Brumbaugh, on September 11, 1907. To this union were born eight children,—Wilmer R., Sarah L.,

Susan N., Minnie E., Anna L., Mabel E., Mary E., Lola R.

in the Middle District of Pennsylvania

He united with the Church of the Brethren in the Clover Creek congregation, Andrew B. Burget administering baptism, in May, 1912. This congregation called him to the ministry in May, 1913. He has represented his congregation twice at District Meeting; has been superintendent of Sunday-school six years and teacher ten years; has held seven evangelistic meetings; has been pastor of the Smithfield congregation since January 1, 1924. His address is Martinsburg, (Pa.).

KINSEL, JACOB, second in a family of five children of John and Anna Maria (née Miller) Kinsel, members of the Church of the Brethren, was born in Altoona, (Pa.), July 3, 1868. He passed through the high school of his native city, and later was a student at Juniata College. He desired to be a doctor, and engaged himself with a chemist; but, Sunday work being required, he changed his plans and, learning the printer's trade, switched to newspaper writing as a reporter and editor. This he followed for many years, part of the time owning and publishing the periodicals he was sending forth. In 1906 he removed to Philadelphia, and entered the Medico-Chirurgical College for a medical course. Later he studied several different methods of drugless healing. His health finally gave way and he moved back to Altoona.



He was united in marriage with Annie, daughter of Joseph and Sarah Ann (née Dilling) Soyster, Joseph W. Wilt solemnizing the union, on October 6, 1892. To them have been born five children.

In the Altoona congregation, in 1883, he united with the Church of the Brethren. The Juniata Park congregation (Pa.) called him to the ministry, August 11, 1911, and the Albright congregation had him ordained to the bishopric through the laying on of hands by John B. Miller and Leonard R. Holsinger, on August 20, 1924. Always active as a Sunday-school worker, he has served sixteen years as superintendent and many more years as teacher. He has represented the congregation five times at District Meeting, and has done evangelistic work. January 1, 1921, he accepted the call to the pastorate of the Albright congregation, choosing to serve them without remuneration, which position he holds at the present time. He resides in Altoona.

KINSEY, WILLIAM, fifth of seven sons and seven daughters of Jacob and Kathryn (née Hofecker) Kinsey, was born on a farm on the Lincoln Highway, about four miles southeast of Bald Knob of the Alleghany Mountains, July 10, 1878. He remained on the farm till he was of age, during which time he received only a common school education. In 1899-1900 he taught his first term of country school, and continued teaching four years. January 4, 1904, he entered Juniata College, and graduated in the Normal English course in 1906. He taught another four years in New Paris, and in Walnut

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Grove, Johnstown, (Pa.) In 1910 he returned to Juniata College and received his A.B. with class of 1913; entered Bethany Bible School (Chicago) and received his B.D. in 1915; graduate student of the Johns Hopkins University, summer of 1924.



He was united in marriage with Minnie E., daughter of William and Sara (née Mohler) Howe, members of the Church of the Brethren, residing at Maitland, (Pa.), the union being solemnized in Johnstown, (Pa.), by William M. Howe, the bride's brother, on May 31, 1910. They became the foster parents of Ruth and Joseph Howe, the children of William H. and Edith R. (née Newcomer) Howe, at the decease of the father.

He united with the Church of the Brethren in the Walnut Grove congregation, through baptism administered by David Hildebrand, in September, 1903. This congregation called him to the ministry, July 30, 1908. Tobias T. Myers officiated at his installation, August 3, 1908, and he preached his first sermon in the Walnut Grove house, August 30, following. He was advanced to the second degree by the same congregation, June 21, 1910. The Lewistown congregation, through the laying on of hands by John C. Swigart and Jacob H. Richard, had him ordained, September 6, 1917. He has represented his congregation at District Meeting three times; at General Conference six times. He served the Lewistown congregation (Pa.) as pastor from May, 1915, to September, 1918, when he took charge of the Bible Department of Blue Ridge College (Md.), which position he still fills. In 1921 he was chosen assistant bishop of the Frederic City congregation (Md.), and the next year, bishop of the Woodbury congregation (Baltimore). He has served on several district committees. He is at present a member of the Ministerial Board of the Eastern District of Maryland. Address, New Windsor, (Md.).



KNISELY, CHRISTOPHER (more generally known by Christian), third of eight children of Philip and Catherine (née Smith) Knisely, he a member of the Church of the Brethren and she of the Reformed Church, was born near Millerstown, Blair County, (Pa.), May 9, 1842. He was reared on the farm, and made his living there. His education was simply the common school training. At the breaking out of the Civil War he enlisted in Company E, 148th Regiment, Illinois Infantry, as a musician, and served until the close of the rebellion

in the Middle District of Pennsylvania

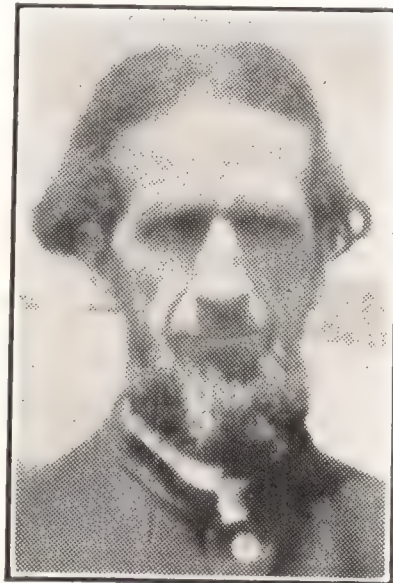
He was united in marriage with Maris, daughter of Jacob and Hannah (née Snyder) Baker, living near Everett, (Pa.), the union being solemnized by 'Squire Fisher, August 15, 1867. To them were born two sons and six daughters, three of whom are living,—Sarah K. Sell, Susan K. Wyles and Amanda K. Catlett. His wife died May 11, 1885. Then he was united in marriage with Mary E., daughter of Hiram F. and Charlotte (née Ensley) Rohm, the union being solemnized by John S. Baker, February 21, 1886.

He united with the Church of the Brethren in the Snake Spring Valley congregation, in the prime of life. Here he was called to the ministry, January 1, 1883. He served the church in this capacity as best he could until he died, July 27, 1903. Funeral services conducted by John B. Fluck and Levi Holsinger. Interment in the Snake Spring Valley Cemetery.

KOONES, EMANUEL G., the seventh of ten children of David S. and Maggie (née Guyer) Koonen, members of the Church of the Brethren, was born about three miles south of Loysburg, (Pa.), March 24, 1873. He was reared on the farm, attended public school and spent nearly two years in Juniata Preparatory School. His occupation has been farming.

He was united in marriage with Nannie K., daughter of Joseph and Mary Ann (née Kauffman) Wisler, Brother Jacob C. Stayer solemnizing the union on March 8, 1900. To them were born three sons and five daughters.

In the Woodbury congregation he united with the Church of the Brethren, John B. Replogle administering baptism, in December, 1889. He moved, with his family, into the Cherry Lane arm of the Snake Spring congregation, in the Spring of 1915, and there, on November 5, 1916, he was called to the ministry. Besides his ministry, he has been active in Sunday-school work. Address, Clearville, (Pa.).



KOONTZ, HENRY SELL, third of four children of Jacob and Mahale (née Sell) Koontz, members of the Church of the Brethren, and he a bishop for twenty-six years, was born near Loysburg, (Pa.), January 17, 1866. He was reared on the farm, and has made his living there. He received but a limited common school education.

He was united in marriage with Mary Jane, daughter of Daniel and Elizabeth (née Hetrick) Guyer, living near Loysburg, members of the Church of the Brethren, the union



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being solemnized by John B. Fluck, August 13, 1893. To them were born six children,—Blaine (deceased), Herman, Virgie, Iva, J. Roy, and Mae.

He united with the Church of the Brethren in the Koontz arm of the Snake Spring Valley congregation, Silas Hoover administering baptism, in December, 1889. This congregation called him to the ministry, Christmas, 1900. He has represented his congregation four times at District Meeting and twice at General Conference. His address is New Enterprise, (Pa.).

KOONTZ, JACOB, son of John and Elizabeth (née Snyder) Koontz, members of the Church of the Brethren, was born in Snake Spring Valley, near where the Snake Spring Church now stands, July 11, 1829. Education limited to the meagre opportunities of that early day. He made his living farming.

He was united in marriage with Mahale, daughter of John and Susan (née Stephens) Sell. To them were born four children,—Charles, Charlotte, Henry, and Rhoda.

He united with the Church of the Brethren in the Snake Spring Valley congregation, and by her called to the ministry, in 1848; here, through the laying on of hands by two of these three brethren,—Daniel Holsinger, Isaac Miller, and Jacob Steele,—he was ordained, October 22, 1861, and given the oversight of the home congregation, which position he held till his death, June 3, 1907. David T. Detwiler conducted his funeral services. Interment in Koontz Cemetery.

KREIDER, DANIEL K., seventh of eight children of John F. and Mary (née Kreider) Kreider, members of the River Brethren, and he an elder in that body, was born at Campbellstown, Lebanon County, (Pa.), March 29, 1871. He was reared on the farm and received just a common school education. When he reached manhood he became a manufacturer of noodles, macaroni, and potato chips.



He is united in marriage with Annie E., daughter of John G. and Magdolena (née Hostetter) Hoffer, of Palmyra, members of the Church of the Brethren, the ceremony being performed by Jacob F. Kreider, December 12, 1891. To them are born three children,—Hoffer H., Obed E., and Asher H.

He united with the Church of the Brethren, in the Spring Creek congregation (E. Pa.), John H. Longanecker administering baptism, May 16, 1893. This congregation called him to the ministry, November 24, 1906; and had him advanced to the second degree, October 11, 1910, Samuel Hertzler and Samuel R. Zug officiating. During his residence in Altoona, (Pa.), from 1912-21, he was active in his ministry when called upon; was a Sunday-school teacher. He has represented his congregation at District Meeting six times and at General Conference, once. His address is 124 Evergreen Street, Harrisburg, (Pa.).

in the Middle District of Pennsylvania

KULP, HAROLD STOVER, fourth of six children of Aaron and Naomi (née Tyson) Kulp, members of the Church of the Brethren, was born near Pottstown, (Pa.), September 29, 1894. He was reared on the farm; graduated from the East Coventry High School in 1909; from West Chester State Normal in 1912; taught three years in the Carter Junior Republic, "a school in character building and citizenship for wayward boys"; attended Juniata College, 1915-19, where he received his A.B.; University of Pennsylvania, A.M., 1920; also about one year in Philadelphia School of the Bible.



He was united in marriage with Neta Ruth, daughter of Galen B. and Anna M. (née Miller) Royer, members of the Church of the Brethren, at Huntingdon, (Pa.), the union being solemnized by the bride's father in the Stone Church, on June 15, 1921. The bride was born in Mt. Morris, (Ill.), January 30, 1896, and was a graduate of the Elgin (Ill.) High School, 1914; spent one year at Wheaton College, (Ill.), and three years at Juniata College, graduating with the class of 1919. After doing some work in the medical department of University of Philadelphia, she taught one year in Georgetown, (Del.). She united with the Church of the Brethren in Elgin, (Ill.), her father administering baptism, October 1, 1905. After her marriage she spent one year in London, while her husband was prospecting in Africa. In the Fall of 1923, she joined her husband at Lagos, Africa, and entered upon the work there. She died at their station, Gar Kida, North Nigeria, June 15, 1924, and is buried back of their home, on the hillside overlooking the valley.

He united with the Church of the Brethren, in the Coventry congregation, (S. E. Pa.), baptism being administered by Ira C. Holsopple, the pastor, November 29, 1906. This congregation called him to the ministry, May 14, 1915, Jacob T. Myers and Leonard R. Holsinger officiating; the First Church of the Brethren, in Philadelphia, through the laying on of hands by Milton C. Swigart and Harry K. Garman, had him ordained, May 24, 1922. He has represented his congregation three times at District Meeting and twice at Annual Meeting. He was the first pastor of the New Enterprise congregation, serving them from July 1, 1918, till May, 1919. Then he became assistant pastor to Charles C. Ellis, in the First Church of Philadelphia, till July 1, 1921, when he assumed full charge. While in Juniata College, he helped reorganize the Student Volunteer Band, and decided to become a missionary to Africa. He resigned the splendid pastorate in Philadelphia, and the couple sailed for London. Here he left his wife for one year while, in company with Albert D. Helser, he spent a year locating a mission in Africa. He is bishop of the congregation of the Church of the Brethren in Africa.

* Gleaned in part from Ruth Kulp Glasier's sketch in *Missionary Visitor*, 1922, p. 440.

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KURTZ, DANIEL WEBSTER, last of twelve children of John and Mary (née Bollinger) Kurtz, members of the Church of the Brethren, and



he a bishop for twenty years, was born near Hartville, (O.), October 9, 1879. Though reared on the farm, he early turned his attention to acquiring a good education, and hence attended schools and received degrees as follows: Ohio Northern University, Ada, Normal, 1897; Mt. Union College, Alliance, (O.), 1897-1903; Juniata College, 1903-05, A.B.; Yale University, (Conn.), 1905-08, A.M. and B.D.; Universities of Leipsic, Berlin, and Marburg, Germany, 1908-09; University of Pennsylvania, 1910-1911; Juniata College, 1911, D.D. He has been a teacher as fol-

lows: public schools of Ohio, 1899-1903; instructor in Latin, Juniata College, 1903-05; in Hebrew, Yale University, 1906-08; Professor of Greek, Juniata College, 1909-10; President McPherson College since 1914; President, Kansas College President's Association; President of College Section, Kansas State Teachers' Association; Member "Kansas Historical Association"; "Kansas Authors' Club," and "American Academy of Political and Social Science."

He was united in marriage with Ethel Leonora, daughter of Albert and Mary (née Beardsley) Wheeler, of Monroe, (Conn.), members of Congregational Church, the union being solemnized by President Marion LeRoy Burton, of Ann Arbor University, (Mich.), on September 7, 1909. The bride is a direct descendant of Jonathan Edwards, and was born on the homestead, Monroe, (Conn.), where the Wheeler family have lived since 1668. Besides public and private schools, she attended Kimball Union Academy, Meriden, (N. H.), of which she is a graduate. She taught public school for eight years. At twenty she confessed Christ, uniting with the Congregational Church, in which her father was a deacon. In the Fall of 1909 she united with the Church of the Brethren, William J. Swigart administering baptism. She has accompanied her husband on his trips to Palestine, 1913; to Japan, 1920; to Glasgow, 1924. She teaches the Freshman and Sophomore girls in McPherson College Sunday-school; is a member of advisory board of the Y. W. C. A., and of several reading circles. She gives talks occasionally on Japan and European conditions. Three children, Albert W., Royce E., and Bernard R., grace their home.

He united with the Church of the Brethren, in the East Nimischillen congregation, (N. E. O.), baptism being administered by his father, on May 5, 1899; Huntingdon (Pa.) Church called him to the ministry, in October, and he was installed December 20, 1904, Henry B. Brumbaugh officiating. The Brooklyn congregation (N. Y.) had him advanced, in April, 1906; the First Church of the Brethren, in Philadelphia, had him ordained, through the laying on of hands by Jacob T. Myers and Milton C. Swigart, April —, 1914. He has

in the Middle District of Pennsylvania

represented his congregation at District Meeting eight times; at General Conference, seven times; served on the Standing Committee at Hershey, 1915 and 1918; Sedalia, 1920; and elected to serve at Winona Lake, (Ind.), 1925. He is President of the General Educational Board of the Church of the Brethren since 1915, and has been on many committees, appointed by the General Conference. He was pastor of the First Church of the Brethren, in Philadelphia, 1910-14.

He is primarily a teacher, and prefers to teach the Bible and related subjects. Hence his work in Bible Institutes and on the lecture platform; he turns down annually many times the number of calls he answers. From a teacher in the Sunday-school, when sixteen years old, he has gone forward and taught six teacher training classes, attended the World's Sunday-school Conventions at Zurich, in 1913; at Tokyo, 1920, and at Glasgow, in 1924; at the last two conventions he was on the program as speaker three times, both at Tokyo and at Glasgow. He was Vice-President of International Sunday-school Association; President of the Sunday-school Association of Kansas, 1918-19.

As a writer: Frequent contributor of live themes to the *Gospel Messenger*; author of *Nineteen Centuries of the Christian Church*, *Studies in Doctrine*, *Our Need in Christian Education*. Contributor to the *International Bible Encyclopedia*.

As a College President: Professor of Philosophy, Ethics and Theism. In ten years' presidency of McPherson College, he has witnessed the growth of the institution in the student body from sixty to four hundred; four added new buildings; increase of endowment, \$300,000.00. Address, McPherson, (Kan.).

LANDIS, HUBERT BASHORE, second of seven children of Thomas B. and Elizabeth (née Sieber) Landis, members of the Church of the Brethren, was born near Shirleysburg, (Pa.), January 26, 1871. He grew up on the farm, availed himself of common school training and graduated from the Normal English course of Juniata College, in 1894. In 1896 he went to Louisiana, where he has been successful in mercantile pursuits.

He was united in marriage with Effie, daughter of Jacob and Susan (née Studenbaker) Coppock, members of the Church of the Brethren, living at Tippecanoe City, (O.), the union being solemnized by the bride's grandfather, Samuel Coppock, on August 31, 1898. To them were born five children, four of which have reached maturity,—Elizabeth, Marguerite, Doris, and Hubert.

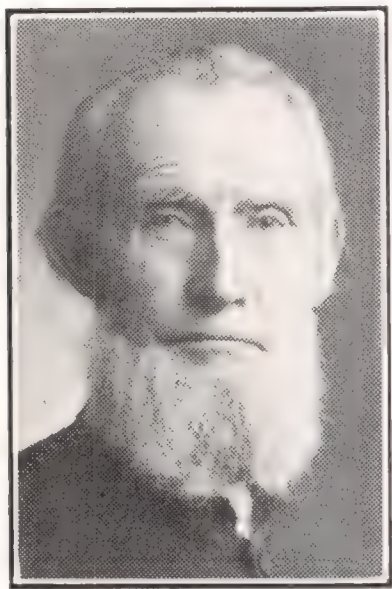
He united with the Church of the Brethren in the Huntingdon congregation, William J. Swigart administering baptism, in May, 1891. The Aughwick congregation called him to the ministry, April, 1895. Being absent from the body of the brotherhood, he has not been active in the ministry. His address is Winnsboro, (La.).

LANE, JAMES RICHARDSON, fourth of nine children of James and Elizabeth (née Sollenberger) Lane, members of the Church of the Brethren, was born near Shirleysburg, (Pa.), March 4, 1820. He was reared on the farm, made good use of the little educational ad-

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vantages offered in that early day, and taught a number of terms of school in his younger years.

He was united in marriage with Catherine, daughter of Samuel and Catherine A. (née Myers) Myers, members of the Church of the Brethren, living in Hill Valley, the union being solemnized January 6, 1846. To them were born nine children, eight of whom lived to maturity, namely: Sarah E., Anna M., Belle N., Virginia F., Samuel M., Franklin L., Alice R., and James G. The mother was not rugged and carried a great responsibility, because her husband was gone from home preaching the Gospel much of the time.



He united with the Church of the Brethren, in the Sugar Run Church of the Aughwick congregation, baptism being administered by John Spanogle. This congregation called him to the ministry, in 1858, and for over forty years he traveled over mountain and dale, preaching, in the days when the minister re-

ceived no compensation other than the answer of a good conscience. He was bishop of the Aughwick congregation for a number of years; was leader in Sunday-school work in the days when it was unpopular to favor such work, for he was one of two delegates to the first Sunday-school convention of the church in Middle Pennsylvania. He died July 26, 1903. Henry B. Brumbaugh conducted his funeral services. Interment in Garber (home) Cemetery.

LITTLE, DAVID L—, seventh of ten children of the family of Charles C. and Mary E. Little, members of the Methodist Episcopal Church, was born near Lockport, (Pa.), September 12, 1878. He attended common schools and took two special Bible courses of six weeks each. He has been making his living in mercantile pursuits.

He united with the Church of the Brethren, in the Bolivar congregation, (W. Pa.), Harvey S. Replogle administering baptism, May 10, 1908. The Aughwick congregation, (M. Pa.), called him to the ministry, June 11, 1910. He has represented his congregation at District Meeting four times; at General Conference, two times. He is active in Sunday-school and is a teacher of men's class. He has held a number of revival meetings. His address is Hanover, (Pa.).

LONG, ALICE E., (née Coffman), older of two children of Samuel and Susan (née Smith) Coffman, members of the Church of the Brethren, was born December 31, 1864, in Sharpsburg, (Md.). She was united in marriage with Walter S. Long, at Bakersville, (Md.), February 17, 1866. She united with the Church of the Brethren, in the Manor congregation, through baptism administered by David Long, in the Autumn of 1888. When eighteen, she began teaching Sunday-school class and, save a few years, has taught ever since. She has supplemented her husband's work in his pastorates and made it possible in many ways to accomplish the good work that has been accomplished.

in the Middle District of Pennsylvania

LONG, CHRISTIAN, son of Joseph Long, a pioneer who made his way into the wilderness of the Aughwick Valley, and settled in what is now known as Germany Valley, was old enough to be called to the ministry in 1802, when this first Church of the Brethren in these parts was organized. He and his wife were two of the six. Though he spoke only in the German language, yet the little group of believers steadily increased amidst the hardships of pioneer life. He had at least one son, Peter, who succeeded the father in the work of the church. He died in May, 1849.

LONG, CHRISTIAN, was born in Aughwick Valley, Huntingdon County, (Pa.), April 10, 1813. He was reared on the farm, had meagre educational advantages, even from the standpoint of common schools.

He was united in marriage with Susannah Hershey, and to them were born seven children, who grew to manhood,—Abram, David, Jacob, John, Catherine, Mary, and Annie. Of these but one, Jacob, was living in 1923.

He united with the Church of the Brethren, in the Aughwick congregation, and by her called to the ministry, in 1840. Later he moved to Mt. Carroll, (Ill.), where he built up the church. In 1869, he moved to Adel, (Ia.), and became a leader there. He was a successful evangelist in his day. He died within the bounds of the Panther Creek congregation, (Ia.), on February 14, 1895.

LONG, ORVILLE VALENTINE, the tenth of twelve children of David and Mary (née Reichard) Long, members of the Church of the Brethren, and he a bishop, was born near Hagerstown, (Md.), December 5, 1880. He was reared on the farm and given a high school education. He has made his living teaching, farming and fruit growing.

He united with the Church of the Brethren, in the Manor congregation, (Md.), Daniel F. Stouffer administering baptism, December 31, 1876. The Mummer congregation, (S. Pa.), called him to the ministry in 1891; and had him ordained, through the laying on of hands by Jacob Hollinger and C—— L. Pfouts, in 1899. He has represented his congregation at District Meeting fifteen times; at General Conference, five times. He served as bishop of the Hanover and Conawaga congregations (S. Pa.) for a number of years, and then, in 1906, located in the Clover Creek congregation, and became pastor of the Roaring Spring congregation, in 1907. During this pastorate, the splendid Church of the Brethren house now in Roaring Spring, was erected. Since moving to California, in 1914, he has engaged in orange growing, serving the Santa Ana congregation and doing evangelistic work. He has been a leader in the Sunday-school work, serving as superintendent, teacher, or where he could work. For fifteen years, during the winter, he conducted revival meetings through Pennsylvania, Maryland, and Virginia. His address is Fullerton, (Cal.).

LONG, PETER, a son of Christian Long, the first preacher elected in the Aughwick congregation, was born October 20, 1797. He made

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his living on the farm and spent his life in the ministry entirely, in the days when no one assisted to bear "the expenses."

He was united in marriage with Barbara, daughter of Dr. Peter Swain, of the same valley. Two daughters were born to this union, and the wife died in 1819. Later, he married Mary Etnire, but in the course of a few years, she died, leaving no children. He was united in marriage again, this time to Susannah Moyer, of Lancaster County, (Pa.), and to this union were born two daughters and one son, Christian, who was a leading spirit in the church in Illinois and Iowa. His last wife died in 1883.

He united with the Church of the Brethren, in the Aughwick congregation, where he spent his life for the Master. In 1826, this congregation called him to the ministry, the third preacher elected within this territory. He dedicated the Germany Valley Stone Church, in 1838. In the latter part of his life he moved to Perry County, where he was bishop of the congregation for five years.

He passed away peacefully on March 23, 1887. One of the home ministers, Christian Myers, preached his funeral. His body is buried in the Germany Valley, Aughwick congregation, (Pa.).*

LONG, WALTER S., youngest of twelve children of David and Mary (née Reichard) Long, members of the Church of the Brethren, in



Maryland, was born near Hagerstown, (Md.), November 12, 1863. His father was bishop of the Manor congregation for many years. The son grew up on the farm, made use of the very limited educational opportunities afforded him, and yet has devoted his life to the Lord's work in a very successful way.

He was united in marriage with Alice E., daughter of Samuel and Susan (née Smith) Coffman, Eli Fourtee solemnizing the union, February 17, 1886. (See page 4/2.)

He united with the Church of the Brethren, in the Manor congregation, (Md.), Joseph R. Long, his uncle, administering baptism, December 19, 1880. April 1, 1890, he and his wife took up membership in the Aughwick congregation, where he served as Church Clerk from January 7, 1892, to 1897. The same congregation, at the Germany Valley house, called him to the ministry, May 21, 1892, David Long, his father, of Fairplay, (Md.), installing him in office. He was steward of the Rockview Old Folks' Home of Middle District, opened April 1, 1894, and served three years. He became the first pastor of the Tyrone congregation, as well as the first supported pastor in Middle District, April 1, 1897, and served the congregation three and one-half years on a stipend of \$300.00 per year. The Tyrone congregation had him ordained, through the laying on of

* Gleaned from editorial page of *Gospel Messenger*, May 3, 1887.

hands by James A. Sell and George S. Myers, on June 17, 1898. He was pastor of the First Church of Philadelphia, November 1, 1900, to May 1, 1902; of Germantown, (Pa.), May 1, 1902, to November 1, 1906, when he entered upon his present pastorate. He has represented his congregation at District Meeting twenty-six times; at General Conference, sixteen times, and served on the Standing Committee in 1917, 1920, and 1922. At this time there is no pastor living in the Church of the Brethren who has served the church as a supported pastor as long as he was. He has held many evangelistic meetings. He first suggested to Middle District the advisability of having a District Sunday-school secretary, and was its first secretary for a couple of years. The printed report of the Sunday-school convention of 1898, which has proved so valuable to the Sunday-school section of this history, was prepared and published by him. He has been a member of the Educational and Ministerial Boards of the District from the beginning of their organization; was a member of the committee appointed by General Conference for "Saving our children to the Church," from 1917 to 1920; of the Ministerial Board for three years. His home is in the parsonage of the First Church of Altoona, (Pa.).

LUTZ, JACOB, became a member of the Church of the Brethren, in the Aughwick congregation, Huntingdon County, (Pa.). His wife, Catherine Lutz, was the seventh member of this congregation, and the first one to be baptized after the organization. This was about the year 1805. Soon after, her husband, Jacob Lutz, was baptized. He was called to the ministry in this congregation, and served the church until his death, August, 1826. The wife died November 3, 1854.*

MADDOCKS, DANIEL BRUMBAUGH, ninth of fifteen children of Thomas B. and Lydia (née Brumbaugh) Maddocks, members of the Church of the Brethren, and he a bishop of the church, was born near Martinsburg, Blair County, (Pa.), February 7, 1869. He had the privilege of a normal school training beyond the common schools, and has made his living working in the Altoona car shops, first as carpenter, and has been promoted until he is now a foreman.

He was united in marriage with Junie, the daughter of David H. and Margaret (née Burget) Brumbaugh, members of the Church of the Brethren, the union being solemnized by James D. Brumbaugh, July 28, 1895.

To them were born two children, Daniel Chester and Joseph Nason. September 19, 1895, the family moved to Roaring Spring, and July 1, 1907, to Altoona, their present residence.



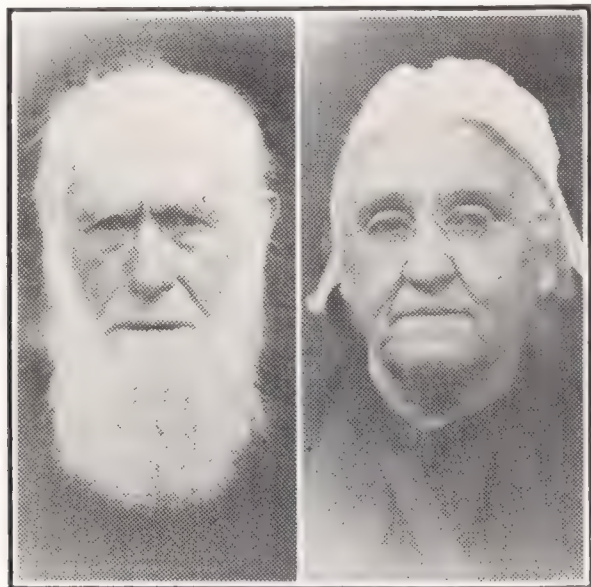
* Gleaned from an obituary notice in *Gospel Visitor*, 1855, page 23.

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He united with the Church of the Brethren, in the Clover Creek congregation, George W. Brumbaugh administering baptism, March 7, 1887. The Roaring Spring congregation called him to the ministry, August 7, 1898, James A. Sell officiating; advanced to the second degree, March 4, 1900; and, through the laying on of hands by Brice Sell and Frederic C. Dively, had him ordained, April 9, 1905. He has represented his congregation fifteen times at District Meeting and five times at General Conference. He has been a teacher in the Sunday-school for over thirty years; has held five revivals, at which sixty-seven made confession of Christ.

His usefulness in his own district is fairly well outlined in the following: Pastor of Bellwood congregation, May, 1913, to September, 1920, and bishop since 1917; bishop of Twenty-eighth Street congregation, Altoona, since 1920; president of the District Mission Board since 1920. He served on the building committee and assisted in building the following churches: Roaring Spring, Hollidaysburg, Stonerstown, Twenty-eighth Street, Altoona, First Church of Altoona, Memorial Church, at Martinsburg. He designed and assisted in erecting the "Home" for the aged, at Martinsburg, (Pa.). Address, Altoona, (Pa.).

MADDOCKS, THOMAS BARNABAS, youngest of seven children of Richard and Mary (née Lowe) Maddocks, members of the Methodist



Episcopal Church, was born in Mackworth, Derbyshire, England, March 27, 1834. He learned a trade, as is the English custom, and was a cabinetmaker, undertaker, and general carpenter. He received a normal school training, according to the standards of his native land. He came to America in 1851.

He was united in marriage with Lydia, daughter of George and Elizabeth (née Dougherty) Brumbaugh, members of the Church of the Brethren, and he serving as bishop forty years, the union being solemnized by Daniel M. Holsinger, on June 3, 1856.

To them were born fifteen children,—Mary, George, John, Elizabeth, Samuel, Sarah, Henry, Andrew, Daniel, Hannah, Thomas, David, Annie, Virginia, and Ella.

He confessed Christ, by uniting with the church of his parents, in his youth, and became a class leader for a few years. Henry R. Holsinger "first met him in the summer of 1856, was favorably impressed with the young man because of his sociability, and persuaded him to visit our home. He did so, and engaged to teach the Clover Creek school during the winter of 1856."* Making his home with Henry's father, that winter, he became interested in the tenets of the

* Biographical sketch of Thomas B. Maddocks, Holsinger's *History of the Tunkers*, p. 357.

Church of the Brethren, and united with her in the Clover Creek congregation, Daniel M. Holsinger administering baptism, in March, 1856. This congregation called him to the ministry, on Christmas, 1868, John Holsinger, John Spanogle and James R. Lane officiating; the second degree, Christmas, 1872, and had him ordained, August 11, 1894. He had the oversight of the Clover Creek and Roaring Spring congregations, in association with George W. Brumbaugh, until his death. He was a regular attendant at District Meetings, many times at General Conference, and five times represented his congregation before it. He served on the Standing Committee at Harrisburg, (Pa.), in 1902. He was made a member of the advisory committee to Juniata College, in 1897, and served until his death. As far as record shows, he was the first superintendent of a Sunday-school of the Church of the Brethren in Morrison's Cove, filling that position in the Fredericksburg school, in 1865. He erected the following church houses: Clover Creek, Diehl's Cross Roads, and first one of the Brethren's Churches in Martinsburg.

He died March 20, 1908. His funeral was preached by Andrew B. Burget. Text, Revelations 2:10. Fifteen ministers and many friends followed him to his last resting place in the Brumbaugh Cemetery, Clover Creek congregation.

MALLERY, LEONARD S., third of four children of James B. and Laura (née Hatton) Mallery, members of the Baptist Church, was born in Altoona, (Pa.), February 25, 1880. He received common school education, and has made his living in the employ of the Pennsylvania Railroad Company.

He was united in marriage with Alice M., daughter of John W. and Maggie (née Hostler) Temple, the Reverend Barron, of the Presbyterian Church, solemnizing the union, at Hollidaysburg, July 27, 1901. To them were born four children,—Ruth, Richard, Paul, and Charles.

He first confessed Christ, by uniting with the Evangelical Church, when thirty-two years old. Here he served as Sunday-school superintendent, class leader, teacher, and four years as pastor. On June 15, 1924, he united with the Church of the Brethren, in the Juniata Park congregation, baptism being administered by O. P. Haines. Here he was called to the ministry, November 30, 1924. His address is 509 Tenth Avenue, Juniata Branch, Altoona, (Pa.).

MAUST, M—— J., fourth of five children of Lientellar and Elizabeth (née Johnson) Maust, members of the Church of the Brethren, was born near Masontown, (Pa.), June 17, 1878. He received a common school education, prepared himself, and has made his living as funeral director.

He was united in marriage with Nora E., daughter of William and Nancy (née Seout) Teeter, of Uniontown, (Pa.), the union being solemnized by John C. Johnson, May 5, 1904. To them were born two sons and two daughters.

He united with the Church of the Brethren, in the Uniontown congregation, (W. Pa.), John C. Johnson administering baptism, in 1892. In the Marleysburg congregation, (W. Pa.), he was called to the ministry, in 1911, Samuel Umbel officiating. For a while he filled the

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pulpit at four points around Markleysburg, and since he has lived in congregations where the pulpit is supplied. His address is Everett, (Pa.).

MICKLE, RAYMOND, second of four children of Thomas B. and Anna (née Blackburn) Mickle, members of the Church of the Brethren, and he a bishop in the Dunnings Creek congregation, was born near New Paris, (Pa.),



September 12, 1894. Though reared on the farm, he had the advantages of a common school education, spent two and one-half years in preparatory and four years at Juniata College, and received his degree, A.B., 1919; took graduate work at Columbia University, (N. Y.), where he received his A.M., February, 1924. From 1919 to 1922 he taught history in Kiskiminetas Springs School, a private Academy for boys at Saltsburg, (Pa.). During the summers of 1921, 1922 and 1923 he was in charge of the boys' activities at Northover Camp, Bound Brook, (N. J.), a summer camp of a large New York social settlement house.

In 1923, he was chief councillor, and in 1924, camp director. While working for his Master's degree, in 1922-24, he supervised all the boys' work at the Christodora Settlement House, on the lower east side of Manhattan, in New York City. He also taught and supervised classes in English and citizenship aid to foreigners in connection with the Christodora House, during 1924-25.

He united with the Church of the Brethren, in the Huntingdon congregation, baptism being administered by William J. Swigart, in October, 1915. This congregation called him to the ministry, April 4, 1917, John H. Cassady officiating at the installation. He has been a teacher of boys' classes in Sunday-school, and holds diplomas for Teacher Training and International requirements. Forwarding address, New Paris, (Pa.).

MICKLE, THOMAS B., tenth of thirteen children of John G. and Mary Mickle, members of the Evangelical Church, was born on a farm in Napier Township, Bedford County, (Pa.), February 16, 1871. He received a common school education, and has made his living farming and at carpentry.

He was united in marriage with Anna M., daughter of Albert and Elizabeth Blackburn, John S. Holsinger solemnizing the union in his home, February 26, 1892. To them were born two sons and two daughters.

He united with the Church of the Brethren, in the Dunnings Creek congregation, John S. Holsinger administering baptism, October 20, 1892. This congregation called him to the ministry, March 16, 1901; advanced him, October 28, 1905, and, through the laying on of hands by Peter Knavel and Harvey S. Replogle, had him ordained, September 10, 1915. He has represented his congregation at District Meeting eight times, and General Conference, three times. He is a

in the Middle District of Pennsylvania

leader in Sunday-school, and has had the oversight of the Dunnings Creek congregation since 1917. His home is at New Paris, (Pa.).

MILLER, ABRAM BROWN, second of four children of John B. and Annie E. (née Brown) Miller, members of the Church of the Brethren, and he a bishop, was born near Woodbury, (Pa.), June 10, 1884. Besides his country school training, he is a graduate of Juniata College, A.B., 1909; of Teachers' College, Columbia University, A.M., 1914. He was instructor of Mathematics, Altoona High Schools, 1910-16; Department of Social Science, Juniata College, 1916-19; teacher of Mathematics, Cleveland, (O.), High School, since 1920; Head of Mathematics Department, Fairmount Junior High Training School for Educational Department of Western Reserve University; teacher of Trigonometry and College Algebra in the Central Y. M. C. A., Engineering School; president of the Mathematics Club of Cleveland, (O.), for 1924-25. This club has 180 active members. Team captain for the Community Fund Campaign each year; member of the Cleveland Council of Sociology; member of the Cleveland Research Club, and observation teacher in the Cleveland summer school of education.

He was united in marriage with Mary, daughter of John S. and Emma (née Nycum) Hershberger, of Everett, (Pa.), the union being solemnized by her father, on August 23, 1911. To this union one son, John Paul, was born. The wife died February 13, 1920. Then he was united in marriage with Florence, daughter of Julia K. Brooks, of Cleveland, (O.), this union being solemnized by Doctor A. B. Meldrum, December 9, 1922.

He united with the Church of the Brethren, in the Woodbury congregation, Jacob K. Brown administering baptism, in 1895. The Huntingdon congregation called him to the ministry, January 11, 1906, Henry B. Brumbaugh conducting the installation service. He served eight years in the Anti-Saloon work of Pennsylvania. He has always been active in various Sunday-school lines. In Cleveland, for the last two years, he has been superintendent of Sunday-school there. His address is 8935 Meridan Avenue, Cleveland, (O.).

MILLER, ANDREW, a son of Peter and Catherine (née Workman) Miller, was born on the old homestead, in Wills Creek, August 24, 1803. He was reared on the farm and received his education in the upstairs of his father's home.

He was united in marriage with Hannah Studebaker, and to them were born eight children, namely, Jacob, Samuel, John, Anna, who married James Elder; Catherine, who married Levi Carpenter; Elizabeth, who married Levi Hardman; Maria, who married Henry Cook; and Hannah, who married William Walker.

Because of the great need for ministers in that section, he was called to the sacred office earlier in life than was customary with the church, and became the second minister in the Wills Creek congregation. Besides his service in his home congregation, he went on preaching tours through Somerset County, Dunnings Creek and Snake Spring Valleys, Morrison's Cove, Friend's Cove, Cumberland Valley, Steets Church, and at Artemas. He died December 19, 1855.

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MILLER, ARTHUR C., third of nine children of Benjamin F. and Nora Anna (née Myers) Miller, members of the Church of the



Brethren, and he a bishop for many years, was born near Greenmont, Rockingham County, (Va.), October 9, 1886. He availed himself of three years' high school in Weyers Cave, (Va.), and two years' English Bible course at Bridgewater College, (Va.).

He was united in marriage with Bessie E., daughter of John W. and Kate S. (née Wampler) Cline, members of the Church of the Brethren, the union being solemnized by Samuel D. Miller, December 22, 1909. The bride had three years of high school training. She united with the Church of the Brethren, in October,

1903. To them were born four children,—J. Warren, Stanley C., Gay M., and Doris M.

He united with the Church of the Brethren, in the Pleasant Valley congregation, (Va.), Samuel D. Miller administering baptism, in October, 1903. This congregation called him to the ministry, in August, 1912, Daniel S. Flory and Peter Garber conducting the installation. The Roaring Spring congregation, (Pa.), through the laying on of hands by Moses R. Brumbaugh and Leonard R. Holsinger, had him ordained, May 27, 1923. He has represented his congregation at District Meeting twice, and at General Conference, five times. On December 1, 1922, he left the farm and entered upon his present pastorate, in Roaring Spring. He has held twenty revivals, during which time two hundred and seventy have come to the church. His largest revival was in the Roaring Spring (Pa.) congregation, in February, 1923, when forty-eight were received. Address, Roaring Spring, (Pa.).

MILLER, DEWITT H., third of nine children of Robert J. and Kate



S. (née Bowman) Miller, members of the Church of the Brethren, was born at Bridgewater, (Va.), January 22, 1890. He was reared on the farm, had the advantage of a common school education, and in addition, attended Hebron Seminary, 1909-11; Bridgewater College, (Va.), 1912-17, receiving his A.B.; did pastoral and evangelistic work, 1917-19; taught Mathematics in Hebron Seminary, (Va.), 1919-20; attended Juniata Divinity School and received B.D., 1923.

He was united in marriage with Effie E., daughter of Abram and

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Elizabeth (née Senger) Thomas, members of the Church of the Brethren, and he a bishop, the union being solemnized by Peter S. Thomas, September 27, 1917. To them was born one son,—DeWitt Thomas.

He united with the Church of the Brethren, in Fairfax congregation, (Va.), baptism being administered by Samuel A. Sanger, August, 1903. Here he was called to the ministry, July 10, 1909. The Aughwick congregation had him ordained, through the laying on of hands by Tobias T. Myers and William M. Ulrich, May 19, 1923. He served as pastor of the Aughwick congregation during the time he took his divinity work at Juniata College; of Calvary Church of the Brethren, Philadelphia, June 15, 1923, to July 12, 1924; and is now pastor of the Cumberland Mission, (Md.). His address is 305 Race Street, Cumberland, (Md.).

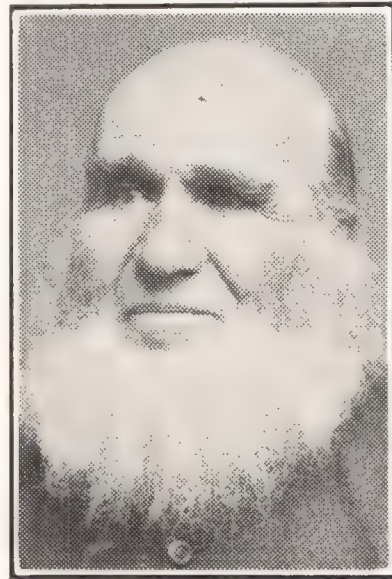
MILLER, GEORGE H., one of six children of John S. and Susannah Miller, members of the Church of the Brethren, and he a bishop, was born at Rocklick, at the foot of the Alleghany Mountain, in Bedford County, (Pa.), November 5, 1859. He was reared on the farm, had opportunity for little education, and is making his living by farming.

He united with the Church of the Brethren, in the Dunnings Creek congregation, in 1882. This congregation called him to the ministry, September 7, 1894. He has represented his congregation at District Meeting, once. Recently he has moved out of the bounds of his home congregation, and is not active in the ministry.

MILLER, JACOB, fourth of nine children of Martin Miller, a bishop in the Yellow Creek congregation, near its beginning, was born at New Enterprise, (Pa.), October 18, 1813. His education was limited; by trade he was a carpenter, cabinetmaker and millwright. He made many pieces of fine furniture. He served the church all his lifetime without any money compensation.

He was united in marriage with Esther, daughter of David and Elizabeth (née Snowberger) Long. His wife died September 25, 1885. His second marriage was with Lydia, daughter of David and Catherine (née Frantz) Ebersole.

He united with the Church of the Brethren at New Enterprise, in 1840; by her called to the ministry, in 1844, and ordained, in 1870. He was given the oversight of the New Enterprise congregation, at the death of John Holsinger, and continued until his death. He was often at District and Annual Meeting, frequently representing his congregation. He was at home in his native tongue, the German language. The Sunday-school cause found him a loyal and faithful supporter from the beginning. The close of a letter to the Ministerial Meeting, which he could not attend, because too feeble, consisted of these words: "Do all you can for the



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Sunday-school cause." His liberality to missions was an outstanding feature of his life. The Altoona church, in her beginning, was liberally supported by him. During his term as bishop, the Yellow Creek congregation was divided and the Woodbury congregation formed. He then became bishop of the latter congregation. He died February 9, 1890, James A. Sell and John B. Fluck preached his funeral. His body is buried in Replogle Cemetery.

MILLER, JACOB, oldest of eight children of Andrew and Hannah (née Studebaker) Miller, members of the Church of the Brethren, living in Milligan's Cove, Bedford County, (Pa.), was born February 18, 1828, on the Peter Miller farm, near Buffalo Mills. He spent his boyhood days on the farm, and attended school upstairs in his father's house, until he was ten years old. One of his first teachers was Abram Miller, a cousin of his father, who taught school for years. Peter Lehman was another teacher. At fifteen, he went to Bedford and attended the school of Thomas J. Harris, a Roman Catholic and disciplinarian of the old school. Jacob taught school near Shellsburg, (Pa.), during the winters of 1845-47, during which time he made his home with George Williams, who afterwards became a member of the state legislature. His daughter, Mary, because school was too far away, took lessons of the boarding teacher in the evenings. Afterwards, she went to work in the United States Mint, in Philadelphia. While there, a new profile was wanted for the silver dollar, and, because of her beauty, she was selected. Note the letter "W" on the bottom edge of the profile. In the Fall of 1847, Jacob taught a select school in New Enterprise. During 1848, he continued teaching here, and made his home in turn with Leonard Furry, Daniel Snowberger and David Snowberger.

He was united in marriage with Eleanor, daughter of Peter and Hannah (née Smith) Arnold, the family having moved into Wills Creek a few years before, the union being solemnized, December 25, 1848. To this union were born three children, namely, Andrew Q. (deceased), Emma A., who married Joseph Z. Replogle; Charlotte, who married Fillmore E. Baker.

Several months after Jacob and his wife attended the General Conference, at Berlin, (Pa.), in 1849, James Quinter stopped to visit the members in Wills Creek. On this visit, in August, 1849, after preaching one Sunday, James Quinter baptized this couple. About June, 1851, Jacob was called to the ministry at the time of a lovefeast. James Quinter and Jacob Hauger were present at this meeting and perhaps conducted the installation service.

In the Spring, 1853, he attended a lovefeast occasion at Berlin, Somerset County, and was not feeling well while there. During the lovefeast, which was held in the barn, he took sick. The next day he started for home. It rained all the way. Mumps and other complications developed. He died May 11, 1853. Jacob Hauger, of Somerset County, preached his funeral. Interment in the family burying ground on his father's farm.

MILLER, JOHN B., a son of Jacob W. and Catherine (née Walter) Miller, was born in Bedford County, (Pa.), May 5, 1837. He was

reared on the farm, had very meagre opportunities for an education and, until he moved to New Paris, made his living tilling the soil.

He was united in marriage with Sussannah E., daughter of John P. Hoover, on January 6, 1859. To this union six children were born. His wife died in 1868. Later, he married Elizabeth Furry, widow of John B. Furry and daughter of Daniel Snowberger.

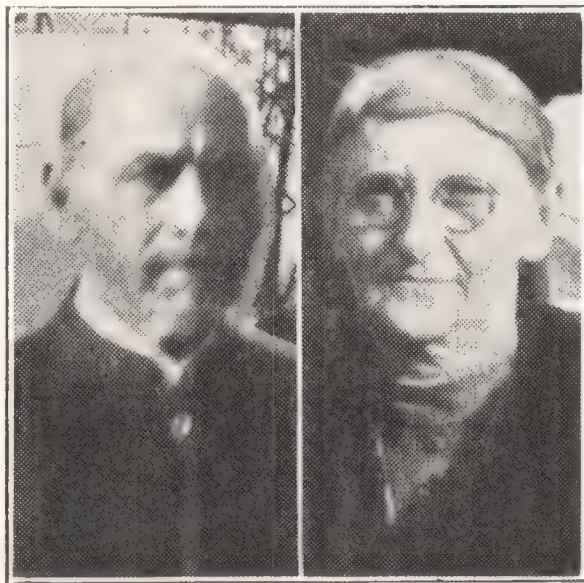
He united with the Church of the Brethren, in 1856, in the Dunning's Creek congregation; served in the capacity of deacon for six years; was called to the ministry, January 15, 1871; four years later advanced to the second degree; and ordained, June 8, 1895. He always lived within the bounds of Dunning's Creek congregation. He attended District Meetings, representing his congregation often; likewise General Conference, up until 1912. He was interested in the church periodicals, and acted as agent through the years from the beginning of the *Gospel Visitor*, to the *Gospel Messenger*. He solemnized sixty-four marriages, preached many funerals, was a liberal contributor to the work of the church, both of time and means. He served one term as member of the District Mission Board of Western Pennsylvania.

He died October 9, 1912. His funeral was conducted by Levi Rogers, a home minister, assisted by Levi Holsinger and Reverend Conly, of the Evangelical Church. Interment in York Cemetery.*

MILLER, JOHN BOWSER, the youngest, with a twin sister, of six children of the family of David T. and Susan (née Bowser) Miller, members of the Church of the Brethren, was born near Woodbury, Bedford County, (Pa.), on August 2, 1856. He was reared on a farm and made farming his occupation until 1908; since then he has been engaged in evangelistic work. He availed himself of a good common school education, prepared himself, and has taught vocal music for many years.

He is united in marriage with Annie Elizabeth, daughter of Abram and Mary Kefer Brown, Jacob Miller solemnizing the union, February 5, 1880. To them were born four children, Dessa Mae, A. Brown, Ruth Pearl, and Kenton Roy.

In the New Enterprise congregation, in December, 1876, through immersion administered by Henry Hershberger, he united with the Church of the Brethren. The Woodbury congregation called him to the ministry, August 18, 1888, and, through the laying on of hands by John W. Brumbaugh and James A. Sell, he was ordained, April 13, 1907. He has represented his congregation some twenty-five times at District Meeting, and his district on the Standing Com-



* Gleaned from sketch in Blough's *History of the Church of the Brethren in Western Pennsylvania*.

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mittee, once, and once at General Conference. His field of labor has been District rather than the home congregation, and yet he has served the latter also. In 1898, he was elected a member of the District Mission Board, and served twenty-one consecutive years; since, he has been district missionary secretary. From the first he was a member of the Trustees of the Old Folks' Home; was a member of the building committee, and canvassed the District for the money to build the home. At the Sedalia General Conference, in 1920, he was made a member of the Conference Music Committee, and continues in that service. He has been bishop, for a period of years, of the following congregations: Bellwood, Stonerstown, Riddlesburg, Queen, Albright, Leamersville. He is now pastor of the Claysburg Mission and the Leamersville congregation. Address, Curryville, (Pa.).

MILLER, MARTIN, born in 1776, was a minister in the early Yellow Creek congregation. His son, Jacob, born in 1813, was a loved minister in the latter half of the last century.

MOHLER, JACOB, a son of Jacob and Mary Mohler, members of the Church of the Brethren, who were among the early settlers in the Kishacoquillas congregation, near Lewistown, (Pa.), was born August 25, 1802. He made his living by farming.

He united with the Church of the Brethren, in the Lewistown congregation, and later called to the ministry. He died March 9, 1889. His funeral was conducted by Samuel Swigart and Samuel G. Rupert.

MOHLER, JOHN M., eighth of eleven children of Jacob and Sarah (née Rothrock) Mohler, members of the Church of the Brethren,



was born near Mechanicsburg, (Pa.), December 26, 1837. He was reared on the farm and, for the most part, made his living by farming. When he was quite young, his parents moved into Dry Valley, near Lewistown. Here he received a common school education and, through private lessons, to some extent mastered Greek and Latin. He taught school some twenty years.

He was united in marriage with Amanda Ellen, daughter of Christian and Margaret (née Kearns) Hoover, members of the Presbyterian Church, living near Lewistown, the union being solemnized December 24, 1858. To them were born five children, —Vina, wife of John B. Shellenberger, and Anna, wife of Harry A. Spanogle, reaching maturity. His wife died February 3, 1894. On August 6, 1902, he was united in marriage with Sarah (née Coudry) Mauk, a member of the Church of the Brethren, near Mechanicsburg, (Pa.).

in the Middle District of Pennsylvania

A few years after his first marriage, he and his wife united with the Church of the Brethren, in the Lewistown (now Dry Valley) congregation. Here he was called to the ministry, May 18, 1874; this congregation had him ordained, May 24, 1898. When he was called to the ministry, he gave up teaching and turned his talent to the development of the church. He conducted evangelistic meetings in almost every state from the Atlantic to the Pacific. He was usually at District Meetings and General Conference, whether he was a delegate or not, and his voice was often heard in these meetings. He was active in the ministry till the close. He preached near Mechanicsburg, (S. Pa.), on Sunday morning. Text, 2 Peter 1:13-16, which proved to be a most significant message in the light of his death that week, January 25, 1919. Funeral services in the Mechanicsburg church by Joseph Long; in the home of his daughter, Mrs. Harry (Annie Mohler) Spanogle, in Lewistown, (Pa.), by Samuel J. Swigart, Text, Philippians 1:20-21. Interment in Dry Valley Cemetery.

MOHR, FERDINAND HELTZEL, second of seven children of Andrew and Anna Maria (née Heltzel) Mohr, members of the Lutheran Church, was born near Baker's Summit, Bedford County, (Pa.), March 1, 1871. His father, a stone mason and cooper by trade, died when the son was seven years old; hence, instead of the advantages of a common school education, he knew only hard work from his early life. He has made his living on the farm.

He was united in marriage with Ina C. Pote, November 30, 1897. To them one son was born, but died in infancy. The mother died February 27, 1900. The second time he was united in marriage with Catherine, daughter of Isaac L. and Mary (née Lamburn) Snyder, living near Madrid, John L. Holsinger solemnizing the union, October 16, 1902. To them one son was born.

In 1886, when but fifteen years old, he united with the Lutheran Church, and continued in that communion until June 3, 1900, the time he united with the Church of the Brethren, in the Woodbury congregation, Jacob K. Brown administering baptism. This congregation called him to the deacon's office, April 13, 1907; to the ministry, October 7, 1911; and, through the laying on of hands by David T. Detwiler and Charles O. Beery, he was ordained, September 25, 1920. He has served the Holsinger Sunday-school as superintendent for the last twelve years; has represented his congregation at District Meeting and General Conference, each four times. He is living on the farm looking after the interests of the Holsinger group of members, as well as preaching some at the Curry and Replogle houses, all in the Woodbury congregation. Address, Baker's Summit, (Pa.).

MOORE, SAMUEL A., third of seven children of Hugh Mason and Fanny (née Graybill) Moore, the father a Presbyterian and the mother a Mennonite, was born near Martinsburg, (Pa.), February 13, 1834. He received a public school education, and made his living in the mercantile and lumbering business.

In 1855, he was united in marriage with Catherine, daughter of Martin and Mary (née Long) Hoover. To them were born six chil-

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dren, Frances, Martin L., Elizabeth H., married to Jacob H. Beeghly, a deacon in the Church of the Brethren; Elias H., Benjamin F., and Mary Ann, married to Joseph W. Garland.



He united with the Church of the Brethren, by baptism administered by Daniel M. Holsinger, in the Clover Creek mill dam, February 22, 1856. In the Clover Creek congregation he was called to the ministry, in November, 1865. Shortly after, he moved within the bounds of the Snake Spring Valley congregation, for, on March 28, 1868, he was advanced to the second degree. Those present at the occasion, one of whom officiated, were Jacob Steele, Andrew Snowberger, Isaac Ritchey, and Henry

Clapper. During his labors he solemnized 366 marriages and baptized 334 members into the Church of the Brethren. He died September 22, 1899. Interment in Utahville Cemetery, Utahville, (Pa.). His wife, who was also a member of the Church of the Brethren, died September 13, 1900.

MORRIS, JAMES HENRY, third of six children of William J. and Elizabeth Morris, members of the Church of the Brethren, was born near Everett, (Pa.), August 31, 1876. He was reared on the farm and received common school training until he reached his maturity. After being called to the ministry, he went west, put himself through college in the following manner: Valparaiso, (Ind.), 1902-03; Manchester College, (Ind.), Bible, 1904-06, B.S.L.; Valparaiso, (Ind.), 1908-09, B.Pd., B.S., A.B.; Southern Baptist Theological Seminary, (Ky.), 1910-12, Th.B.; Bethany Bible School, Chicago, Philosophy and Bible, 1910, 1912, 1916-18, M.A. In this time he taught in the public schools of Pennsylvania, 1898-01; assistant teacher of Mathematics, Manchester College, (Ind.), 1904-05; Bridgewater College, (Va.), 1906-08; Principal Herrin, (Ill.), High School, 1909-10.

He united with the Church of the Brethren in the Yellow Creek congregation, baptism being administered by Samuel Ritchey, in 1893. This congregation called him to the ministry, June 21, 1902; the Cordell congregation, (Okla.), had him ordained, through the laying on of hands by David E. Cripe and A—— L. Boyd, December 28, 1913. He has represented his congregation twice at District Meeting. From May 31, 1912, to January 1, 1917, he was District Sunday-school secretary and evangelist for Oklahoma, Texas and New Mexico. From September, 1910, to May 30, 1912, he was missionary pastor in Harrison County, (Ind.). From January 1, 1917, to 1923 he was registrar and Church History teacher at Bethany Bible School. He is author of three pamphlets,— *Forty Lessons in Acts and Epistles*, *The Story of Redemption*, and *Historical Facts of Church and State*, and of a book, *History of the Church of the*

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Brethren in Oklahoma. At present he is pastor at Carthage, (Mo.), his present address.

MURPHY, Ross D., oldest of four children of Scott and Mary Jane (née Rummel) Murphy, members of the Church of the Brethren, and he a deacon, was born near Salix, Cambria County, (Pa.), September 6, 1882. As student, he has earned the following: Juniata College, Normal, 1902-06, B.E.; Juniata College, 1907-12, A.B.; University of Pennsylvania, 1917, and summer of 1921; graduate student in Psychology and Assistant in Psychology, 1922-24.

He was united in marriage with Sara Florence, daughter of Wendell M. and Elizabeth (née Newcomer) Fogelsanger, of Shippensburg, (Pa.), the union being solemnized by John H. Cassady, December 22, 1918. The bride had united with the Church of the Brethren in the First Church of Philadelphia, March 31, 1907. From Juniata College she received B.S.L., 1911; A.B., 1912; from the University of Pennsylvania, A.M., in 1916; Ph.D., 1917. As far as known, she enjoys the distinction of being the only woman of the Church of the Brethren to have the Doctor of Philosophy degree. She has held professorship in English in La Verne (Calif.) College, Cumberland Valley State Normal School, (Pa.), and Blue Ridge College, (Md.).

He united with the Church of the Brethren, in the Rummel congregation, baptism being administered by Joseph J. Shaffer, on August 13, 1900. The Shade Creek congregation (W. Pa.) called him to the ministry, November 24, 1904. The Pipe Creek congregation (M. Md.), through the laying on of hands by A. P. Snader and George Hoke, had him ordained, November 4, 1921. He has represented his congregation at District Meeting, twice; at General Conference, five times. He was pastor at Roaring Spring, (Pa.), 1912; Sunday-school Secretary for Western Pennsylvania District, 1913; Field Secretary for the General Mission Board, 1914-15; pastor at Shippensburg, (S. Pa.), 1916-19; Acting President of Blue Ridge College, (Md.), 1920-22; supply pastor, First Church of Philadelphia, 1923-24; pastor since September 1, 1924. He has been a regular contributor to the Teachers' Monthly, published at Elgin, (Ill.), since 1919. Address, 2260 North Park Ave., Philadelphia, (Pa.).

MUSSER, SAMUEL, was born in Lancaster County, (Pa.). His was but a common school training, and he made his living by farming. While living in Stone Valley, he attended a lovefeast in Spring Run. He was a member of the Methodist Episcopal Church, when living in Stone Valley. After attending a lovefeast in Spring Run congregation, at a later meeting held near his home, he united with the Church of the Brethren. He was called to the ministry in later years. In 1867, he was united in marriage with Sarah McAuley. He died August 4, 1891, and is buried in Spring Run Cemetery.

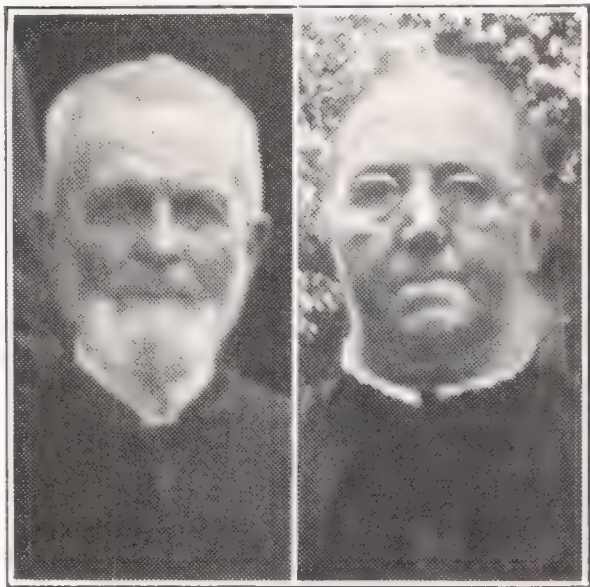
MYERS, BRUCE I., son of Ephraim and Fannie C. Myers, members of the Church of the Brethren, was born in McAlistersville, Juniata County, (Pa.), October 30, 1872. While living on the farm, he received a common school education. In 1895, he graduated from the Normal English course of Juniata College.

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In 1912, he married Ermyn L., daughter of James H. France, of Philipsburg, (Pa.), the union being solemnized by G. M. Glenn, of the Methodist Episcopal Church, of which she is a member. To them are born three children, James France, Jean Corinne, and Doris Irene.

In his youth he united with the Church of the Brethren, in the Huntingdon congregation. The Aughwick congregation called him to the ministry, in April, 1895, Henry B. Brumbaugh officiating at the installation. After spending nineteen years as a teacher, supervisor and superintendent of schools, he became engaged in business. At present he is manager of the Philadelphia office of the Laurel Book Company, Educational Publishers, with office at 603 Chestnut Street, Philadelphia. His residence is 1228 South Fifty-second Street.

MYERS, GEORGE S., oldest of eight children of the family of Reuben and Catherine (née Snyder) Myers, members of the Church of the



Brethren, was born near Lewistown, Mifflin County, (Pa.), March 28, 1842. He took advantage of the rural schools of his day, and kept abreast of the times through much reading. He was a well informed man. When old enough, he taught a few terms of country school; turned his attention to farming for a number of years; and then engaged in lumbering.

He was united in marriage with Susan, daughter of Christian and Elizabeth (née Titlow) Reiff, in 1867, and to them were born three children, Oscar R. Myers alone surviving. He

was united in his second marriage, on February 14, 1889, with Rosie, daughter of Daniel and Catherine Snowberger, of New Enterprise, (Pa.).

In the Lewistown (now Dry Valley) congregation, he was united with the Church of the Brethren, July 5, 1863. This congregation called him to the deacon's office, October 26, 1867; to the ministry, May 22, 1869; and, while residing in the New Enterprise congregation, through the laying on of hands by James A. Sell and Samuel J. Swigart, he was ordained, September 4, 1897.

He represented his congregation at both District Meeting and General Conference, a number of times. His favorite field of religious work was the Sunday-school. When a lad, he attended a union school, and his father was rather severely criticised for permitting his son to go. Then, when Clover Creek started a Sunday-school, and there was much agitation among the churches, in speaking of those "so completely absorbed with the subject of Sabbath-schools" as to miss "regular meetings," he concludes that "their zeal is not according to knowledge." Further, he says, "One very great objection I have to Sabbath-schools is the predominance of a class of books in their libraries, for which I can find no better name than

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religious novels."* Later in life, there was no more enthusiastic Sunday-school worker in the District than he. He served on the Home Mission Board seventeen years, and accepted nothing for it, not even his expenses. He was one of the three original committee appointed by the District to prepare this history. He went through the complete files of the *Gospel Messenger*, indexing all references to ministers living in the District. He closed his labors, July 27, 1919. His funeral services were conducted by David T. Detwiler. Interment in the New Enterprise Cemetery.

MYERS, GRAYBILL, was born in Lancaster County, (Pa.), January 6, 1808. His opportunities for education were extremely limited, yet all through his life he favored education. He made his living on the farm.

He was united in marriage with Magdalena Weidler, in August, 1831. To them were born four sons and four daughters. The family moved to Union County, in 1833, and the next year to Kishacoquillas Valley, and in the Dry Valley congregation, both he and his wife, united with the Church of the Brethren. Here he was called to the deacon's office. In 1839 he moved within the bounds of the Aughwick congregation, and was called to the ministry in 1840. In 1851, he located within the bounds of the Warriors Mark congregation, in the extreme upper end, about three miles north of Altoona. Then, April 1, 1865, having sold his farm to Conrad Imler, he located at Eldorado, within the bounds of the Duncansville congregation. Here he resided till he died. From all the evidence available, one must conclude that after consulting a number of leading brethren, he called the first district meeting in Middle Pennsylvania. His notice of this meeting appeared in the *Gospel Visitor*, March 12, 1861, in which he set the bounds of the District as between the Susquehanna River on the east, the Alleghany Mountains on the west, and the north and south boundaries of the State for the other two limitations. The impetus of this gathering no doubt did much to cause other portions of the Brotherhood to do likewise, and he lived to see the church fully organized into what is now known as State Districts. Once he served as moderator of District Meeting. He frequented these annual gatherings, but not to take part in the discussions. His wife died January 25, 1880. At a lovefeast in Clover Creek, he spoke on the Lord's Supper, his last public message. In the home of John W. Brumbaugh, where he went after the communion season, he took sick, and died, November 1, 1887. The funeral services were conducted by James Quinter and James A. Sell. Interment in the Carson Valley Cemetery.

MYERS, J. ALLEN, fifth of ten children born to Peter S. and Sarah (née Graeff) Myers, members of the Church of the Brethren, and he a bishop, was born near McVeytown, Mifflin County, (Pa.), April 13, 1858. He grew up on the farm, attended the common schools, took the Normal English course at Juniata College, graduating in 1887, and spent two years in the University of Pennsylvania. From

* *Christian Family Companion*, Vol. I, page 212.

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1876 to 1915, he was engaged in educational work; since, he is the manager of the Juniata Subscription Agency.

He was united in marriage with Viola, daughter of Alonzo and Elizabeth (née Bender) Workman, members of the Church of the Brethren, near Loudenville, (O.), the union being solemnized by Ferdinand England, December 24, 1897. To them were born Lois, Doris, and Elizabeth reaching maturity, and one son dying in infancy.



While living in the Spring Run congregation, (Pa.), perhaps in the year 1873, he united with the Church of the Brethren, his father administering baptism. When the Culver congregation (Kan.) was organized, he was teaching the Culver schools, and was there called to the office of deacon, in 1880. Later, he returned to his native State, and the Spring Run congregation called him to the ministry,

October 19, 1883; also, through the laying on of hands by John C. Swigart and Walter S. Long, had him ordained. He has represented his congregation at District and General Conference a number of times; was always deeply interested in Sunday-school, and, as a scholar, committed to memory as many as one thousand verses of Scripture in a summer. While a member of the Spring Run congregation, he carried his full share of the ministry, and made many long trips reaching the outposts. While teaching school, he also conducted singing schools at different places in the surrounding country. After entering upon his duties at Juniata College, his preaching took on a decidedly educational bias; he has been very helpful to Juniata College,—raised the funds for Science building and gathering in considerable of its endowment. He has been a trustee of Juniata College since 1911; Secretary of the Board of Trustees since, 1912. His address is Huntingdon, (Pa.).

MYERS, OSCAR REIFF, second of three children of George S. and Susan (née Reiff) Myers, members of the Church of the Brethren, was born in Lewistown, Mifflin County, (Pa.), April 16, 1873. Because his uncle, John G. Royer, was president of Mt. Morris College, he went there to pursue his school work, and graduated in the preparatory department, in 1894. Through attending the University of Michigan he was given his A.B. in 1898, and A.M. in 1899. From 1899 to 1904 he was a member of the faculty of Mt. Morris College. He also spent two summers in Columbia University, and in this manner prepared himself for the teaching of English at Juniata College, where he was a member of the faculty from 1905 to June, 1924. At the urgent request of the trustees he accepted the treasurership and business management of Juniata College, and entered upon his duties June 15, 1924.

He was united in marriage with Mabel E., daughter of Daniel R. and Salome Dooley, members of the Church of the Brethren, at New

in the Middle District of Pennsylvania

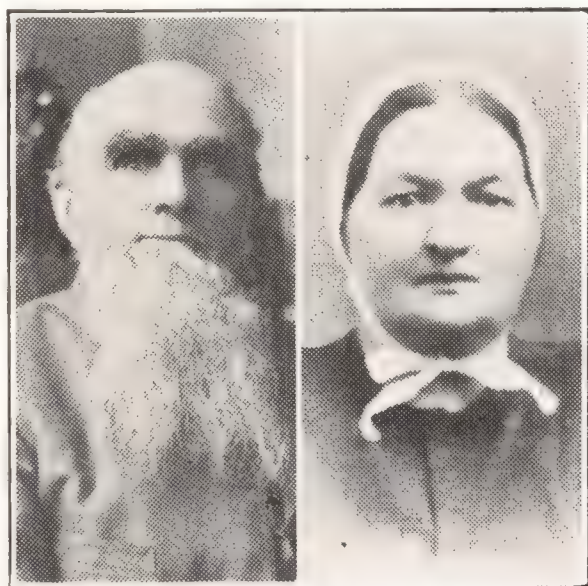
Enterprise, (Pa.), the groom's father officiating, August 30, 1910. To them have been born two children, Mary Ruth living.

While attending Mt. Morris College, he united with the Church of the Brethren, Tobias T. Myers administering baptism, in the Fall of 1889. The Mt. Morris (Ill.) congregation called him to the ministry, in 1903; but he was not installed until, at Huntingdon, in 1908. Through the laying on of hands by John P. Harris and William Ulrich, he was ordained, July, 1920. He has represented his congregation at District Meeting a number of times; succeeding his father as District Treasurer, in July, 1919, and continues in this office. He has always been an active Sunday-school worker. For fifteen years he has been in office of the Huntingdon County Sunday-school Association, serving it five years as president; he is one of the originators of the Mid-State Sunday-school Training Camp, near Spruce Creek, and a member of the Board of Directors of the Pennsylvania State Sabbath School Association. His address is Huntingdon, (Pa.).

MYERS, PETER S., first of ten children of the family of Samuel and Elizabeth (née Shellenberger) Myers, members of the Church of the Brethren, was born near McVeytown, (Pa.), October 23, 1827. In his childhood, he had meagre privileges even in common school education, but later in life, through extensive reading, he became well informed and a keen reasoner. He possessed a good library of religious and scientific books.

He was united in marriage with the fourth daughter of Mathias Graeff, on February 13, 1851, and to them were born six sons and four daughters.

He united with the Church of the Brethren, in the Spring Run congregation, and spent most of his life within its bounds. This congregation called him to the ministry, in 1857, and had him ordained some time later. He dedicated the first place of worship of the Brethren in Huntingdon, June 20, 1875. In 1877, he was chosen to oversee his home congregation, and served in that capacity till 1885. He spent the latter part of his life in California; was among the pioneers in establishing the Church of the Brethren in the State, particularly the Covina and First Los Angeles congregation, and had the oversight of the latter from its founding till near his death. He died November 1, 1908. Interment, Evergreen Cemetery, Los Angeles, (Calif.).

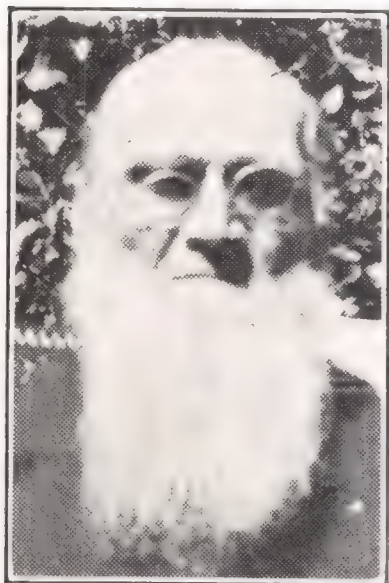


MYERS, REUBEN T., the ninth of ten children of Samuel and Elizabeth (née Shellenberger) Myers, members of the Church of the Brethren, was born near McVeytown, (Pa.), August 17, 1839. He made good use of a common school education open to him, but made his living first at farming and later carpentering.

He was united in marriage with Elizabeth, daughter of Daniel and

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Susannah (née Rothrock) Bashoar, members of the Church of the Brethren, living in Dry Valley. To them were born seven children,—



Ida, Calvin, Annie, Milton, Samuel, Edward, and Edna. The wife died June 23, 1873. Later, he was united in marriage with Phianna, daughter of Samuel and Anna (née Leiter) Bashoar, members of the Church of the Brethren, on September 24, 1874. To them were born six children,—Banks A., Adda M., Howard E., Mary E., Walter A., and Nora E.

When about seventeen years of age, he united with the Church of the Brethren, in the Spring Run congregation, Joseph R. Hanawalt administering baptism. Here he was called to the deacon's office, in 1867; to the ministry, October 20, 1887, and, through the laying on of hands by George S. Myers and Walter S. Long, he was ordained, May 30, 1900. He represented his congregation at District Meeting eight times, and twice at General Conference. He was active in the Sunday-school when it first began, and served a number of times as superintendent. The greater part of his service has been given to the Spring Run congregation, where, in conjunction with John C. Swigart, he has the oversight of the church. Address, McVeytown, (Pa.).

MYERS, SAMUEL, fifth of ten children of Samuel and Elizabeth (née Shellenberger) Myers, members of the Church of the Brethren,



was born near McVeytown, (Pa.), January 5, 1832. Though reared on the farm, he received education to the extent of making teaching a large part of his livelihood. In the latter part of his life, in Indiana, he was engaged in farming.

He was united in marriage with Anna D., daughter of Christian and Elizabeth (née Titlow) Reiff, members of the Church of the Brethren, on October 26, 1858. To them were born six children, the following reaching maturity: Elizabeth J., Franklin R., Leanetta H., and Howard U.

He united with the Church of the Brethren, in the Spring Run congregation, and by it called to the ministry, in 1863. He died June 2, 1906. Irvin Fisher conducted his funeral services. Interment in cemetery at Mexico, (Ind.).

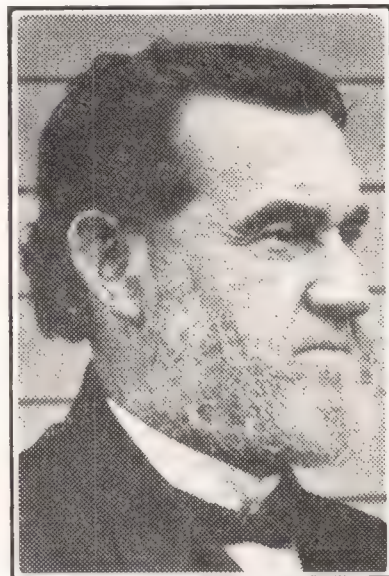
MYERS, SETH F., ninth of thirteen children of Michael and Catherine (née Holsopple) Myers, members of the Church of the Brethren, was born near Hope Furnace, Juniata County, (Pa.), January

in the Middle District of Pennsylvania

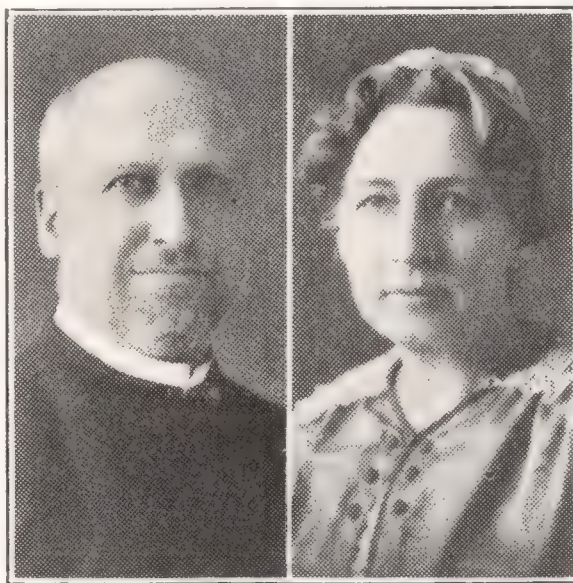
24, 1842. Reared on the farm, he availed himself of the common schools and three terms at Shirleysburg Academy.

He was united in marriage with Catherine, daughter of John Spanogle. Through the misfortune of a fire, causing a total loss of his household effects later in life, all records of this early union are lost. His wife died without children. He was married again, October 3, 1872, this time to Catherine, daughter of David Long, of Maryland. Six children were born to this union; two daughters and one son survive.

He united with the Church of the Brethren, in his 'teens, while living in the Aughwick congregation. Here he was called to the ministry, May 17, 1874. The Altoona congregation had him ordained, through the laying on of hands by Albert G. Crosswhite and James A. Sell, July 18, 1914. He moved to Altoona, March 1, 1893, and while here assisted in building up the church in Bellwood. After two years residence in Martinsburg, he moved to New Jersey and, under the direction of the District Mission Board of South Western Pennsylvania, New Jersey and New York, he served the Sand Brook and Fairview congregations, for about three years. Then he became pastor at Upper Dublin for three years. He spent his closing days in Altoona. June 28, 1923, he died; funeral services conducted by James A. Sell; interment in Germany Valley, Aughwick congregation.



MYERS, TIMOTHY TOBIAS, seventh of nine children of Tobias and Eliza (née Berkley) Myers, members of the Church of the Brethren, and he a bishop, was born near Somerset, (Pa.), March 29, 1865. When eleven years old, his parents moved to Lanark, (Ill.), where he was reared on the farm. He attended two terms of school at Mt. Morris College, (Ill.), 1883-84; taught public school, 1884-86; entered Mt. Morris College again in the Fall of 1887, and graduated from the Academic department with the class of 1890. While engaged in pastoral work, he continued his studies and received the following degrees: National School of Elocution and Oratory, Philadelphia, B. Expression, 1893; Neff College of Oratory, Philadelphia, B. of Interpretation, 1894; Temple College, Philadelphia, 1894, A.B.; Crozer Theological Seminary, 1902, B.D.; Juniata College, 1905, D.D.; University of Pennsylvania, 1919, A.M. Since 1907, he is professor of New Testament Literature and Exegesis, Juniata College School of Theology.



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He was united in marriage with Salome A., daughter of David and Ann (née Dierdorf) Stoner, members of the Church of the Brethren living at Ladoga, (Ind.), the union being solemnized by Daniel L. Miller, September 28, 1893. The wife died March 11, 1894. On June 23, 1897, he married Florence, daughter of David H. and Isabelle (née Rush) Harshbarger, members of the Church of the Brethren, in the Spring Run congregation, Henry B. Brumbaugh officiating. To them was born one son, Leon Geiger. His wife is a graduate of Juniata College, Normal English course, B.E., 1896; was "mother" of the girls of the college, 1894-97; was a student of the Cedar Falls, (Ia.), Normal School, and taught public school in Mifflin County, (Pa.). She united with the Church of the Brethren, in the Spring Run congregation, baptism being administered by Abram Myers, May 14, 1886. She has taught the Soul Winners Bible Class (Women) of the Huntingdon Sunday-school since 1909; was first president of the Huntingdon City Missionary Union (1914), and continues as active member; has been president of the Women's Christian Temperance Union of Huntingdon County since 1915.

He united with the Church of the Brethren, while attending school at Mt. Morris, (Ill.), baptism being administered by Solomon Z. Sharp, March 16, 1884. The Milledgeville, (Ill.), congregation called him to the ministry, January 1, 1886; the First Church of the Brethren, of Philadelphia, had him ordained, through the laying on of hands by Frank P. Cassel and Abram L. Grater, on October 1, 1906. He has represented his congregation at District and General Conference a number of times; served on the Standing Committee at York, (Pa.), 1912; Hershey, (Pa.), 1918 and 1921; Calgary, (Can.), 1923. He has been a member of the Tract Examining Committee since 1916. As pastor, he served the First Church, of Philadelphia, 1891-1907, save one year, 1901-02, at Germantown, (Pa.). He was bishop of the Huntingdon congregation, 1919-24; also at intervals of Roaring Spring, Fairview and Williamsburg congregations. He traveled through Europe and Bible Lands in 1895; wrote the Sunday-school lessons for the Brethren's Quarterly, 1906-20. He is author of *Lectures on Eschatology*, *Glimpses of Jesus*, or *Letters of Christian H. Balsbaugh*, and *Life of Christ*. He is a member of the Conference Committee preparing the hymnal published in 1925. His address is Huntingdon, (Pa.).

NEARHOOF, HENRY, according to the *Christian Family Companion*, page 669, 1869, he was the first minister in the Warriors Mark congregation.

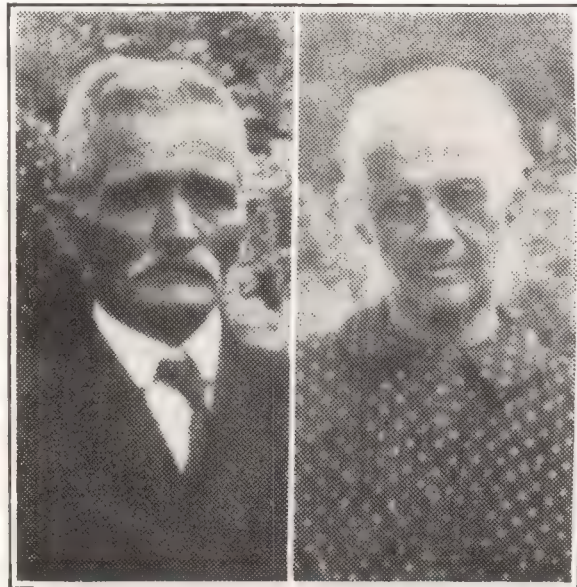
NORRIS, SAMUEL A., fourth of thirteen children of Thomas and Nancy (née Snyder) Norris, members of the Church of the Brethren, was born on the old Norris homestead, near Fink's Bridge, in Penn Township, Huntingdon County, (Pa.), June 16, 1849. He attended common school till he was sixteen years old, thereafter working on his father's farm.

He was united in marriage with Hannah Jane, daughter of Michael and Hannah (née Miller) Dell, the union being solemnized by James Clark, a minister of the Methodist Episcopal Church, on January 5,

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1871. To them were born five children,—Emma B., Minnie M., Mertie J., Nancy E., and Samuel R., all members of the Church of the Brethren, but the youngest.

He and his wife united with the Church of the Brethren, in the James Creek congregation, about 1879, George B. Brumbaugh administering baptism. April 1, 1884, they moved within the bounds of the Aughwick congregation, where he was called to the deacon's office, in 1900; to the ministry, October 17, 1902; advanced, October 22, 1904; and, through the laying on of hands by Tobias T. Myers and Samuel J. Swigart, he was ordained, October 22, 1904. He often represented his congregation at District Meeting; held a number of revival meetings in his home congregation; and was a leader in Sunday-school work where he lived. His wife died October 17, 1923, and is buried in the cemetery at Bowman's Chapel, in Smith Valley. His address is R. 1, Shirleysburg, (Pa.).



PEPPLE, DORSEY I., seventh of nine children of Joseph and Sarah (née Shoaf) Pepple, members of the Church of the Brethren, was born in Snake Spring Valley Township, Bedford County, (Pa.), February 3, 1885. He availed himself of common schools, local normal schools, and taught public school for six years. Besides, he engaged in farming until within the last six years he has been a cashier, first, in the Bedford County Bank, at Alum Bank, (Pa.), and now of the Farmers' State Bank, Woodbury, (Pa.).

He was united in marriage with Mary S., daughter of William S. and Sarah (née Snowberger) Ritchey, members of the Church of the Brethren, and he a bishop, the union being solemnized by D. M. VanHorn, April 11, 1908. To them were born four children,—Emmert, Sara, Marjorie, and Henry.

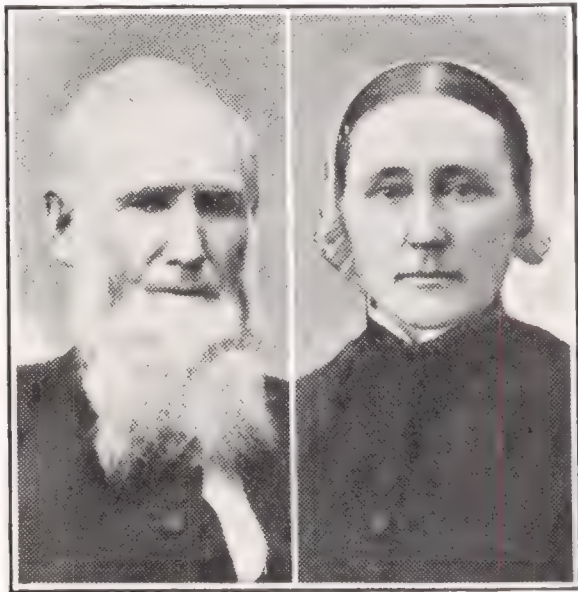


He united with the Church of the Brethren, in the Snake Spring Valley congregation, baptism being administered by Solomon Hersherberger, December 3, 1904. This congregation called him to the ministry, March 24, 1917. The Dunnings Creek congregation had him ordained, through the laying on of hands by James A. Sell and John B. Miller, June 20, 1920. He has represented his congregation once at District Meeting and twice at General Conference. He served Snake Spring Valley Sunday-school, as superintendent, four years. He has the oversight of the Lower Claar congregation since Janu-

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ary 1, 1920; of the Dunnings Creek congregation since January 1, 1923; and Woodbury congregation since April 1, 1924. He has held three protracted meetings, two in the Martinsburg congregation and one in the Yellow Creek congregation, during which thirty-one souls confessed Christ. His address is Woodbury, (Pa.).

QUINTER, JAMES, second child and only son of three children of John and Mary (née Smith) Quinter, was born in Philadelphia, Feb-



ruary 1, 1816. When thirteen years old, his father died. The family was poor. The duty of helping to care for his mother fell upon this only son. They had moved to Phoenixville, in 1824, but here educational privileges for poor people were meagre. Yet his thirst for an education urged him on. After some time spent in Boarding School, at West Bradford, (Pa.), he taught public school in Hobson's school house; then at Lumberville, Montgomery County, (Pa.), 1834-42, and in Fayette County (W. Pa.) till 1856.

After locating at Poland, (O.), he was principal of New Vienna, (O.), Academy, 1861-64; and later President of Juniata College, 1879-88.

He was united in marriage, September 17, 1850, with Mary Ann, daughter of Daniel Moser, member of the Church of the Brethren. To them was born Lydia Isabelle, later the wife of Jacob T. Myers, of the Green Tree Church. The mother died October 9, 1857. Then he married Fannie, daughter of John and Nancy (née Rudy) Studebaker, members of the Church of the Brethren, and he a bishop. To this union were born Mary N. (now deceased), a missionary to India, and Grace, the wife of Frank F. Holsopple, pastor of the Hagerstown, (Md.), Church.

He united with the Church of the Brethren, in the Coventry congregation, in 1833. This congregation called him to the ministry, in 1838. In 1855, at the Aughwick (M. Pa.) Annual Meeting, he served as Assistant Writing Clerk. Between 1859, where he served first as Writing Clerk, and 1887, he served on the Standing Committee twenty-five times. He was Writing Clerk in 1859, 1860, 1862, 1863, 1865, 1867, 1868; between 1869 and 1874 there is no record of officers, but one may assume he served as Writing Clerk during this period, for he served continuously from 1875 to 1885, inclusive.

In 1856, he removed to Poland, (O.), where Henry Kurtz had, in 1851, published the *Gospel Visitor*, the first periodical literature in the Church of the Brethren, and for which James Quinter, under the pseudonym of "Clement," was one of the first and ablest contributors. Upon his arrival at Poland, he was appointed assistant editor. The publication office was moved to Columbiana, in 1857; to Covington, in 1866; and then to Dayton, (all in Ohio), in 1869, and some time during this shifting he became editor. In 1873, he purchased

the *Visitor*, and also Henry R. Holsinger's *Christian Family Companion*, published at Meyersdale, (Pa.). The two periodicals were merged into *The Christian Family Companion and Gospel Visitor*, office of publication, Meyersdale, (Pa.), to which place Brother Quinter now moved. He changed the name of his publication, January, 1876, to *The Primitive Christian*. The following October, it was united with *The Pilgrim*, the Quinter family moved to Huntingdon, (Pa.), and he continued as editor and became the senior member of the firm, Quinter and Brumbaugh Brothers. Further consolidations of the *Brethren at Work* and *Primitive Christian* produced the *Gospel Messenger*, and though published at Mt. Morris, (Ill.), he was retained as senior editor, which position he held until the close of life.

When the Brethren's Normal opened, in 1878, at Huntingdon, (Pa.), he gave the project his hearty support. Upon the death of Jacob Zuck, in May, 1879, Brother Quinter was elected president, which position he filled until his death.

Besides his steady flow of editorials of an unusually high type, he was the compiler of the *Brethren's Hymn Book*, in 1867, and the author of *Triune Immersion*, in 1886.*

He was president of the "Church Extension Union," organized some time in 1878, in Western Pennsylvania District. In 1880, when the Domestic and Foreign Mission Board was organized, he was made treasurer, and served in that capacity until it was succeeded by the present organization, in 1884.

He lived in the period of the church when debate between representatives of different denominations was common. One may form a fair estimate of the kind of teaching and writing he did by the debates he was pressed to hold:

About 1856, with Reverend Knepper, minister of the Reformed Church; subject,—Christian Baptism; Somerset County, (Pa.).

September, 1866, with Elder Wilkes, minister of the Disciple Church; subjects,—Immersion, Feet Washing and Salutation; Macoupin County, (Ill.).

August 7 and 8, 1867, with Reverend Hugh Wells, of the Lutheran Church; subject, Baptism; Elkhart County, (Ind.).

August 21-22, 1867, with Reverend P. S. Snyder, of the Lutheran Church; subject,—Immersion; Carroll County, (Ind.).

October, 1867, with Reverend McConnell, of the Disciple Church; subjects,—Immersions, Lord's Supper, Feet Washing; Linn County, (Ia.).

June, 1868, with Reverend I. C. Mitchell, of the Disciple Church; subjects,—Immersions, Feet Washing; Cumberland County, (Pa.).

September, 1869, with Elder McKinney, of the Disciple Church; subject,—Free Masonry; Miami County, (O.).

Saturday, May 19, 1888, at the Conference held at North Manchester, (Ind.), he listened to Daniel Vaniman preach at 3 P. M. At

* His loyalty to the church of his choice is illustrated by many incidents. The following was related to the editor by his father, John G. Royer: While living at Covington, Ohio, an educated minister of another denomination heard Brother Quinter preach. At the close of the service he said: "You have too much talent to waste it on those slow Dunkards"; to which Brother Quinter replied, "You say they are slow; then I shall remain with them to help them."

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the close, Brother Quinter announced a hymn and called the audience to prayer. And there, amidst his brethren and sisters, all on their knees before God, after uttering a few sentences from his overflowing heart, his lips were stilled by an Unseen Hand,—he had left the multitude and gone to the Father. Henry B. Brumbaugh and William J. Swigart conducted the funeral services in the College Chapel. Interment in the River View Cemetery, Huntingdon, (Pa.).

RANCK, BENJAMIN F., third of twelve children of Philip and Lucinda (née Bucher) Ranck, members of the Church of the Brethren,



was born near Warfordsburg, Fulton County, (Pa.), May 19, 1863. After passing public schools and sixteen weeks in a normal, he was licensed to teach. This he did for four years. After moving to Altoona, he entered Juniata College and graduated from the Normal English course in 1897. He taught school three years more and then began work in the Altoona car shops, where, at present, he works.

He was united in marriage with Nettie A., daughter of Seth F. and Catherine (née Long) Myers, members of the Church of the Brethren,

the union being solemnized by Walter S. Long, December 12, 1899.

He united with the Church of the Brethren, in the Licking Creek congregation, Fulton County, (Pa.), Jacob Weller, of Maryland, administering baptism, on October 31, 1885. The Pleasant Ridge congregation (Pa.) called him to the ministry, November 3, 1898; the Altoona congregation had him ordained, through the laying on of hands by James A. Sell and Albert G. Crosswhite, July 18, 1914. He has represented his congregation frequently at District Meeting;

has served as superintendent of the Sunday-school, and for years as teacher. His address is Altoona, (Pa.).



RASCHER, HARRY HERMAN, third of seven children of Edward E. and Rosina Caroline (née Rhoerer) Rascher, members of the German Lutheran Church, was born in Philadelphia, (Pa.), January 23, 1861. He had the benefit of a limited education, and has made his living as assistant shipping clerk for the Roaring Springs Blank Book Company for twenty-two years.

He was united in marriage with Mary Jane, daughter of David H. and Margaret (née Burget) Brumbaugh, the union being solemn-

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ized by John B. Replogle, June 10, 1894. To this union was born one child.

He united with the Church of the Brethren, in the Clover Creek congregation, Thomas B. Maddocks administering baptism, on January 21, 1895. The Albright congregation called him to the deacon's office, August 4, 1906; to the ministry, September 9, 1911; and, through the laying on of hands by Walter S. Long and John B. Miller, had him ordained, March 22, 1921. He served as superintendent of the Albright Sunday-school, five years; taught the Older Sisters' Bible Class, eleven years; has assisted and anointed twenty-one different Christians. His address is Roaring Spring, (Pa.).

REPLOGLE, GEORGE BROWN, last of eight children of George W. and Sarah (née Brown) Replogle, members of the Church of the Brethren, was born in Woodbury Township, Bedford County, (Pa.), January 1, 1894. Besides common school training, he graduated from the Arts course of Juniata College, in 1915.

He was united in marriage with Ruth Williams, daughter of Isaac C. and Elizabeth (née Harley) Williams, the union being solemnized by Edgar Diehm, December 25, 1918. To them were born two children.

He united with the Church of the Brethren, in Woodbury congregation, about 1905. While attending college, he was called to the ministry, November 11, 1912. Inasmuch as he has chosen teaching for his profession, he has not been active in his ministry.

REPLOGLE, HARVEY S., eighth of nine children of Isaac B. and Elizabeth (née Snowberger) Replogle, members of the Church of the Brethren, and he a deacon, was born near Waterside, Bedford County, (Pa.), September 27, 1871. Passing through the common schools and attending several summer normals, he was teaching public school when eighteen years old. He graduated from the Normal English course at Juniata, in 1896. He was principal of one of the ward schools of Johnstown, from 1901 to 1908.

He was united in marriage with Josephine, daughter of Alvin C. and Mary (née Horklerode) Arnold, the union being solemnized by William J. Swigart, August 24, 1904. The bride received a common school education and graduated in the Normal English course at Juniata, in 1902. She united with the Church of the Brethren, in the Morrellville congregation, (W. Pa.), baptism being administered by her husband, November 11, 1904. She has served as cradle roll superintendent, teacher in the primary department and superintendent in the Sunday-school, and secretary of the aid societies of the District. To Brother and Sister Replogle were



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born three children,—Vernon Arnold, Mary Elizabeth, and Edith Barbara.

He united with the Church of the Brethren, in the New Enterprise congregation, baptism being administered by Joseph Z. Replogle, March 14, 1886. The New Enterprise congregation called him to the ministry, August 22, 1896; the Plum Creek congregation, (W. Pa.), through the laying on of hands by John F. Dietz and Silas Hoover, had him ordained, October 9, 1910. He preached thirty-six sermons the first year of his ministry; 296 sermons is the most in any one year. He has represented his congregation at District Meeting twenty times; at General Conference, fifteen times; served on the Standing Committee at York, (Pa.), 1912; at Wichita, (Kan.), 1917; at Calgary, (Can.), 1923. He was writing clerk of his District Meeting, 1907, 1910 to 1919, and 1921; president of the Sunday-school Association of Western Pennsylvania, 1911 to 1918; of the Bible Institute Committee, 1912 to 1919; graduated ten teacher training classes; county officer, 1911 to 1914; secretary and treasurer of District Mission Board of Western Pennsylvania; secretary of General Temperance Committee of the Brotherhood. Since 1898, he has not let one year slip by without holding two or more revival meetings, and 1,942 have confessed Christ under his preaching. As pastor, he served Morrellville, 1905 to 1907; Plum Creek and Glade Run congregations, 1908 to 1913; Scalp Level, 1913 to 1922, all in Western Pennsylvania; Green Tree, (S. E. Pa., N. J. and N. Y.), since 1922. His address is Oaks, (Pa.).

REPLOGLE, JOHN B., second of thirteen children of Daniel and Nancy (née Brumbaugh) Replogle, members of the Church of the Brethren, was born near New Enterprise, (Pa.), May 6, 1821. He was reared on the farm, had very limited common school training, and made his living by farming.

He was united in marriage with Elizabeth, daughter of Isaac and Susan (née Bechtel) Brumbaugh, about 1846. To them were born five sons and two daughters.

He united with the Church of the Brethren, in the Yellow Creek (New Enterprise) congregation. Here he was called to the ministry, August 27, 1879; then, in the Woodbury congregation, he was ordained, in February, 1887. He attended District and Annual Meeting frequently and was favorable to Sunday-schools in the days when they were not common. He died May 24, 1900.

REPLOGLE, JOSEPH Z., fifth of ten children of George B. and Mary (née Zook) Replogle, members of the Church of the Brethren, was born near New Enterprise, (Pa.), May 31, 1849. Reared on the farm, he was permitted to attend common schools regularly, pressed on with his education, attending local normals, Shippensburg State Normal one term, and then taught for several terms. He made his living on the farm in Bedford County, his home.

He was united in marriage with Emma A., daughter of Jacob and Eleanor (née Arnold) Miller, of Buffalo Mills, (Pa.), members of the Church of the Brethren and the founder of the first school in the District. The union was solemnized by James Quinter, Decem-

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ber 18, 1878, in the chapel of the Brethren's Normal, at Huntingdon, (Pa.). She had united with the Church of the Brethren in the Spring of 1872, had attended Thomas A. Harris' school, at Bedford, a number of terms, and Brethren's Normal, several terms. She worked some in the Brumbaugh printing office while it was at James Creek and after it moved to Huntingdon. She began teaching school when seventeen; continued eleven years; is the author of a book entitled *Indian Eve*, a genealogy of the Ernest family descended from "Indian Eve," so-called because she was once captured by the Indians. She was also a frequent contributor to the church papers. To Brother and Sister Replogle were born five



children,—Olive E., wife of Alpheus W. Dupler, dean of Juniata College; Gaius E., Sarah Belle (deceased), James Q., and Arnold M.

He united with the Church of the Brethren, in the New Enterprise congregation, baptism being administered by Samuel A. Moore, in 1872. This congregation called him to the ministry, in 1873, and had him ordained, in 1881. Shortly after his ordination, he was given the oversight of the New Enterprise congregation, and continued in that capacity, passing through the difficult Progressive Movement and serving until 1893. He attended District Meetings regularly, and often represented his congregation at General Conferences. He died December 10, 1893. His funeral was conducted by John B. Fluck. Interment in the Replogle Cemetery, at Waterside, (Pa.).

REPLOGLE, RINEHART ZOOK, second of ten children of David Long and Susanna (née Snider) Replogle, members of the Church of the Brethren, was born near Enterprise, (Pa.). He had a common school education, and made his living farming.

He was united in marriage with Mary Ann, daughter of Jacob B. and Elizabeth (née Burger) Furry, and to them twelve children were born.

He united with the Church of the Brethren, in the New Enterprise congregation, Daniel Snowberger administering baptism. This congregation called him to the ministry, May 28, 1885. A little later he united with the Brethren (Progressive) Church. He died November 11, 1920.

REPLOGLE, SARA G., fourth of six children of Andrew and Barbara (née Guyer) Replogle, members of the Church of the Brethren, was born near New Enterprise, (Pa.), April 12, 1886. Her childhood was spent in a farm home, where, during the winter, she attended district school. After attending two summer normals, she was licensed to teach when but seventeen years old. She taught ten terms in the rural schools and, during 1906-08, attended two spring terms

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at Juniata College. In 1912 she entered Elizabethtown College, and completed the English Bible course, in 1914.



During a series of meetings held by Joseph J. Shaffer, in 1900, she united with the Church of the Brethren, in the New Enterprise congregation, baptism being administered by David T. Detwiler. It was while attending Bethany Bible School (Chicago), during 1915-18, that she fully decided to give her life to foreign missions. During these years she taught a class of girls in the Douglas Park Mission, one year in a Jewish Mission, and one year in a Chinese Mission. She was approved by the Conference of 1919, (Winona Lake, Ind.), and entered her chosen field, India, in the Fall, following her appointment.*

RICHARD, JACOB H., first of four sons of Samuel and Mary (née Howe) Richard, members of the Church of the Brethren, was born



near Maitland, Mifflin County, (Pa.), May 9, 1857. He was reared on the farm, and has made his living mostly by farming. His education consists of common schools and a number of Bible terms.

He was united in marriage with Mary M., daughter of Daniel and Susan (née Ritter) Baker, the union being solemnized by S— G. Shonon, a minister of the Lutheran Church. The bride was a member of the Presbyterian Church, but later united with the Church of the Brethren, and died in that fold. To this union were born five sons and two

daughters, all living. The wife died March 29, 1900. On February 18, 1904, he married Minnie V., daughter of John and Mary A. (née Driblebis) Showers, this union being solemnized by Abraham L. B. Martin. To this union were born four sons and one daughter.

He united with the Church of the Brethren, in what is now called the Dry Valley congregation, baptism being administered by William Howe, November 23, 1871. This congregation called him to the deacon's office, in May, 1887; to the ministry, May 25, 1891; and, through the laying on of hands by John G. Royer and another, had him ordained, in 1910. He has represented his congregation five times at District Meeting, and four times at General Conference. He has held some twenty revivals; served as superintendent and teacher in the Sunday-school. His address is Maitland, (Pa.).

* From David T. Detwiler's sketch in the *Missionary Visitor*.

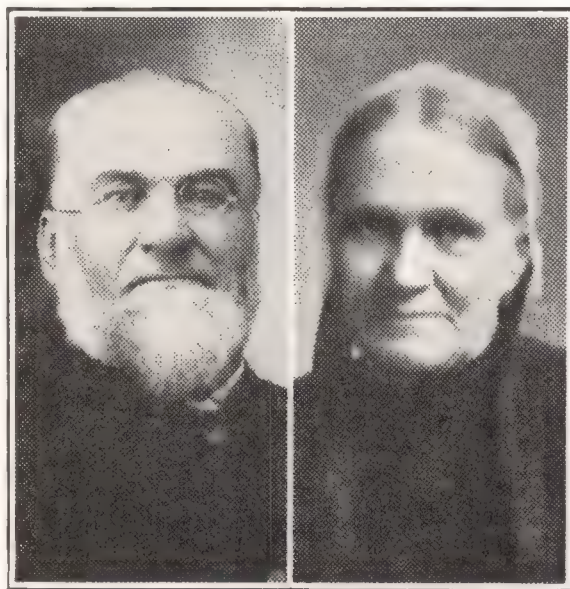
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RITCHEY, ABRAM, was called to the ministry in the Snake Spring congregation. Later he moved into the section now known as Artemas congregation, and helped to build up the work there. He finally located in Illinois.

RITCHEY, ISAAC, SENIOR, the first minister in the Snake Spring Valley congregation. His father was Francis Ritchey, a member of the Reformed Church.

RITCHEY, SAMUEL, was born in Snake Spring Valley. Here he united with the Church of the Brethren; called to the ministry, June 28, 1879; ordained in 1919, and died August, 1921.

RITCHEY, WILLIAM SNYDER, fifth of six children of Adam and Catherine (née Snyder) Ritchey, was born near Everett, in the Snake Spring Valley, August 12, 1845. His father united with the Methodist Episcopal Church in his youth, but, after his marriage, united with the Church of the Brethren and served later as deacon. The mother was raised in the Church of the Brethren faith. When William was eight years old, his father, one brother and one sister died within a year. Thenceforth the responsibility of helping to care for his mother and the family kept him from obtaining even a common school education. However, the mother tried to compensate in part by reading the Bible to her son in the German, and he, in turn, would read it to her in the English. He made his living farming.



He was united in marriage with Sarah, daughter of Andrew and Rosa (née Snyder) Snowberger, members of the Church of the Brethren, and he a bishop, the union being solemnized by Isaac Ritchey, Junior, March 5, 1865. To them were born eleven children: Susie S., married Daniel M. VanHorn, both deceased; Katherine S., married to Robert Foor; Rosie S., married to Theodore Steele (she deceased); Adam S. (died when ten years old); Elizabeth S., married to William A. Bollman; Isaac S., a banker in Jasonville, (Ind.); Hannah S., married to Henry H. Funk; Fanny S., married to Mahlon J. Weaver (she deceased); Albert S., banker in Bedford, (Pa.); Mary S., married to Dorsey I. Pepple; Ada S., married to Roy Miller. The children are all members of the Church of the Brethren.

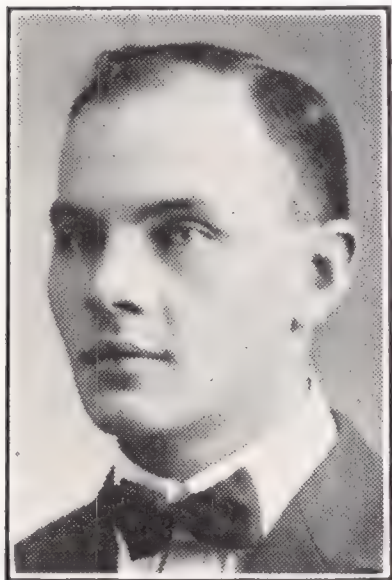
He and his wife united with the Church of the Brethren, in the Snake Spring Valley congregation, by baptism administered by Henry Clapper, June 15, 1870. Here he was called to the ministry, February 27, 1873, and ordained, through the laying on of hands by George W. Brumbaugh and Jacob Miller, December 15, 1897. Upon the death of Jacob Koontz, in 1903, he had the oversight of the

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Snake Spring Valley congregation, until 1920. He represented his congregation at District Meeting many times, and was seldom absent at that annual gathering. He attended many General Conferences, usually at his own expense, even when sent as delegate. He was a careful reader of books of doctrine of the church and had committed a large portion of the New Testament to memory. In his time, he held over fifty revivals, during which many accepted Christ, traveled over many of the States. He was one of the three members of the historical committee that made this book possible, and his knowledge of early conditions in the "Early Yellow Creek congregation" has proved very valuable in preparing this history. He is spending his declining years with his children. His address is Everett, (Pa.).

ROBERTS, LEVI, a bishop in the Early Yellow Creek congregation, contemporary with Martin Miller.

ROGERS, GEORGE W., third of four children of Levi and Catherine (née Walter) Rogers, members of the Church of the Brethren, was born near Alum Bank, Bedford County, (Pa.), July 5, 1891. His father was a bishop of the Dunnings Creek congregation for a number of years. He was reared on the farm, availed himself public school training, taught in the public schools of Bedford County two years; attended Juniata College part of one year; worked for the Pennsylvania Railroad Company in the accounting department in Altoona, seven years.



He was united in marriage with Elma Grace, daughter of Josiah B. and Lucinda (née Dilling) Brumbaugh, on June 3, 1916, the bride's father officiating. To them were born three children.

He united with the Church of the Brethren in the Dunnings Creek congregation, through baptism administered by Harvey S. Replogle, August, 1906. This congregation called him to the ministry, January 27, 1918, and the Leamersville congregation had him ordained, by the laying on of hands by Joseph J. Shaffer and Levi Benner, July 17, 1921. He served the Leamersville congregation, as its first supported pastor, four years. He has represented his congregation at District Meeting three times; at General Conference, once. He has held nine revival meetings, three of which were in his home congregation, and two in the Leamersville congregation, while he was pastor. From his youth, he has been a Sunday-school worker and teacher. March 1, 1924, he returned to his farm in the Dunnings Creek congregation, where he is specializing in horticultural work, and assisting in the ministry. His address is Alum Bank, (Pa.).

ROGERS, GIDEON, fifth in a family of eleven children of Ellis and Julia (née Bowzer) Rogers, members of the Baptist Church, was born in Bedford County, (Pa.), September 16, 1826. The parents

came from York County, (Pa.), and in her later years the mother united with the Church of the Brethren. A subscription school, about two miles distant, was the main part of his educational opportunities, but he persisted and became qualified to teach for several years. He made his living farming.

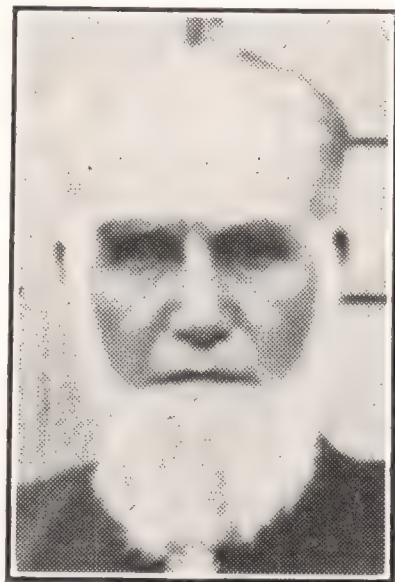
He was united in marriage with Ann Snyder, the union being solemnized by Levi Roberts, October 25, 1849. To them were born Barbara, who first married Robert Callahan, and Levi, bishop of Dunnings Creek congregation.

He united with the Church of the Brethren, in the Dunnings Creek congregation, Levi Roberts baptizing him, 1847. This congregation called him to the ministry, January 2, 1864. Though it had him ordained, no records are available of date. The doctrines of the resurrection and the second coming of the Lord were his favorite themes. Afflicted by the dread disease, consumption, he died June 30, 1887, and interment in the Dunnings Creek Cemetery.*



ROGERS, LEVI, last of two children of Gideon and Mary Ann (née Snyder) Rogers, members of the Church of the Brethren, was born near Alum Bank, Bedford County, (Pa.), September 7, 1854. His father was a bishop and imparted the spirit of service in his son. Few educational advantages were available, but the son was a strong advocate of education through his mature years.

He was united in marriage with Jane Smith, the union being solemnized by John S. Holsinger, September 9, 1875. To this union five children were born, but one son, Sewell, surviving. He again was united in marriage, this time with Catharine, daughter of Michael Walter, John S. Holsinger again officiating. To this union four children were born: Elizabeth (deceased), Walter (deceased), George W., and John I.



He united with the Church of the Brethren, in the Dunnings Creek congregation, in 1875, Brice Sell administering baptism. This congregation called him to the ministry, June 13, 1885; and had him ordained, on October 15, 1901. From October 27, 1912, the date of the death of John B. Miller, he had the oversight of the Dunnings Creek congregation till his death. He attended many District Meetings, and at least four General Conferences. He served on the Standing Committee at Winona Lake, (Ind.), 1913. He was appointed on many committees in district work; was one of the prime movers that brought about the Old Folks' Home of Western District

* Gleaned in part from Blough's *History of Western Pennsylvanian Churches*.

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of Pennsylvania. He was a leader of Sunday-school work in his own congregation, in the District, and in the county organization.

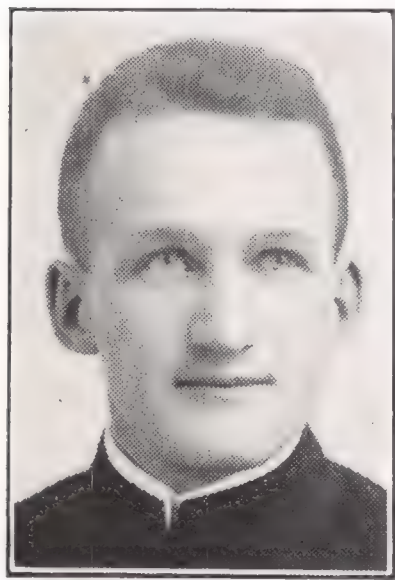
He had been operated on for some stomach trouble, at the Nason Hospital, Roaring Spring, and, as a result, died July 14, 1915. He had arranged for his funeral just before going on the operating table. Albert G. Crosswhite, assisted by Charles B. Smith and home ministers, conducted the funeral. Texa, 2 Timothy 1:12. Interment in the Dunnings Creek Cemetery.*

ROGERS, MOSES, oldest of eleven children—seven boys and four girls—of Ellis and Julia (née Rowzer) Rogers, was born near Alum Bank, Bedford County, (Pa.), November 7, 1816. He had little opportunity for education. He learned the shoemaker's trade from his father, and, when eighteen, the carpenter and cabinetmaker's trade, and, when about thirty, the blacksmithing trade. October 9, 1863, the family started for Iowa, and located in Linn County. There he made his living on the farm.

He was united in marriage with Mary, daughter of Aaron and Hannah (née Miller) Garretson, of Quaker faith, living in Dunnings Creek, the union being solemnized on April 26, 1842. To them were born three children, the only surviving one being George W., living at Robins, Linn County, (Ia.).

After their marriage, both he and his wife united with the Church of the Brethren, in the Dunnings Creek congregation. Here he was called to the ministry, and labored until he went west. He died near Robins, (Ia.), February 21, 1865. John O. Watters, Thomas G. Snyder and John Murray conducted his funeral services.

ROSE, CALVIN J., fifth of seven children of David J. and Catherine (née Young) Rose, members of the Church of the Brethren, was born at Rummel, Somerset County, (Pa.), October 1, 1890. After completing the Paint Township grade schools of his home county, he graduated from Elizabethtown Academy, in 1913; continued in college there till 1916; then he spent his senior year at Juniata College, and received his A.B. in 1917.



He united with the Church of the Brethren, in the Rummel congregation, Joseph J. Shaffer administering baptism, July 15, 1907. While attending college at Juniata, the Huntingdon congregation called him to the ministry on April 4, 1917. He served as pastor in the Claar congregation, July 1, 1917, to May 1, 1918, on partial support, and taught school at the same time. May 1, 1918, he took up a pastorate in the Middle Creek congregation (W. Pa.) on full support, and continued till his death. During this latter short pastorate, he received five into membership, and established a mission in Rockwood which has now become a congregation. He was very active in Sunday-

* Gleaned in part from Blough's *History of Western Pennsylvania*.

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school, not only as teacher, but instructor in training classes. Due to pneumonia, he passed to his reward, December 4, 1918. Funeral services December 29, conducted by Benjamin W. Waltz and Herman B. Heisey. Texts, John 14:1-3; 2 Tim. 1:8-12. Interment in Berkey Cemetery, near Windber, (Pa.).

ROTHROCK, JOHN, called to the ministry in the Dry Valley congregation, in 1835. Later he moved to White County, (Ind.), where he died February 12, 1860, aged eighty years and six months.

ROWLAND, JOHN ELMER, third of eight children of John and Susan (née Miller) Rowland, members of the Church of the Brethren, was born near Greencastle, (Pa.), February 16, 1882. His father has been a bishop of the church for many years. The son grew up on the farm. Many would say his educational advantages were limited, yet he is forging ahead with commendable progress.

He was united in marriage with Ella M., daughter of David and Mary (née Myers) Hawbaker, the union being solemnized by his father, January 17, 1907. To them were born two daughters, Thelma and Ruth.



He united with the Church of the Brethren, in the Long Meadow congregation, (Md.), through baptism administered by his father, Sunday, December 22, 1896. The Welsh Run (Pa.) congregation called him to the ministry, March 16, 1907. He was advanced to the second degree of the ministry, July 26, 1913. He has represented his congregation at District Meeting eight times and to General Conference, six times. He has been an inspiration to the Sunday-school wherever he labors, serving as teacher and sometimes as superintendent. Each year for the last ten years he held from two to six evangelistic meetings. During years 1922-23 he was president of the Temperance and Purity Committee of Southern District, where he has spent most of his time until the Spring of 1924. He served as pastor of the Lost Creek congregation from April 1, 1916, to April 1, 1924, when he entered upon pastoral labors of the Woodbury congregation. His home is in Woodbury, (Pa.).

ROYER, GALEN BROWN, only son and oldest of eight children of John G. and Elizabeth (née Reiff) Royer, members of the Church of the Brethren, and he a bishop and educator, was born near Lewisburg, (Pa.), September 8, 1862. His education was in the public schools under his father until he secured a certificate to teach. After teaching two winters, he entered Juniata College, and completed the Normal English course, in 1883. He then entered Mt. Morris College, (Ill.), teaching music, and continued his studies one

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year. For several years he joined his father in the management of the college. He received diplomas as follows: Commercial, Mt.



Morris College, 1887; Northern Indiana Institute, Valparaiso, (Ind.), 1887. He was principal of the Commercial Department of Mt. Morris College two years. In 1889 he was made assistant to Daniel L. Miller, secretary-treasurer of the General Mission Board. In 1890, he was elected secretary, and a couple years later withdrew from the college to attend to the duties of the Mission Board. He was general agent for *Wanderings in Bible Lands*, written by Daniel L. Miller, 1894-95. In addition to his regular duties as secretary of the General Mission Board,

for three years he acted as head bookkeeper of the Brethren Publishing House, when, in 1897, it came under the control of the Board. In 1906, as architect and superintendent, he put up the north half of the present Publishing House, at Elgin, (Ill.). May 26, 1900, he was elected treasurer of the General Mission Board, in addition to the secretaryship, which position he held till August 1, 1918. Since, he has been connected with Juniata College, and received his A.B., 1922; his B.D., 1924. Mt. Morris College, (Ill.), honored him with D.D., in 1918.

He was united in marriage with Anna M., daughter of Abraham and Catherine (née Long) Miller, members of the Church of the Brethren, and he a deacon, living in the Broadfording congregation, of Maryland, the union being solemnized March 5, 1885, by Solomon Z. Sharp, in the home of the bride's brother, Daniel L. Miller, of Mt. Morris, (Ill.). She confessed Christ in uniting with the Church of the Brethren, in the Pine Creek congregation, (N. Ill.), baptism being administered by Daniel B. Gibson, September 25, 1877. Besides public school in Polo, (Ill.), she was a student at Mt. Morris College, (Ill.), two years; and later, one year in Bible study under Emanuel S. Young. She served as secretary of the Aid Societies of Middle Pennsylvania for two years; then, in April, 1923, effected an organization and was elected its first president, which position she still holds. She was president of the Mothers' Club of West Huntingdon, 1922-24. To them were born six children,—Elizabeth, wife of Clyde E. Bates; Daniel L., Kathren, wife of Quincy A. Holsopple, both missionaries in India; Neta Ruth (deceased), wife of H. Stover Kulp, of Africa; Anna Josephine, wife of Frank A. Thomas; and John G.

He united with the Church of the Brethren, in the Burnetts Creek congregation, (M. Ind.), baptism being administered near the Pike Creek Church, by John Snowberger, February 22, 1874. The Silver Creek congregation, in the college chapel at Mt. Morris, (Ill.), called him to the ministry, March 9, 1889; advanced him to the second degree, March 8, 1890; and the Elgin congregation, (Ill.), through

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the laying on of hands by Emanuel B. Hoff and Callo Fahrney, had him ordained, July 9, 1907. He had the oversight of the Elgin congregation, (Ill.), January 1, 1908, to May 1, 1913; of the James Creek congregation, (M. Pa.), since 1922; of the Fairview congregation, (M. Pa.), February 24, 1923, to January 1, 1915. He served on the Standing Committee and was Reading Clerk at Winona Lake, (Ind.), 1910; as a member at Sedalia, (Mo.), 1920. He was a member of the committee that framed the "Dress Report of 1911." With Charles D. Bonsack, he visited the churches in Europe, in 1907, a nine weeks' trip; with his wife, revisited these churches in 1910, a five months' trip; with Henry C. Early, visited the mission fields of China and India. On this trip, he alone visited the churches in Denmark and Sweden, traveled through Russia and northern Persia, and across Siberia and Manchuria, meeting Brother Early at Tien-tsin, China.

He edited the *Missionary Visitor* from its beginning, January, 1896, till April 11, 1912; author of twelve volumes of *Bible Biographies for the Young*, published between 1900-07; compiler, with I. Bennet Trout, of *Kingdom Songs*, 1911; joint author, with Daniel L. Miller, *Some Who Led*, 1912; author of *Thirty-three Years of Missions in the Church of the Brethren*, 1913; of *Christian Heroism in Heathen Lands*, 1914; compiler, with John E. Miller, *Kingdom Songs, Number Two*, 1918; President and acting Secretary for the Sunday-schools of Middle Pennsylvania, 1921-22. By appointment of District Meeting of 1923, made editor of *History of the Church of the Brethren in the Middle District of Pennsylvania*, and published the same for the District Mission Board. Director of Juniata Religious Extension Service since June, 1923, and is preparing courses of study by correspondence. Address, Huntingdon, (Pa.).

RUBLE, LAWRENCE, second of four children of George S. and Sorena (née Myers) Ruble, members of the Church of the Brethren, was born near McVeytown, (Pa.), April 3, 1878. He was reared on the farm, pushing through common school, two years high school, and graduated from the Normal English course of Juniata College, in 1902. He has made his living farming and teaching public school; since 1914, is serving as county superintendent of Mifflin County. He is active in horticultural and civic interests of his community.

He was united in marriage with Beulah R., daughter of Lloyd and Rettie (née Swigart) Rupert, members of the Church of the Brethren, the union being solemnized by J. Allen Myers, March 14, 1912. To them are born four children,—Naomi (died in infancy), Russell, Leona, and Lorma.

He united with the Church of the Brethren while attending col-



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lege at Juniata College, William J. Swigart administering baptism, in February, 1898. The Spring Run congregation called him to the ministry, May, 1900; and, through the laying on of hands by James A. Sell and William J. Swigart, had him ordained, in October, 1923. He has represented his congregation at District Meeting about fifteen times; is a leader in Sunday-school work. His address is McVeytown, (Pa.).

RUPERT, ANNA MOHLER, oldest of eleven children of Joseph and Sarah (née Stroup) Mohler, members of the Church of the Brethren,



ren, was born near Maitland, (Pa.), October 11, 1847. She made good use of the common school education that was within her reach. She spent all her life in the Dry Valley and Spring Run congregations.

She was united in marriage with David, son of Adam and Jane Rupert, members of the Church of the Brethren, the union being solemnized by William Howe, January 28, 1868. The husband finished his preparation in Kishacoquillas Seminary, and taught public school for twenty-seven years; served as president of the School Board Association of Mifflin

County for several years. He also was a deacon in the church many years. No children came to their home, but they took five to raise, namely, Merrill Geist, Elsie Yocum, Corbin Mohler, Hellen Strauss, Grace Strauss. The husband died June 1, 1921.

She united with the Church of the Brethren, in the Dry Valley congregation, Archibald Van Dyke administering baptism, in October, 1872. She was given a splendid voice for singing, and used it in leading song services for many years, in both Dry Valley and Spring Run congregations. She also was a teacher in the primary department of the Sunday-school. Her address is McVeytown, Mifflin County, (Pa.).



RUPERT, SAMUEL G., third of seven children of John and Martha (née Wakefield) Rupert, members of the Spring Run congregation of the Church of the Brethren, was born near Mill Creek, Huntingdon County, (Pa.), December 11, 1849. He attended McVeytown common and high schools, graduated from Millersville Normal, taught in the public schools seven years, and was principal of the

Altoona High School for three years. Besides teaching school, he was in the implement business, in Lewistown, about twenty years.

He was united in marriage with Rebecca E., daughter of Alexander and Mary Ann (née McCune) Rainey, the union being solemnized by J. Jackson Kerr, of Huntingdon, (Pa.), May 22, 1869. To them were born six children, as follows: Agatha, married to Lewis Berkey; Laura, married to J. Bruce Otts; Anna, who supplied most of the information of this sketch, married to Wesley White; Clara, married to Samuel Steinberger; Adam and Wilbur.

He united with the Church of the Brethren in the Spring Run congregation, Joseph Hanawalt administering baptism, October 3, 1869. The Altoona congregation called him to the ministry, December 17, 1881, and had him advanced to the second degree, July 4, 1882. He attended many District Meetings and General Conferences; was superintendent of Sunday-school in Altoona. Two years after called to the ministry, he removed from Altoona to Lewistown, and was active in the Dry Valley congregation. Through evangelistic efforts he extended his ministerial work in Mifflin, Huntingdon, Centre, Snyder and Juniata. He was a member of the District Mission Board for about fifteen years. In 1905, he moved to Heart, (N. D.). He had a desire to visit the old home, and the family started back. They were going to the train,—had covered a few miles, when death came suddenly, December 11, 1909. His funeral was preached in Lewistown, (Pa.), by Albert Steinberger and Harry A. Spanogle. Text, Matthew 24:43. His body is buried in Mount Rock Cemetery.

RUSH, JOHN, a son of George Rush, was born December 25, 1835. He grew up on the farm, learned the carpenter trade, availed himself of common school privileges.

He united with the Church of the Brethren, in the Snake Spring Valley congregation. The Yellow Creek (then Hopewell) congregation called him to the ministry, October, 1872, and had him ordained, through the laying on of hands by Henry B. Brumbaugh and James A. Sell, August 20, 1897. From 1900 to 1907, he had the oversight of the Yellow Creek congregation. He died August 28, 1913.



SELL, BRICE, sixth of eight children of Daniel and Rachel (née Detwiler) Sell, members of the Church of the Brethren, was born at Leamersville, (Pa.), July 23, 1847. He was reared on the farm, attended the common schools and, during manhood, taught several terms of public school, and made his living farming, horticulturizing and trucking.

He was united in marriage with Elizabeth, daughter of Thomas and Catherine (née Hanley) Burns, members of the Methodist Episcopal Church, living at East Freedom, the union being solemnized by George W. Brumbaugh, September 27, 1868. When about eighteen years old, the bride had united with her parents' church. About two

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years after her marriage, she joined the Church of the Brethren, in the Leamersville congregation. To this union were born nine children,—Daniel, Lovinia, Stephen, Nathaniel and Emanuel (twins), Simon (deceased), Edgar, Minnie (deceased), and Orvella.



He united with the Church of the Brethren, in the Duncansville (now Carson Valley) congregation, in his early manhood. This congregation called him to the ministry, September 19, 1872; and, through the laying on of hands by Thomas B. Maddocks and John L. Holsinger, had him ordained, in 1899. At the organization of the Carson Valley congregation, in 1904, he was chosen bishop, which position he filled till June 4, 1908. He often represented his congregation at District Meeting, and served

on the Standing Committee at York, (Pa.), in 1921. He dedicated the First Albright Church and the Snake Spring Valley house,—taught in the Sunday-school about fifty years, started the Bennington Mission, not far from Galitzin. From about 1900 to 1913 he went, every four weeks, into Indiana County, to look after the spiritual welfare of the church there. He held evangelistic meetings in many congregations in Pennsylvania and other States. He was uncompromisingly strong on the temperance issue; served Middle District of Pennsylvania on its Temperance Committee for a number of years.

While marketing in Altoona, (Pa.), September 9, 1922, he met his death in an automobile accident. Funeral was conducted by Galen B. Royer. Subject, "Gaining a Crown." Texts, Luke 16:10; Matthew 25:21. Interment in Carson Valley Cemetery.

SELL, BYRON MONROE, oldest of five children of Daniel M. and Nancy A. (née Dilling) Sell, members of the Church of the Brethren, was born in Altoona, (Pa.), July 5, 1897. After completing Altoona High School, he attended Juniata College, receiving B.S., 1922; and Jefferson Medical College, receiving M.D., 1924.

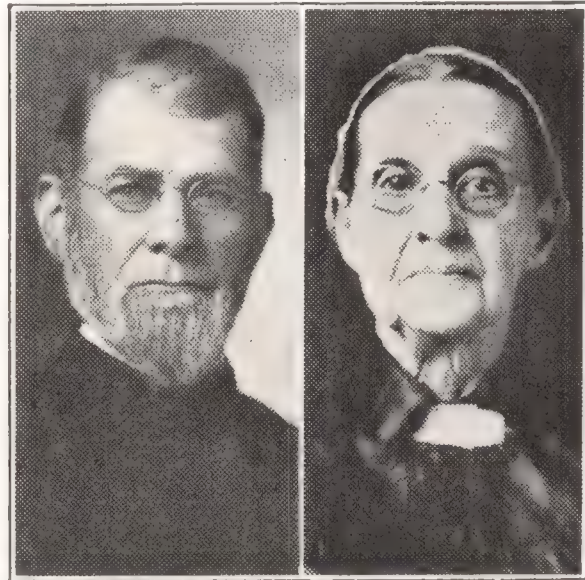


He united with the Church of the Brethren, in First Church, Altoona, J. Kurtz Miller administering baptism, in December, 1912. This congregation called him to the ministry, September 7, 1921. He spent the summer of 1921 teaching in Vacation Bible Schools in Greenville, Rockton and Sabula congregations; of 1922, in Somerset County, in the Hooversville congregation, all in Western District of Pennsylvania. His address is 128 East Third Avenue, Altoona, (Pa.).

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SELL, DAVID D., seventh of eight children of Daniel and Rachael (née Detwiler) Sell, members of the Church of the Brethren, was born at Leamersville, (Pa.), July 8, 1850. He was reared on the farm, had the advantages of the common schools, and made a good living, farming.

He was united in marriage with Sarah, daughter of Robert and Catharine (née Launchbaugh) McFarlin, members of the Church of the Brethren, living in New Enterprise, (Pa.), the union being solemnized by James A. Sell, October 19, 1871. The bride was born October 3, 1849, near Schellsburg, (Pa.), united with the Church of the Brethren, in the Snake Spring Valley congregation, in 1866,



baptism being administered by Leonard S. Furry. She has been a Sunday-school teacher fifty-one years; also president and treasurer of the Sisters' Aid Society, fourteen years.

He united with the Church of the Brethren, in the Carson Valley (the Duncansville) congregation, baptism being administered by Daniel Sell, January 2, 1870. This congregation called him to the deacon's office, October 19, 1872; to the ministry, April 27, 1876; advanced him to the second degree, April 23, 1878, and, through the laying on of hands by Thomas B. Maddocks and John Holsinger, had him ordained, June 17, 1899. When the Leamersville congregation was organized, June 1, 1904, he was given the oversight, and, save one year, filled it till his death. He was a regular attendant at District Meetings. He married forty-five couples and baptized 100 into membership in the Church of the Brethren.

He had a lingering sickness, and called for the anointing. This was done before the congregation, September 16, 1915. He died February 18, 1916. William J. Swigart conducted his funeral service; John B. Miller led in the song service. Interment in Riverview Cemetery.

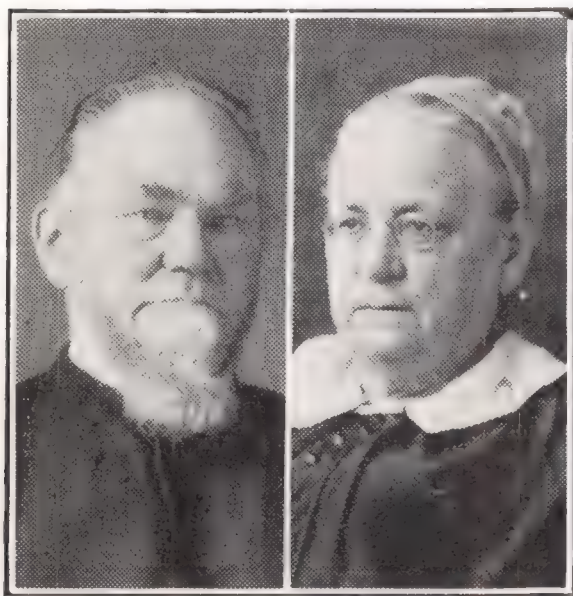
SELL, ESTHER B., one of ten children of Joseph and Mary (née Leighty) Stiffler, members of the Church of the Brethren, was born near Hollidaysburg, (Pa.), April 3, 1847. She is a granddaughter of Henry Stiffler, who was one of the pioneers of the old Franks-town Church.

At the age of eighteen, while at a lovefeast in the Albaugh Church, at Duncansville, she was powerfully convicted under the preaching of Elder Christian Long, of Illinois. She sought peace in accepting Christ, and was baptized, October 30, 1865. On the 19th of October, 1867, she was united in marriage with James A. Sell. He having been in the ministry already two years, she entered into this union knowing what it meant in self-denial and sacrifice in a free ministry. She at once entered sympathetically and courageously into her duties as a minister's wife, and never faltered in her devotion to her hus-

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band or his arduous duties over the more than half century that followed. As work opened in the church that she could engage in, she was ready and willing to do her part. She had the song service in the church for many years. She was one of the pioneers in the Sunday-school work, and took an active part in every department of its activities. She was never without a position somewhere. She was either superintendent or teacher or superintendent of the Home Department or chorister or leader in making out programs or doing several of these things at the same time. She taught the juveniles for twenty years, and then changed to the adults, so that there are now people in the church past middle life who never have any other teacher. There are many people round about who received their first instructions in the Sunday-school from her. Living close by the Leamersville Church, she entertained many visitors—especially ministers. During the thirty-eight years of the use of this house for series of meetings, she entertained the evangelist who held the meetings, save one, when she was absent from home. She introduced the Sisters' Aid Society into the Leamersville Church, and was its first president. She stood faithfully by it through all its years of operation, even into the infirmities of age. She was for a time District Secretary, and helped organize and encourage the society work in a number of other churches.—James A. Sell.

SELL, JAMES ARNOLD, was born November 23, 1845, and baptized March 6, 1863. His education was limited to four terms in the com-



mon school, but he taught school for two terms. In his nineteenth year, on October 24, 1865, he was elected to the ministry, and seven years later, on October 20, 1872, was ordained to the eldership, being at that time the youngest elder in the brotherhood.

He became Associate Editor of our first weekly church paper, *The Christian Family Companion*, on April 1, 1866. On October 19, 1867, he was united in marriage with Esther B. Stiffler. He located at McAleveys Fort, April 1, 1868, and took up the work of a carpenter.

In 1879, he removed to the home church at Leamersville. He had the oversight of this church as elder for thirty-four years, retiring voluntarily in favor of younger men. At this point, he built a church, preached in it for thirty-eight years, and then replaced it with a much larger one, in 1910. He was chairman of the Advisory Board of Juniata College, from its beginning until within a few years of the Board's discontinuance. His wise counsel did very much in the early and difficult years to guide the college aright in the many perplexing problems which school and church had to face. He always appreciated the service that our colleges were to render to the church, and at the same time was loyal to the best interests of the church itself.

He attended the following General Conferences: Clover Creek, (M. Pa.), 1863; Quincy, (Ill.), 1866; Pipe Creek, (Md.), 1867; New Enterprise, (Pa.), 1877; Hagerstown, (Md.), 1891; York, (Pa.), 1912. In addition, he attended the following, in which he served on the Standing Committee: Cedar Rapids, (Ia.), 1892; Decatur, (Ill.), 1895; Ottawa, (Kan.), 1896; Roanoke, (Va.), 1899; Bristol, (Tenn.), 1905; Des Moines, (Ia.), 1908; Winona Lake, (Ind.), 1910 and 1916. He attended nearly every District Meeting since called to the ministry, and served as moderator ten times, besides serving a number of times as Moderator of Elders' and Ministerial Meetings. He was the first elder of the Altoona Church, and had for a time the oversight of the Fairview, Roaring Spring, and Klahr Churches, in addition to his home church.

He is also the author of a volume of poems which are noted for their religious spirit and fervor. Brother Sell has rendered a large service to the cause of Christ and of Christian education, and has made a large place for himself in the hearts of the many whom he has served. It is no small service to one's day and generation to have been used in the ministry, and in the councils of the church as Brother Sell has been, and to have aided in the pioneer work of publishing and of education so necessary to the foundations of our later church development.

With his religious and poetic temperament, Brother Sell has been an inspiration to young people always in their outreach toward higher Christian ideals. The present work in a large measure exists because of his long and patient collecting of historical matter which has made it possible. Address, Hollidaysburg, (Pa.)—Charles C. Ellis.

SELL, WALTER CECIL, fourth of five children of Albert and Della (née Stewart) Sell, members of the Church of the Brethren, was born near Ponca City, (Okla.), March 29, 1895. His mother died May 14, 1897. He was reared on the farm, went to California in 1916, spent three months in Berean Bible School, of Los Angeles; graduated from LaVerne College (Calif.) preparatory department, 1921; took one year college there, and now is attending Juniata College, completing his college work.

He was united in marriage with Alice Dorothy, daughter of William and Augusta (née LeDue) Lehman, of Los Angeles, (Calif.), members of the Church of the Brethren, the union being solemnized by Emanuel S. Young, April 17, 1917. Besides public school in Pontiac and Springfield, (Ill.), she graduated from Expression course, Mt. Morris College, 1912; and took three years' Bible work at Berean Bible School and one year LaVerne College, (Calif.). She united with the Church of the Brethren, in the Mt.



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Morris (Ill.) congregation, baptism being administered by Olin F. Shaw, in November, 1911. Planning to go to the mission field, she took training in the Good Samaritan and Pacific Hospitals, of Los Angeles, 1913-16, but failing health compelled her to discontinue this before completing the course. The Hollidaysburg (M. Pa.) congregation called her to the ministry, October 5, 1924, Charles O. Beery and Daniel A. Maddocks officiating. To Brother and Sister Sell were born Ruth Naomi and John Paul (the latter deceased).

He united with the Church of the Brethren, in Fredonia, (Kan.), William B. Sell administering baptism, in 1910. The First Los Angeles congregation (Calif.) called him to the ministry, August 1, 1917, and he was installed, August 15, William E. Trostle officiating. He has represented his congregation twice at District Meeting, and once at General Conference. He served as pastor of the Dixon (Ill.) Church, 1922-24; entered upon the pastorate of the Hollidaysburg congregation, September 1, 1924. He is a member of the Student Volunteer Organization, and served as president of the LaVerne College Student Ministerial Organization. His address is Hollidaysburg, (Pa.).

SHAFFER, JOSEPH J., eighth of fourteen children of Hiram and Frances (née Berkebile) Shaffer, members of the Church of the Brethren, was born near Hooversville, (Pa.), November 22, 1872. He was reared on the farm, took advantage of common schools, local normals, and graduated from Juniata College in the Normal English course, in 1896; took Latin and Greek in Hill College, Pottstown, (Pa.). He taught in three summer normals; was principal of the Windber High School, 1899-1901; assistant principal of the Duncansville High School, 1923-24; now principal of Jefferson School, South Altoona. In the meantime he has carried on farming to some extent.

He was united in marriage with Grace, a daughter of Samuel F. and Rebecca (née Schrock) Reiman, members of the Church of the Brethren, and he a bishop, the union being solemnized by William G. Schrock, December 24, 1899. To them were born six children. His wife died December 7, 1913. The second time he was married to Elizabeth, a sister of his first wife, this union being solemnized in June, 1915.

He united with the Church of the Brethren, in the Shade Creek congregation, (W. Pa.), baptism being administered by John M. Mohler. This congregation called him to the ministry, July 4, 1893; and, through the laying on of hands by Valentine Blough and one other, had him ordained, in 1908. He represented his congregation, both at District Meeting and General Conference, many times; served on the Standing Committee at Harrisburg, (Va.), 1909, and Seattle, (Wash.), 1914; was first pastor of Coventry congregation (S. E. Pa., N. J. and N. Y.), 1898; of Shade Creek congregation, (W. Pa.), 1907-08; of Garret and Beachdale congregations; of Hollidaysburg congregation, 1918-21; bishop of Berlin congregation, 1911-13. He has done evangelistic work in Pennsylvania, Ohio, Virginia, West Virginia and Iowa. He served as president of the District Mission Board of Western Pennsylvania six years; is now president of the

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Temperance Committee of Middle Pennsylvania. His address is Hollidaysburg, (Pa.).

SHARP, SOLOMON Z., youngest of ten children of Solomon and Magdalena (née Zook) Sharp, members of the Mennonite Church, was born near Allenville, Huntingdon County, (Pa.), December 21, 1835. As a student, he attended schools and received the following degrees: Millersville State Normal, (Pa.), B.E., 1860; M.E., 1862; A.M., 1868; Washington and Jefferson College, (Pa.), A.M., 1875; Mt. Morris College, (Ill.), LL.D., 1889. He has been a teacher and supervisor of institutions as follows: Principal of Kishacoquillas Seminary, (Pa.), 1861-66; Instructor in Pedagogy and German, Millersville State Normal, 1866-68; Principal of New Providence Institute, (Tenn.), 1868-75; Professor of Latin and German, Maryville College, (Tenn.), 1875-78; President of Ashland College, (O.), 1878-81; Professor of German, Mental and Moral Science, Mt. Morris College, (Ill.), 1881-88; President of McPherson College, (Kan.), 1888-96; President of Plattsburg College, (Mo.), 1897-1900; Collector for Smithsonian Institute, Washington, (D. C.), 1876-78; one of two State Geologists of Kansas, 1894-97; Member of American Association for the Advancement of Science, 1876; Member of Kansas Academy of Science, 1890.

He was united in marriage with Salome, daughter of Shem and Elizabeth (née Yoder) Zook, the union being solemnized by Joseph Hanawalt, in March, 1860. The bride, a member of the Mennonite Church, later united with the Church of the Brethren. To them were born six children,—Oscar, Theodore, Maurice, Agnes, Annie Grace, and Annie L., who married Benjamin G. Davis. All the children save Mrs. Davis, are deceased. The wife died July 3, 1920.

He united with the Church of the Brethren, in the Spring Run congregation, in October, 1860. Here he was called to the ministry, in 1862. In the Oak Grove congregation, (Tenn.), he was ordained, through the laying on of hands by George W. Dove and Samuel Molsbee, in 1868. He has represented his congregation at District Meeting fifteen times; at General Conference, five times; served on the Standing Committee at Broadway, (Va.), 1879; at Winona Lake, (Ind.), 1910, 1916, and 1922; at Sedalia, (Mo.), 1920; was editor of our Sunday-school literature in its infancy, and has been a more or less contributor to our church publications since 1863; is author of two books,—*New Testament Baptism*, in 1910, and *Educational History of the Church of the Brethren*, in 1924. He established the Oak Grove congregation, in Tennessee, and held many revival meetings in his time. Address, Fruita, (Colo.).

SHELLENBERGER, HELEN, fifth of seven children of Thomas and Annie Shellenberger, members of the Church of the Brethren, was born in Lewistown, (Pa.), December 14, 1900.



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Besides the advantages of the city high schools, she is a graduate of Moody Bible Institute.

She confessed Christ by uniting with the Church of the Brethren, in the Lewistown congregation, baptism being administered by Harry A. Spanogle, in 1913. She has been active in church work, and a teacher in the Sunday-school. On August 27, 1922, the Lewistown congregation licensed her to preach, and on September 24, 1924, commissioned her permanently, Herman B. Heisey conducting the installation service. Her address is 128 Valley Street, Lewistown, (Pa.).

SHELLENBERGER, JOHN B., third of eight children of Enoch and Maggie (née Berry) Shellenberger, members of the Church of the



Brethren, was born at Mochentonga Lock, along the Susquehanna River, March 16, 1868. He availed himself of the common school education of the day,—first was a merchant, and, since January, 1917, has been engaged in the insurance business.

He was united in marriage with Vina E., daughter of John M. and Ellen (née Hoover) Mohler, members of the Church of the Brethren, and he a bishop, the union being solemnized by William Howe, October 1, 1891. The bride confessed Christ by uniting with the Church of the Brethren, in Dry Valley congrega-

tion, baptism being administered by William Howe, November, 1878. Since sixteen years old, she has been a teacher in the Sunday-school. In recent years she has been a leader in the Aid Society work of her congregation. To Brother and Sister Shellenberger are born three sons,—Dr. John M., Dr. Martin B., and Henry D.

He united with the Church of the Brethren, in the Dry Valley congregation, baptism being administered by Samuel J. Swigart, May 20, 1886. This congregation called him to the deacon's office, in the fall of 1891; to the ministry, August 18, 1893; and, through the laying on of hands by John C. Swigart and Walter S. Long, had him ordained, December 19, 1916. He has represented his congregation at District Meeting three times, and at General Conference, three times. He has been pastor at Burnham since, and bishop since its organization, in 1921. His address is Burnham, (Pa.).

SHELLENBERGER, MAGGIE (née Beery), third of five children of Major Henry and Mary (née Springer) Beery, members of the Lutheran Church, was born near Freeburg, Snyder County, (Pa.). September 5, 1842. In her girlhood she united with the church of her parents. Her education was limited to the common schools.

She was united in marriage with Enoch, son of Peter and Elizabeth (née Aigler) Shellenberger, members of the Church of the Brethren, the union being solemnized by Rev. G. G. Elenmyer, of

the Lutheran Church, on February 13, 1862. To them were born eight children,—Annie P., Sarah A., Mary E., John B. (pastor at Burnham), Kate, Peter C., Annie Ida, and Minnie S.

It was after her marriage about thirteen years that, through the reading of periodicals, she united with the Church of the Brethren, in the Lost Creek congregation, Elias Landis administering baptism, about 1875. Then she and her husband moved to Bannerville, some distance from the Dry Valley Church, and there, in about 1885, he united with the church. Though many things were against her, in 1879 she started a Sunday-school in the Bannerville school house; later had preaching, and erected a house of worship in the village. Her husband died February 23, 1894, and was the first one buried in the Bannerville Cemetery.

While on a visit to her daughter, Mrs. Ida Wilson, in Burnham (Newton), she decided to start a Sunday-school in this very needy place. She lived to see the present church house erected in 1908, and at the time of her death a membership of about one hundred. Due to rheumatism, she was a sufferer much of her life. She died December 6, 1913. Funeral services were conducted by Samuel J. Swigart. Interment in Bannerville, (Pa.).



SHIFFLER, CLARENCE CLAYTON, sixth of seven children of Jacob W. and Barbara (née Imler) Shiffler, the mother a member of the Lutheran Church and the father of the Church of the Brethren, was born in Woodbury, (Pa.), February 26, 1888. He attended common schools and local normals, and engaged in teaching public school five years. He is at present assistant foreman of the Berwind White Coal Mining Company Car Repair Shops, at Hollidaysburg, (Pa.).

He was united in marriage with Esther V., daughter of Samuel R. and Mary E. (née Hoover) Clapper, both members of the Church of the Brethren, the union being solemnized by Walter S. Long, July 21, 1910.

To them were born three sons and three daughters,—Harvey, Dorothy, Ethel, James, Dessa, and Donald.

He united with the Church of the Brethren, in the Carson Valley congregation, William H. Holsinger administering baptism, in October, 1910. The Hollidaysburg congregation called him to the dea-



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con's office, April 5, 1913; to the ministry, October 15, 1915. He has been superintendent of the Sunday-school for ten years, and teacher for twelve years. His address is Hollidaysburg, (Pa.).

SHOPE, DAVID, called to the ministry June 3, 1882, in the Aughwick congregation. His address is Saltillo, (Pa.).

SHOPE, JOHN, JR., born December 18, 1847, one mile west of Orbisonia, in Huntingdon County, is one of eight children of John and Barbara (Flasher) Shope, member of the Church of the Brethren. The son had the advantage of a common school education, and in active life was a farmer.

When about twenty, he united with the Church of the Brethren, in Black Log Valley, a part of the Aughwick congregation. James R. Lane administered baptism. The same congregation, in session in the Hill Valley house, called him to the ministry, October 30, 1879, and seven years later he was ordained to the bishopric. His zeal for the Master led him forth to preach wherever there was an opening, and many school houses are witnesses to his message in his prime. He held a six weeks' revival in the new Black Log Church, and had the joy of baptizing some ninety members. In 1890, he united with the Progressive Brethren Church, where he continues faithful in service.

SHOWALTER, GEORGE QUINTER, first of eight children of Abram and Anna (née Yerger) Showalter, members of the Church of the Brethren, was born near Williamsburg, (Pa.), June 3, 1893. He received a common school education, and has been making his living farming.

He was united in marriage with Minnie Freda, daughter of William H. and Cora (née Gates) Holsinger, members of the Church of the Brethren, and he a bishop, the union being solemnized by the bride's father, February 21, 1914. Clarence, Ruth, Clifford, and Thelma are the four living children of their home.

He united with the Church of the Brethren, in the Fairview congregation, David Adams administering baptism, in October, 1906.

Here he was called to the ministry, May 11, 1924, Charles B. Smith and Galen B. Royer officiating. He has been a Sunday-school teacher for a number of years. His address is Williamsburg, (Pa.).



SHUSS, ALVA ROBERT, fifth of seven children of Daniel H. and Maria (née Snively) Shuss, members of the Church of the Brethren, and the husband a deacon for many years, was born on the old homestead, in Snake Spring Valley, Bedford County, (Pa.), September 28, 1886. Besides common school, he attended summer

normals and two terms at Juniata College. He taught in the common schools of Bedford County, (Pa.), and in Freda, (Mich.). He is making his living on the farm.

He was united in marriage with Phebe Margaret, daughter of George A. and Margaret (née Dunkle) Snyder, the union being solemnized by David T. Detwiler, November 25, 1915. To this union were born three children,—Wyzetta, Daniel, and Margaret.

He united with the Church of the Brethren while attending Juniata College, baptism being administered by William J. Swigart, in the winter of 1905. The Snake Spring Valley congregation called him to the ministry, May 25, 1907. For a number of years he was inactive, but recently has taken up the work of the ministry. He has been teacher in the Sunday-school eighteen years, and superintendent nine years; has represented his congregation once at District Meeting. Address, R. 1, Everett, (Pa.).

SIMMONS, ALFRED T., first of eight children of William and Eliza Ann (née Kinhead) Simmons, members of the Church of the Brethren, was born at Water Street, Huntingdon County, (Pa.), January 1, 1865. He was reared on the farm, had a common school education, and made his living farming.

He was united in marriage with Laura, daughter of Abraham and Minerva (née Mills) Rice, the union being solemnized by David S. Clapper, January 1, 1886. To them were born five children,—William, Goldie (deceased), Earl, Pearl (deceased), and Charles.

He united with the Church of the Brethren, in the Yellow Creek congregation, David S. Clapper administering baptism. The Everett congregation called him to the ministry, February 15, 1894, the installation service being conducted by George W. Brumbaugh and Jacob Koontz. November 28, 1895, he was advanced to the second degree. He represented his congregation twice at District Meeting, and at Meyersdale, General Conference. He served as superintendent in the Sunday-school a number of years. Due to an accident, while working on a saw-mill, he met an untimely death, February 20, 1897. George W. Brumbaugh preached his funeral from Matthew 24:44. Interment in Providence Union Church Cemetery.



SIMMONS, ALONZO L., third of eight children of William and Eliza Ann (née Kinhead) Simmons, members of the Church of the Brethren, was born near Water Street, Huntingdon County, (Pa.), July 4, 1869. He received a common school education, and has made his occupation farming.

He was united in marriage with Sarah E., daughter of John and Christina (née Knisely) Kline, members of the Church of the Brethren, living at Tatesville, (Pa.), David S. Clapper solemnizing the union, February 27, 1891. The bride united with the Church of the Brethren, in June, 1890. To them were born two

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sons and two daughters,—Ira L., Mary E. (married to Earle Steele), Martha W. (deceased), and Roy W.



He, with his father and mother, all united with the Church of the Brethren, in the Yellow Creek congregation, baptism being administered by David S. Clapper, April 18, 1895. The Yellow Creek congregation called him to the deacon's office, November 28, 1885; the Everett congregation called him to the ministry, June 5, 1898, and the Clover Creek congregation, through the laying on of hands by Samuel J. Swigart and William H. Holsinger, had him ordained, August 10, 1912. He has represented his congregation at District Meeting seven times; at General

Conference, five times, and has been active in Sunday-school as teacher and superintendent. His address is Henrietta, (Pa.).

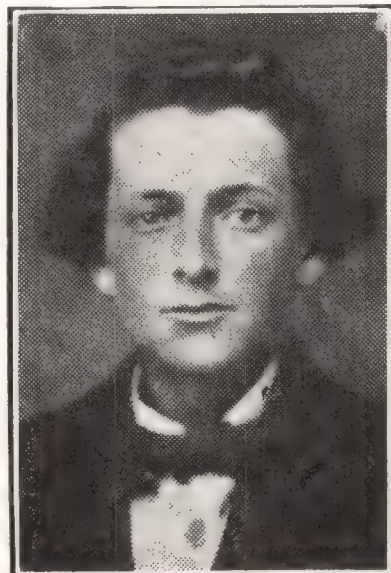
SMITH, CHARLES B., seventh of eight children of John R. and Frances A. (née Eavins) Smith, members of the Church of the Brethren, was born near Gordonsville, Orange County, (Va.), February 19, 1867. He grew up on the farm, attended common school and, after marriage, spent two years at Mt. Morris College, (Ill.), on literary and Bible study. He has made his living farming and carpentering.

He was united in marriage with Mary E., daughter of Joseph and Elizabeth (née Holsinger) Rowzer, members of the Church of the Brethren, living at New Paris, Bedford County, (Pa.), the union being solemnized by Christian S. Holsinger, of Roanoke, (Ill.), March 8, 1888. The bride confessed Christ at the age of fourteen.

He united with the Church of the Brethren, in the Panther Creek congregation, Woodford County, (Ill.), George W. Gish administering baptism, in fall of 1886. This congregation called him to the ministry, October 12, 1890; and the North Beatrice congregation, (Neb.), had him ordained, through the laying on of hands by Urias Shick and Stephen Yoder, on May 1, 1897. He has represented his congregation at District Meeting twelve times, and at General Conference, nine times; served on the Standing Committee at Seattle, 1914, and Winona Lake, (Ind.), 1920. He was district evangelist in Nebraska for two and one-half years, and for twenty years conducted many revivals in all parts of the Brotherhood. As pastor, he has served as follows: Beginning in 1897, at Red Cloud, (Neb.), ten years; beginning 1906, at Middledgeville, (Ill.), five years; beginning 1911, Morrell, (Kans.), eight years; beginning 1919, Mt. Vernon, (Va.), three years. Under his leadership Morrill Church, (Kan.), erected a \$35,000.00 house, and had it dedicated March 17, 1918; since 1923 he has had the oversight of the Clover Creek congregation, (M. Pa.). His address is Martinsburg, (Pa.).

SNIDER, JOHN G., third of three sons and six daughters of Jacob U. and Lovina(née Gruber) Snider, members of the Church of the Brethren, was born near New Enterprise, (Pa.), September 29, 1844. He was reared on the farm, and made his living farming.

He was united in marriage with Eva D., daughter of Simon and Christina Brumbaugh, the union being solemnized by Jeremiah Frazier, March 5, 1868. The wife united with the Church of the Brethren, in the Clover Creek congregation, baptism being administered by George W. Brumbaugh, November 5, 1876. To this union were born seven children,—Lillie V., who married Harry A. Madara, Ida F. (deceased), Lovina M. (deceased), Grace E., public school teacher twenty-two years; Lyman E., and John B., now employed in the United States Treasury Department, 30 Wall Street, New York City.



He united with the Church of the Brethren, in the Clover Creek congregation, baptism being administered by John W. Brumbaugh, on October 13, 1875. About this time the Woodbury congregation was being formed, and his membership fell within the bounds of the new organization. It so happened that Brother Snider had a church house on both his farms, and he and his family were regular attendants. The Snider Cross Roads Church is on the Gruber farm, where his son John lived. In the Woodbury congregation, John G. was called to the ministry, in August, 1877. In the ministry he labored to the best of his ability until November 20, 1880, when he was advanced to the second degree. He died November 27, 1923. Funeral conducted by Moses R. Brumbaugh and John B. Miller; interment in Tyrone Cemetery.

SNOWBERGER, ANDREW, was born in the Snake Spring Valley, not far from Everett, March 24, 1802. He was reared on the farm, and made his living farming. Educational advantages were very limited.

He was united in marriage with Rosanna Snider, in 1822, and to them were born five sons and nine daughters. The names of the sons are John,* David, Jacob, Joseph, and Andrew. The names of the daughters are Nancy, who married John Dilling; Catherine, who married John Sollenberger; Elizabeth, who married Isaac Replogle; Rosan, who married John Ritchey; Mary, who first married Isaac Ritchey, and afterwards Jacob Snyder; Sarah, who married William S. Ritchey; Susie, who married Jacob Hetrick, and afterwards James Grove; Fannie, who married Hymes Grubb, and afterwards John Amick; Lean, who married Henry Sollenberger. All the children became members of the same church to which their parents belonged, and two of the sons were ministers.

* John administered baptism to the editor when a lad while both were living near Monticello, Indiana.

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In 1834, he and his wife united with the Church of the Brethren, in the Snake Spring Valley congregation. This congregation called him to the deacon's office, in 1827; to the ministry, in 1844; and, through the laying on of hands, had him ordained, in 1872, at which time he took oversight of the Snake Spring Valley congregation, and exercised in that office a little over two years. He was, for over a year, a great sufferer from dropsy, before he died September 3, 1874. John W. Brumbaugh, Jacob Miller and Jacob Steele conducted his funeral services, using for text Revelation 14:13. Interment in Ritchey Cemetery.*

SNOWBERGER, DANIEL, sixth of eight children of Theodore and Elizabeth (née Eshelman) Snowberger, members of the Church of the Brethren, was born near Loysburg, (Pa.), November 19, 1809. He received a very limited education, and made his living on the farm.

He was united in marriage with Catherine, daughter of Christian and Elizabeth (née Snyder) Brake, on April 15, 1832. To them were born twelve children, the following reaching maturity: Christian, Elizabeth, who married John Furry, and later John B. Miller; Peter, Christina, Nancy, who married John S. Hanawalt; Theodore, Rosannah, who married George S. Myers; Samuel, and Daniel B. At this time Daniel B. is the only one of the family living. His wife died November 2, 1867.

He united with the Church of the Brethren, in the Yellow Creek (now New Enterprise) congregation, where he was called first to the deacon's office, then to the ministry, and later ordained. In his home, in 1866, the first Sunday-school in the Yellow Creek (now New Enterprise) congregation was organized. He was not only a leader in Sunday-schools, but defended the work against those who opposed them. About a week before his death, at his request, he

was anointed. After serving the church, in the ministry, about twenty-six years, he died July 26, 1878. Funeral services were conducted by Charles L. Buck and other home ministers. Text, Hebrews 13:14. Interment in New Enterprise Cemetery.†



SNOWBERGER, JOSEPH, one of twelve children of Andrew and Rosanna (née Snider) Snowberger, members of the Church of the Brethren, and he a bishop, was born in Snake Spring Valley, near Everett, (Pa.), February 13, 1832. He was

* Gleaned from Daniel Snowberger's obituary notice, *Christian Family Companion and Gospel Visitor*, 1874, page 654.

† Partly gleaned from Charles L. Buck's "In Memoriam," in *Primitive Christian*, 1878, page 508.

in the Middle District of Pennsylvania

reared on the farm, where he made his living. His school opportunities were limited.

He was united in marriage with Hannah, daughter of John and Elizabeth (née Brown) Burket, on October 6, 1853. To them were born six children, of whom Jacob B., Sarah Shelley, and Ruhamia are still living. His wife died October 8, 1864. He was again married, this time to Susan, daughter of Henry and Magdalena (née Mock) Ditch, members of the Church of the Brethren, living in the Clover Creek congregation, the union being solemnized by John W. Brumbaugh, April 19, 1866.

He united with the Church of the Brethren, in the Snake Spring Valley congregation, early in life; after his second marriage, he moved within the bounds of the Clover Creek congregation, where, on December 25, 1868, he was called to the ministry, John Holsinger, John Spanogle, and James R. Lane officiating. When the Fairview congregation organized, September 26, 1891, he was the only resident minister. This congregation had him ordained, through the laying on of hands by George B. Brumbaugh and James R. Lane, on May 14, 1894. He presided over the Fairview congregation until the close of his life. He was very active in Sunday-school, serving as teacher and superintendent. He died January 4, 1901. Funeral service conducted by George W. Brumbaugh. Text used: John 5:24-32. Interment in Shellytown Cemetery.

SNYDER, ADAM ARMSTRONG, sixth of seven children of Daniel R. and Phoebe (née Armstrong) Snyder, members of the Church of the Brethren, was born in Snake Spring Valley, near Everett, (Pa.), July 15, 1863. He received but a common school education, and has made his living on the farm.

He was united in marriage with Cassie F., daughter of John U. and Sarah Ann (née Foreman) Snyder, members of the Church of the Brethren, the union being solemnized by C. Howard Day, in Cumberland, (Md.), May 31, 1892. To them were born five sons and three daughters, five of whom reached maturity, namely, Orpha D., Chester Roy, Ralph T., John Carl, and Honor A.

He united with the Church of the Brethren, in the Snake Spring congregation, baptism being administered by William S. Ritchey, May 21, 1897. Here he was called to the deacon's office, in about 1907; to the ministry, January 4, 1913, but was not installed until October 12, 1913. Through the laying on of hands by Ira C. Holsopple and David A. Stayer, he was ordained, May 19, 1923. He has represented his congregation at District Meeting four times; at General Conference, two times. He has served in the capacity of teacher and superintendent in the Sunday-school. His address is Everett, (Pa.).



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SNYDER, DAVID, the fourth of ten children of John and Susan (née Replogle) Snyder, members of the Church of the Brethren, was born in Morrison's Cove, near Loysburg, (Pa.), December 24, 1851. He was eager for an education; pressed through the common schools; attended county normals, and then taught public school for a number of years. He made his living afterwards on the farm.

He was united in marriage with Lucy, daughter of John and Annie (née Bulger) Teeter, members of the Church of the Brethren, in the Koontz congregation, the union being solemnized by Henry Hersberger, December 24, 1875. To them were born four children,—Milton, Harvey, Annie, and Irene.

He united with the Church of the Brethren, in the Snake Spring congregation, in July, 1876. Here he was called to the ministry, in 1884. He united with the Old Order Brethren, in 1896, where he served the church until his death, August 1, 1908. Isaac Stitly and Harry Good, of Franklin County, (Pa.), conducted his funeral. Interment in the Burger Cemetery, Salemville, (Pa.).

SNYDER, JOHN ROMEO, oldest of eight children of the family of Allen M. and Mary B. (née Stevenson) Snyder, members of the



Church of the Brethren, was born near DeGraff, (O.), September 16, 1871. He received a common school education and normal training, and taught eight terms of public school. He has made his living by farming, teaching and newspaper work. For six years he was editor of a daily newspaper, first in Paris, (Ill.), then Findlay, (O.).

He was united in marriage with Mabel, daughter of Charles K. and Mary Jane (née Holverstott) Cordrey, members of the Christian Church, the union being solemnized by Rev. M. J. Mills, March 17, 1898.

At Bellefontaine, (O.), 1882, she united with the Methodist Episcopal Church. After her marriage she joined the Church of the Brethren, Charles Bame administering baptism, in August, 1902. She has been a Sunday-school teacher for many years. To Brother and Sister Snyder were born six children, four growing to maturity,—Wilbur O., Dwight A., Carrie B., and Ezra R.

He united with the Church of the Brethren, in the Logan congregation, (O.), Isaac Frantz administering baptism, December 20, 1888. The Bellefontaine congregation (O.) called him to the ministry, in October, 1919; and the Huntingdon congregation (Pa.), had him ordained, through the laying on of hands by John C. Swigart and Charles O. Beery, on July 16, 1924. He has represented his congregation at District Meeting once, and at General Conference once. He served Northwestern Ohio District Meetings as writing clerk four times, and as reading clerk once. He has spent twelve years in evangelistic work, seven of which he was associated with

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several leading evangelists in union tabernacle work; assisted in more than forty tabernacle campaigns in fifteen different states; directed the erection of forty-two tabernacles; spent several months as assistant state director in Indiana for Near East Relief Work; six months in office of General Mission Board, Elgin, (Ill.), as director of publicity for Forward Movement; for eleven years he has been editor of *General Conference Daily*; for the last five years he has been engaged almost entirely in evangelistic work, holding revivals throughout the Brotherhood between Fruita, (Colo., and Philadelphia, (Pa.). Early in 1924, he spent several months in the South under the directions of the General Mission Board, holding meetings in Texas, Louisiana, Alabama, and Tennessee. In March, 1922, he located in Huntingdon, (Pa.), his present address.

SNYDER, JOSEPH F., the second of eight children of John U. and Sarah (née Foreman) Snyder, members of the Church of the Brethren, was born in Snake Spring Valley, November 11, 1880. He attended common schools and county normals, and then engaged in teaching public school and farming during his lifetime.

He was united in marriage with Rebecca, daughter of William and Mary Ann (née Shuss) Forney, members of the Church of the Brethren, the union being solemnized by Michael Claar, February 11, 1886. The bride united with the Church of the Brethren, baptism being administered by Solomon Buckalew, January 18, 1876. To them were born four children,—Robert A., William S., Mary G. (deceased), and Emanuel T. C. They took two children to raise,—Thelma Cogan and Frank Brumbaugh.



He united with the Church of the Brethren, in the Snake Spring Valley congregation, baptism being administered by Jacob Koons, February, 1890. Here he was called to the deacon's office; later to the ministry, July 2, 1904; and, through the laying on of hands by David A. Stayer and John S. Hershberger, he was ordained, April 7, 1923. He has represented his congregation at District Meeting three times; at General Conference, twice; has served as superintendent and teacher in the Sunday-school. His address is Everett, (Pa.).

SNYDER, WILBUR O., first of six children of John R. and Mabel (née Cordrey) Snyder, members of the Church of the Brethren, and he an evangelist, was born near Bellefontaine, (O.), September 5, 1899. He is a graduate of Bellefontaine High School, 1918; and received his A.B. from Juniata College, 1923. He is following teaching as his vocation for the present.

He united with the Church of the Brethren, in the Bellefontaine

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congregation, (O.), Benjamin F. Snyder administering baptism, September 17, 1912. The Huntingdon congregation called him to the ministry, May 4, 1921, Walter S. Long officiating. He preached his first sermon in Bellefontaine, (O.), on June 26, 1921. He is active in Sunday-school and Young People's Meetings. Forwarding address, Huntingdon, (Pa.).



SOLLENBERGER, RAYMOND, last of ten children of David S. and Lydia (née Kensing) Sollenberger, members of the Church of the Brethren, was born near Williamsburg, Blair County, (Pa.), November 28, 1897. He completed preparatory course at Juniata College, in 1922, and is now on the Arts Course at same college. He has taught public school one term.

He united with the Church of the Brethren, in the Smithfield congregation, Samuel I. Brumbaugh administering baptism, November 27, 1913. The Williamsburg congregation, (Pa.), called him to the ministry, December 31, 1922, M. Clyde Horst and William R. Miller officiating. Address, Williamsburg, (Pa.).

SPANOGLE, ANDREW, one of ten children of John Spanogle, of Warriors Mark, (Pa.), was born December 22, 1790. His educational advantages were meagre, yet, through patient study of the Bible, he became well versed in the Book. He was a contractor, and erected, in 1838, the stone church now standing in Germany Valley.

He was united in marriage with Catherine (née Long) Lutz, members of the Church of the Brethren, living in Germany Valley. To them were born eight children,—Jacob, John, Andrew, Catherine, Samuel, Mary, Ann, and David.

It is probable that he united with the Church of the Brethren in the Aughwick congregation. Here he was called to the ministry. Inasmuch as he was able to speak in either the German or English language fluently, he went through the churches in Western Pennsylvania, Ohio, Indiana, and Maryland on preaching tours. He was bishop of the home congregation for many years. He died August 8, 1876. Interment in the Germany Valley Cemetery.

SPANOGLE, ANDREW, JUNIOR, third of eight children of Andrew and Catherine (née Lutz) Spanogle, members of the Church of the Brethren, and he a bishop, was born near Newton Hamilton, Huntingdon County, (Pa.), in 1822. His education consisted in what the Shirleysburg common school afforded at that day. He engaged in farming, mercantile and milling business during his lifetime.

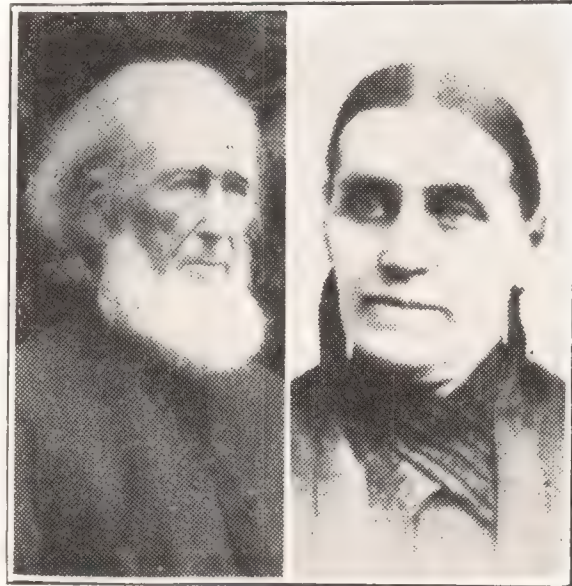
He was united in marriage with Sarah, daughter of Daniel and Elizabeth (née Mathias) Bare, members of the Church of the Brethren, and to them were born ten children,—Elizabeth, who married

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Martin D. Barndollar; Albert, Mary, Daniel, Almira, who married William J. Yeager; Edwin, Annie C., Adella, who married Edward Bender; Flora, and Harry.

He united with the Church of the Brethren, in the Aughwick congregation, in 1840; the Dry Valley congregation called him to the deacon's office, in 1868; to the ministry, in 1870, and, later had him ordained. He was the originator and prime mover in the establishment of a home for old people in Middle District. He attended many District Meetings and frequently went to General Conference, representing his congregation at different times.

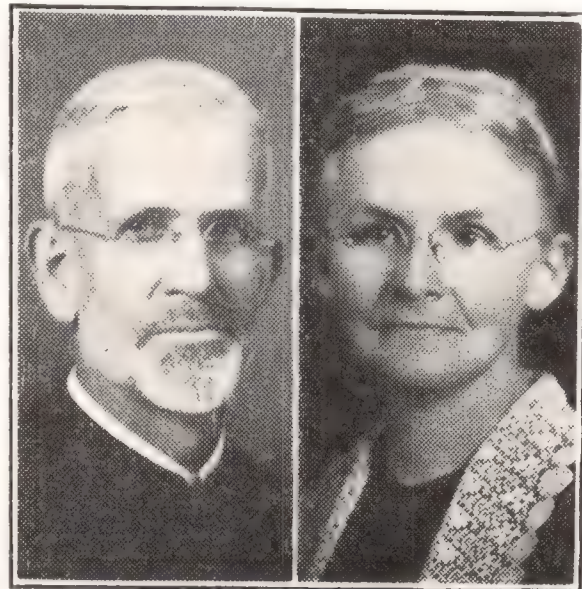
He died June 28, 1919. Funeral conducted by William J. Swigart; interment in Mt. Rock Cemetery, near Lewistown, (Pa.).



SPANOGLE, HARRY A., ninth of ten children of Andrew, Junior, and Sarah (née Bare) Spanogle, members of the Church of the Brethren, and he a bishop for many years, was born near Loysburg, (Pa.), July 6, 1865. He received a common school education, and has made his living in various pursuits,—farming, milling and baking.

He was united in marriage with Annie, daughter of John M. and Amanda (née Hoover) Mohler, members of the Church of the Brethren, and he a bishop, the union being solemnized by John M. Mohler, March 30, 1893. The bride had attended the Mifflin County schools, Lewistown Academy, and Brethren's Normal, at Huntingdon, (Pa.). In 1887, she united with the Church of the Brethren, while attending Juniata College. She has taught a Sunday-school class since 1892, and served as president and vice-president of the Lewistown Aid Society. To this union three children have been born,—John Paul, Lois Catherine, and Joseph Harry.

He united with the Church of the Brethren, in the Dry Valley congregation, baptism being administered by John M. Mohler, September 25, 1892. This congregation called him to the ministry, June 3, 1894; and the Lewistown City congregation had him ordained, through the laying on of hands by Walter S. Long and John C. Swigart, December 19, 1916. He has represented his congregation at District Meeting often, and at General Conference, three times. He has been superintendent or teacher in the Sunday-school since September 26, 1892; was the first superintendent of Sunday-school in the city of



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Lewistown,—then called the Toll Gate school. Up until June, 1915, when a pastor was secured, he did most of the preaching in the Lewistown Church. For two years he served Shamokin and Mt. Carmel missions for the Mission Board of Eastern District of Pennsylvania. During 1898, he was pastor in Harrisburg, (Pa.); served as bishop of Tyrone congregation one year; vice-president of the Sunday-school Association of Middle District, (Pa.), for 1913; member of the District Mission Board, 1913-18, and placed back on the Board for five years, in 1924. His address is Lewistown, (Pa.).

SPANOGLE, JACOB, son of Andrew Spanogle, was born in Germany Valley, Huntingdon County, (Pa.), on November 13, 1814. In his early life he was engaged in the tanning business, first in Rosebury, Perry County, (Pa.), and later was a partner of the North American Tannery, at Lewistown, (Pa.). When he moved to Philadelphia, about 1865, he was a dealer in leather.

He united with the Church of the Brethren, when twenty-five years old. "As his life advanced, he manifested more zeal for the cause of Christ, ever anxious and ardent in the service of the Master. He served honorably and efficiently as minister for thirty years,"—nineteen of these in Huntingdon and Perry Counties. In 1865, he moved to Philadelphia, where he served the church for eleven years. During these years, "his house was often a home for the homeless. His door was one from which the poor and needy were not turned away empty."

He was returning home from a business trip of about two weeks. In the city, as he approached a street car to go home, he fell down unconscious,—was picked up and taken to the Philadelphia hospital, and then removed to his home. Though he suffered much, he never murmured. He died, from heart disease, April 19, 1876. Funeral services were conducted by Isaac Price, assisted by Jacob T. Myers, and "his body was laid to rest among the fathers of the church in America." *

SPANOGLE, JOHN, one of three sons of George Spanogle, who, with his family, migrated from Holland to America some time before the Revolutionary War. They landed in Baltimore, where, soon after, the husband died. Two of the sons went south. John and his widowed mother came to Huntingdon County, (Pa.), where John married. Afterwards, they settled at Warriors Mark (then called Spruce Creek). He served in the army during the Revolutionary War, returned, prospered in farming until he owned three farms. His mother married — Nearhoof, at Warriors Mark. To John and his wife were born ten children, namely,—Elizabeth, who married Joshua Cox; Mary, who married Jacob Buck; Nancy, who married David Burket; and Catherine, who married — Stevenson. Andrew was the only son who located near home. The other five are not known.

John united with the Church of the Brethren, in Warriors Mark

* Taken from J. P. Hetrick's "In Memory," *Primitive Christian*, 1876, page 315.

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congregation, was called to the ministry there, and perhaps was the first minister in that congregation. He died at the age of 93.

SPANOGLE, JOHN, one of eight children of Andrew and Catherine Spanogle, members of the Church of the Brethren, was born near Newton Hamilton, Mifflin County, (Pa.), November 25, 1816. He received but a common school education, and pursued farming for a living.

He was united in marriage with Catharine, daughter of George and Rebekah Myers, January 31, 1839. To them were born seven children,—George M., William L., Rebekah J., Catharine, Mary Ann, Amanda L. and Elizabeth L.

He united with the Church of the Brethren, in the Aughwick congregation, where he spent most of his life. He was called to the ministry, in 1844, and ordained, October 16, 1871. He died suddenly, February 4, 1881. James Quinter conducted the funeral services in the Germany Valley house, where the deceased had preached for over forty-four years; interment in the cemetery at the church.

SPIDLE, WILLIAM FRANKLIN, oldest of eight children of Milton and Jamina (née Brown) Spidle, members of the Methodist Episcopal Church, was born near Bedford, (Pa.), April 3, 1856. He prepared himself to teach school, and at sixteen entered upon this profession; at twenty-three he had a State Permanent Certificate, and in all taught for thirty years. Besides this, he engaged in salesmanship to some extent.

He was united in marriage with Mary, daughter of Joseph and Mary (née Wineland) Grabill, members of the Church of the Brethren, living near Fredericksburg, (Pa.), John W. Brumbaugh solemnizing the union, May 22, 1877. To them were born ten children, reaching maturity,—

Adah G., married to Doris Booher; Wealthy M., married to Clement Hillegas; Flora L., married to William L. Shoop; Irvin W., Eva E., married to Herbert Dieterly; Ruth N., married to John A. Shoop; Virgil G., Miriam A., married to William Hahn; Emerson J., Verna O., married to Garret Hight.

He united with the Church of the Brethren, in the Clover Creek congregation, John M. Mohler administering baptism, about 1882. Soon after, he was called to the deacon's office. The Aughwick congregation called him to the ministry, in 1902, where he served the church a number of years. Later, he was ordained to the bishopric. He was pastor in the Geiger Memorial Church, of Philadelphia, 1917 to 1919. He preferred evangelistic work, and was much in demand. From the time he united with the church until near his death he was either teacher or superintendent in the Sunday-school. He died December 19, 1919; funeral services conducted by Emanuel



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S. Young. Text, Revelation 22:14. Interment in Springfield Cemetery, Akron, (O.).

STAYER, CLYDE J., second of nine children of Jacob C. and Lydia J. (née Brown) Stayer, members of the Church of the Brethren, and he a bishop, was born near New Enterprise, (Pa.), September 25, 1890. In addition to training in public schools, he completed a course at Juniata College, and received his A.B., 1916. He has chosen teaching as his profession, and is at present a member of the faculty of Juniata College.



He was united in marriage with Cynthia, daughter of Shields (deceased) and Emma (née Prothero) Sloan, members of the Presbyterian Church, living in Indiana, (Pa.), the union being solemnized by Reverend E. M. Gearhart, August 28, 1919. The bride had united with her parent's church, in October, 1910. She united with the Church of the Brethren, baptism being administered by Galen

K. Walker, March 26, 1922. One daughter, Louise Sloan, has blessed their home.

He united with the Church of the Brethren, in the Woodbury congregation, John R. Stayer administering baptism, January 5, 1902. In the Huntingdon congregation, he was called to the ministry, May 19, 1915. The following June 13, he was installed into office, John H. Cassady officiating. Because he has made teaching his calling, he does not exercise so much in the ministry. His address is Huntingdon, (Pa.).

STAYER, DAVID A., youngest of six children of Jacob and Eliza Stayer, members of the Church of the Brethren, was born in Hope-



well Township, Bedford County, (Pa.), October 23, 1860. His father died when he was about four years old, and David stayed at home from school to help his mother with the farm. He did not attend school after he was fifteen years old. He has been a successful farmer during his lifetime.

He was united in marriage with Katherine Bechtel, February, 1890. To this union four children were born, and one survives.

He united with the Church of the Brethren, in the Yellow Creek congregation, David S. Clapper administering baptism, in 1880. The same congregation called him to the deacon's office, in the spring of 1885; called to the ministry, April, 1891, but it was due to the influence and prayers of his wife and

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mother that he accepted, one year later. He was advanced to the second degree, June 13, 1896; and ordained, through the laying on of hands by James A. Sell and Henry B. Brumbaugh, August 20, 1897. He had the oversight of the Everett congregation, 1899-04; of Raven Run, 1899-05; of Yellow Creek, since 1907. He has represented his congregation many times at District Meeting; nine times at Annual Meeting, and served on Standing Committee, in 1914. He was made member of the committee to visit Juniata College, and served until the General Education Board was created. He has been a Sunday-school teacher for thirty years, officiated at many love-feasts, ministered in many sick rooms, married many couples, and preached many funerals and baptized a great many applicants for church membership. He resides in the township in which he was born. Address, Yellow Creek, (Pa.).

STAYER, JACOB C., third of eleven children (nine of whom grew to maturity) of Daniel S. and Mary (née Replogle) Stayer, members of the Church of the Brethren, was born near Woodbury, (Pa.) February 15, 1860. He attended the public schools of Woodbury, one term at Juniata College, and followed teaching until he married. Then he engaged in farming until one year before his death, when the family moved into a new home in Woodbury.

He was united in marriage with Lydia, daughter of Abram S. and Susan (née Keifer) Brown, members of the Church of the Brethren, living near Woodbury, (Pa.), the union being solemnized by Jacob K. Brown, January 5, 1888. The bride had



united with the Church of the Brethren, July 22, 1877, and was a worker in the Sunday-school all her life. To this union were born eight children living to maturity,—Mary Edna, who married Lester H. Holsinger; Jacob Clyde, Grace Brown, who married Foster Statler; Lydia Alice, Martha Catherine, Lois Naomi, Paul Brown, and Wilbur Emmert.

He united with the Church of the Brethren in the Woodbury congregation, baptism being administered by John B. Replogle on November 25, 1877. The New Enterprise congregation called him to the deacon's office August 2, 1890. The Woodbury congregation called him to the ministry, April 3, 1893, and, on the 23rd following, he was installed, Jacob Koontz officiating; also, on April 13, 1907, through the laying on of hands by James A. Sell and John B. Brumbaugh, had him ordained. He represented his congregation at District Meeting twelve times; at General Conference, three times. He was a teacher in the Sunday-school about forty-eight years; was treasurer of the District Sunday-school organization from its beginning, in 1898, until his daughter Grace succeeded him in 1923; was trustee and treasurer of the Home at Martinsburg for eleven years;

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and member of the Child Rescue Board of the District for a number of years. He died January 22, 1924. Tobias T. Myers conducted his funeral service. Phil. 1:21. Interment in Dry Hill cemetery, near Woodbury, (Pa.). The wife followed her husband July 12, 1924.

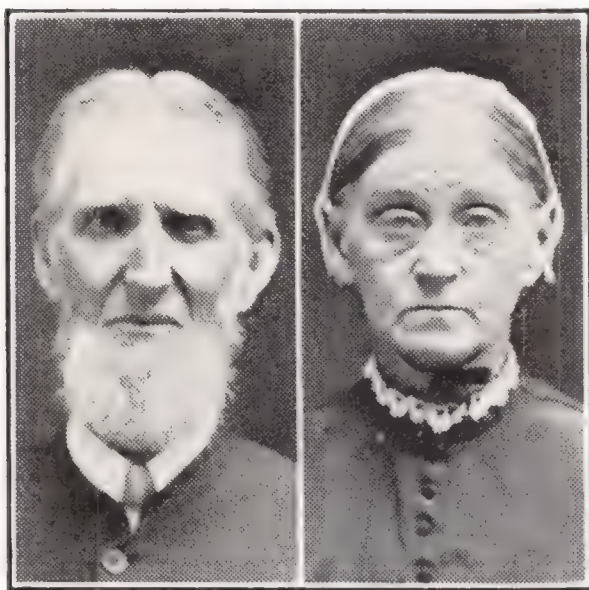
STAYER, JESSE L., oldest of four children of George R. and Hattie (née Dillon) Stayer, was born in Altoona (Pa.), May 6, 1893. His



mother was a member of the Methodist Episcopal church. The father did not unite with the Church of the Brethren until 1902, in a meeting held by Emanuel S. Young. Five years later he was called to the deacon's office. The family moved to Morrison's Cove, between Woodbury and Roaring Spring, in August, 1901, just after the death of the mother, July 27, 1901. Jesse graduated from Juniata College preparatory department in 1917; was principal of Taylor Township High School two years, and then returned to Juniata, where he received his A.B. degree, 1922. He taught in the Huntingdon High School, 1922-24.

He united with the Church of the Brethren in the Woodbury congregation, baptism being administered by John R. Stayer, February 3, 1906. Here he was called to the ministry, in the spring of 1914, but not installed until January 2, 1916, George S. Myers officiating. He is at present assistant instructor in Mediæval History in Pennsylvania University, and continuing his further preparation for the teaching profession and for church work. His address is Curryville, (Pa.).

STAYER, JOHN REPLOGLE, second of eleven children of Daniel S. and Mary (née Replogle) Stayer, members of the Church of the Brethren, was born in Woodbury, (Pa.), August 14, 1858. He had the opportunities of a common school education, and made his living on the farm.



He was united in marriage with Esther, daughter of Rinehart S. and Mary (née Brumbaugh) Replogle, members of the Woodbury Church, living in Woodbury, the union being solemnized by Jacob Miller, February 3, 1884. She united with the Church of the Brethren, in 1875. To them were born three children,—Elsie, Della, and Rena.

He united with the Church of the Brethren, in the New Enterprise congregation, Stephen H. Bashor administering baptism, on December 25, 1876. The Clover Creek congregation called him to the ministry, August 13, 1887, Joseph Z.

Replogle officiating. The second Sunday after installation he preached in the Albright house, from Ephesians 5:14. In the Albright house he was advanced to the second degree, April 2, 1892; here served in the ministry thirteen years. The Woodbury congregation, through the laying on of hands by James A. Sell and John B. Brumbaugh, had him ordained, April 13, 1907. He was the bishop of the Woodbury congregation from the date of his ordination till April 19, 1924, and then, by unanimous vote, was made Senior Bishop for life. He has represented his congregation seventeen times at District Meeting, nine times at General Conference, and served on the Standing Committee, at Hershey, (Pa.), 1915. He has been a teacher in the Sunday-school for over forty-five years; was a member of the District Mission Board for five years; held two revivals in the Albright house, and forty-nine were added to the church. His address is Curryville, (Pa.).

STEELE, JACOB, whose parents were members of the Reformed Church, was born in Hopewell Township, Bedford County, (Pa.), March 4, 1801. His education was very limited. In early manhood he worked at the cooper trade, then turned his attention to farming, and accumulated considerable estate till the time of his death.

He was united in marriage with Elizabeth Stone, January 30, 1825. She was born October 3, 1805. To them were born ten children,—John (deceased), Hannah, who married Henry Clapper; Mary, who married Daniel Hershberger; Samuel, Abraham, David, Rachel, who married Christian Snowberger; Isaac, Elizabeth, who married Samuel Ritchey; and George. The wife died September 29, 1883. Jacob married again, this time to Kathren (née Leach) Miller, on December 4, 1883.

He united with the Church of the Brethren, in the Snake Spring congregation. Here he was called to the ministry, and became the first English preacher of the church in the community. Here, also, he was ordained. In all, he served the church in the ministry about sixty years, of which time he had oversight of the Yellow Creek congregation for a number of years.

His charities took an unusual turn, as is seen in these instances, still related by those who knew him. A member of the Reformed Church having lost a cow, came to Brother Steele with a subscription paper. When he saw what it was, he tramped it under his foot, as he said, "Down in my barnyard are nineteen cows. Go down and take the best one, and say no more about it." Another asked to buy, on credit, a wagon Brother Steele was not using. He said, "Take the wagon; there will be no bill. The Scriptures teach, 'He that hath two coats, let him impart to him that hath none.'" In another instance, when a neighbor's house burned, Brother Steele bought the lumber and delivered it on the ground for a new house, and refused any pay.

He traveled over large territory, even into other states, but his main interest was the upbuilding of his home congregation. He died July 25, 1890. William Ritchey preached his funeral. Interment in Yellow Creek Cemetery.

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STEELE, WILLIAM McCLELLAN, sixth of twelve children of Abraham and Sarah Anna (née Gorsuch) Steele, members of the



Church of the Brethren, was born near Yellow Creek, Bedford County, (Pa.), September 11, 1864. He took advantage of common schools, and attended a few summer normals; taught twenty-one terms of public school; worked four years in the car shops, six years more as car inspector at Mt. Dallas, (Pa.). In 1908, he moved to Everett, and worked at the carpenter trade.

He was united in marriage with Henrietta Margaret, the daughter of Robert and Martha (née Mellott) McClellan, the husband a member of the Baptist Church, and the mother of the Church of the Brethren, the union being solemnized by John Rush, September 27, 1885. To them were born eight children,—Ocy E., Nona Maude, Alice F., Nellie G., Della M., Edith R., Robert A., and Ruth E.

He united with the Church of the Brethren, in the Yellow Creek congregation, Solomon S. Buckolew administering baptism, in 1880. Here he was called to the ministry, May 26, 1907. The subject of his first sermon was, "God Calling the Young." The Yellow Creek congregation advanced him to the second degree, October, 1908; and, through the laying on of hands by David A. Stayer and William S. Ritchey, the Everett congregation had him ordained, in 1914. He has represented his congregation at District Meeting twice, and at General Conference, three times. He served as superintendent of the Sunday-school in the Yellow Creek congregation, in Everett, and in Nanty-Glo. At the latter place, in Cambria County, (Pa.), he was the first superintendent. His address is Everett, (Pa.).

STEINBERGER, ALBERT C., one of ten children of Jacob and Lydia (née Long) Steinberger, members of the Lutheran Church, was born in Mifflin County, (Pa.), May 16, 1845. He received a common school education, and has made his living farming.



He was united in marriage with Henrietta, daughter of Moses and Sarah Miller, the union being solemnized in 1864, by Reverend Smith, of the Methodist Episcopal Church. To them were born nine children, of whom the following are living,—Ollie, who married Oliver Ort; Sarah, Emma, who married Robert Glosson; Ruth, who married Charles Sterrett; Florence, and Moses.

He united with the Church of the Brethren, in the Dry Valley congregation, William Howe

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administering baptism, in 1863. Here he was called to the deacon's office, in 1870; to the ministry, in 1878; and, through the laying on of hands by James A. Sell and John B. Miller, ordained, in 1912. He has represented his congregation twice at District Meeting and once at Annual Meeting. For four years he superintended the Dry Valley Sunday-school. He has held evangelistic meetings in Centre, Snyder, and Juniata Counties. His address is Lewistown, (Pa.).

STEINBERGER, SAMUEL J., second of seven children of Jacob and Eliza (née Baird) Steinberger, members of the Church of the Brethren, was born near Maitland, (Pa.), March 30, 1875. He had the advantage of common schools and five terms at Juniata College. He has made his living on the farm and teaching school.

He was united in marriage with Clara C., daughter of Samuel G. and Rebecca E. (née Rainey) Rupert, members of the Church of the Brethren, and he a minister, the union being solemnized by Harry Spanogle, June 8, 1899. To them were born five children, — Rupert, Maybelle, Kathryn, Samuel, and Darwin.

They both united with the Church of the Brethren, in the Dry Valley congregation, in September, 1899, Samuel J. Swigart administering baptism. Here he was called to the ministry, May 17, 1905; and, through the laying on of hands by Samuel J. and John C. Swigart, he was ordained, May 17, 1919. He has represented his congregation at District Meeting six times; and General Conference, twice. He has had oversight of the home congregation since January 1, 1924. He has been very active in Sunday-school work, serving both as superintendent and teacher. His address is Lewistown, (Pa.).



STOUT, ALEXANDER MCKILLIP, oldest of six children of the family of John F. and Margaret (née McKillip) Stout, was born near Liberty, (Ind.), March 18, 1888. He had the privileges of the Liberty High School, Manchester College, where he received his A.B. in 1912; and Juniata School of Theology, where he received his B.D. in 1924. He has also done postgraduate work in University of Chicago.

He was united in marriage with Ella Mae, daughter of Eli and Catharine Cottrell, of Pyrmont, (Ind.), on October 12, 1888, the



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bride's brother, D. Owen, officiating. To them have been born two children.

In the Four Mile congregation, of Indiana, during a revival conducted by Dorsey Hodgson, he united with the Church of the Brethren, through baptism administered by Cornelius C. Petry, on March 10, 1905. For five years he was superintendent of the Sunday-school at Sebring, (Fla.), where the family lived. On May 10, 1922, the Huntingdon congregation called him to the ministry. He at once became active; accepted a week-end pastorate at Beech Run, where he served one year. He represented his congregation at District and General Conferences, in 1924. September 1, 1923, he entered upon the pastorate of the Aughwick congregation. This church, through the laying on of hands by John C. Swigart and Tobias T. Myers, had him ordained, May 31, 1924. He was given oversight of the congregation, October 19, 1924. His address is Orbisonia, (Pa.).

STRALEY, DAVID, sixth of eight children of William and Harriet (née Smith) Straley, members of the Church of the Brethren, was born near New Enterprise, (Pa.), February 17, 1849. He received a common school education, and made his living blacksmithing. In the spring of 1883, he moved to Nebraska, where he met with an accident that cost his life.

He was united in marriage with Leah Steinman. To them were born three children,—Albert, Rosie, Myrtle (deceased). Rosie was later married to William Hughes.

He united with the Church of the Brethren, in the New Enterprise congregation, in the spring of 1878, baptism being administered by Stephen H. Bashore. This congregation called him to the ministry, October 14, 1878. His death occurred August 20, 1882, and he lies buried near Exeter, (Neb.).

STUCKEY, LEVI TEETER, fifth of seven children of Josiah and Susannah (née Teeter) Stuckey, members of the Church of the Brethren, was born near New Enterprise, (Pa.), September 11, 1858. He has spent his active life on the farm. When young, he took advantage of the common school. He is living a retired life in New Enterprise.



He was united in marriage with Rachel, daughter of Christian and Elizabeth (née Paul) Holsinger, members of the Church of the Brethren, the union being solemnized by Jacob Miller, October 24, 1878. To them were born seven children,—Pauline, Preston, Jacob, Morris, Susan (deceased), Alma (deceased), and Huldah E.

He united with the Church of the Brethren, in the New Enterprise congregation, baptism being administered by Henry Hershberger, in 1876. This congregation called him to the ministry, March 8, 1884, and, through the laying on of hands by James A. Sell and Samuel

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J. Swigart, had him ordained, September 4, 1897. He often represented his congregation at District Meeting, and six times at General Conference. For forty-four years he has served in the Sunday-school as teacher or superintendent. He confined his activities entirely to his home congregation. Address is New Enterprise, (Pa.).

SWAYNE, GEORGE W., son of George H. Swayne, a member of the Church of the Brethren, was born and raised in Aughwick Valley. Here he united with the Church of the Brethren, in his young manhood, and was called to the ministry, October 14, 1898; and ordained, June 12, 1909. About 1922, he thought it right to unite with the Methodist Episcopal Church, and for a year he preached for them at Burnt Cabins. He is now engaged in farming. His address is Shirleysburg, (Pa.).

SWAYNE, PETER L., the oldest of seven children of George and Mary Swayne, members of the Church of the Brethren, was born in Germany Valley, near Mt. Union, (Pa.), January 21, 1834. He had a common school education, and made his living on the farm.

He was united in marriage with Catherine Long, a descendant of the first minister of the Church of the Brethren in the Aughwick congregation. To them were born David, Emerson, Laura, and Lucy.

He united with the Church of the Brethren, in the Aughwick congregation, when about twenty-one years old, Andrew Spanogle baptizing him. Here he was called to the ministry, and here he spent his energies for higher ideals of life than obtained in the church those days. He helped to remodel the Germany Valley house, and had signs put up in the church forbidding the use of tobacco in the house of God. This, with some other difficulties, caused him to sever his membership for some time; but, during his last sickness, he was fully restored. He died peacefully January 18, 1882. James Quinter conducted his funeral services. Interment in Riverview Cemetery, Huntingdon, (Pa.).

SWIGART, GEORGE HANAWALT, seventh of nine children of Samuel and Susanna (née Hanawalt) Swigart, members of the Church of the Brethren, was born near McVeytown, (Pa.), January 30, 1834. He pushed through a common school, attended Kishacoquillas seminary and taught school for forty-three years.

He was united in marriage with Rebecca Jane, daughter of John and Susannah (née Ruble) Dunmire, living near McVeytown, (Pa.), the union being solemnized by William Howe, on March 7, 1867. To this union were born ten children, as follows: Milton C., Henry E. (deceased), Franklin H. (deceased), Susanna D., who married August Johnson; Effie M. (deceased), John W., Charles W., Samuel L., Clara V. (deceased), and Ralph L.

He united with the Church of the Brethren, in the Spring Run congregation. Here he spent his life; was called to the deacon's office; then to the ministry, October 13, 1871; and, through the laying on of hands by George S. Myers and Walter S. Long, was ordained, May 30, 1900. He died March 14, 1924. Lawrence Ruble and Wil-

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liam Hanawalt conducted his funeral services. Interment in Spring Run Cemetery.

SWIGART, JOHN C., fifth of nine children of Christian and Elizabeth (née Robinson) Swigart, members of the Church of the Brethren, was born in Oliver Township, Mifflin County, (Pa.), October 1, 1851. Though reared on the farm, he made use of every advantage of the common schools, and attended one term at Kishacoquillas Seminary, and one at Juniata College. He has made his living as school teacher and surveyor.



He was united in marriage with Catherine E., daughter of John and Mary (née Sheerer) Yoder, the union being solemnized by Abram Myers, March 13, 1879. To them were born three children,—Samuel C., Wilbur C., and Mary E.

He united with the Church of the Brethren, in the Spring Run congregation, Peter S. Myers administering baptism, April 12, 1872. This congregation called him to the deacon's office, May 25, 1882; to the ministry, May, 1887; and, through the laying on of hands by Walter S. Long and George S. Myers, had him ordained, May 30, 1900. In association with Reuben T. Myers, he has taken part in the oversight of his home congregation, since March 26, 1910, and, being the younger of the two, in recent years carried the main part of the responsibility. He has represented his congregation at District Meetings twenty-eight times; at Annual Meeting, nine times. He has always been active in the Sunday-school, and yet never served in official capacity. His district laid upon him these responsibilities: Member of the Board of Trustees of the Morrison Cove Home, since 1906, and secretary of the Board since 1907; Member and secretary of the Board of Management of the Child Rescue Home since its organization, in 1918; Reading Clerk of District Meeting for the years 1902-05; Secretary of the District Meeting, 1905 to 1922, except 1912 and 1921; Member and Missionary Treasurer of the Sunday-school Board of Middle District since 1912; Member of four important committees serving in the district; Member of the Credential Committee of Annual Meeting of 1921; and of Committee of Arrangements for Hershey Conference of 1918. He served on Standing Committee at Winona Lake, 1910, and Wichita, 1917. His home is at Mattawana, (Pa.).

SWIGART, JOSEPH WILLIAM, seventh of nine children of Samuel J. and Elizabeth (née Rupert) Swigart, members of the Church of the Brethren, and he a bishop, was born near Maitland, (Pa.), October 9, 1878. He was a graduate of the Lewistown High School, completed the Bible course at Juniata College, in 1903, and received his A.B. from the same institution, in 1904.

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He united with the Church of the Brethren, soon after he entered Juniata College, and here he was called to the ministry, March 2, 1903. Due to the influence of Wilbur B. Stover, when home on his first furlough from India, he decided to make foreign mission his life work, and prepared for it. He was accepted by the General Conference of 1904 for India. A few weeks before sailing for his chosen field, he took sick with typhoid fever, and passed beyond, October 19, 1904. The other members of the missionary party, on their way to New York, stopped to attend the funeral of their fellow appointee. He is buried at Spring Run Cemetery.

SWIGART, MILTON CLARKE, first of ten children of George Hanawalt and Rebecca (née Dunmire) Swigart, members of the Church of the Brethren, and he a bishop, was born near McVeytown, (Pa.), December 28, 1868. He was reared on the farm, attended common school and one term at Bucknell Academy, Lewistown, (Pa.), and finished Junior year in the Normal English course at Juniata, in 1898. He taught public school for nineteen years.

He was united in marriage with Anna, third daughter and ninth child of Levi and Rebecca (née Clinger) Swigart, the union being solemnized by J. Allen Myers, December 29, 1891. She united with the Church of the Brethren in 1888, in the Spring Run congregation. On account of death of her parents, her school work ended when she was fifteen years old. Nevertheless, she read her Bible through once a year for the last six years of her life; was teacher of a women's Sunday-school class with a membership of 75; was president of the Sisters' Aid Society, the Mother's Society, and superintendent of the Home Department and Cradle Roll of her home congregation. She also served five years as president of the Sisters' Aid Society of Southeastern Pennsylvania, New Jersey, and Eastern New York District; and was president of the Aid Societies for the Brotherhood of the Church of the Brethren, from 1915 till her death. She represented her congregation six times at District Conference, and four times at General Conference. To Brother and Sister Swigart was born one daughter, Esther. The wife died January 7, 1923.



He united with the Church of the Brethren, in the Spring Run congregation, Reuben T. Myers administering baptism, June 21, 1888. Here he was called to the ministry, June 8, 1894; while in the Germantown congregation (Phila.), he was ordained, through the laying on of hands by Jesse P. Hetric and Abram L. Grater, May 10, 1912. He has represented his congregation twenty-five times at District Meeting and fifteen times at General Conference. In his own state district he has been a member of the District Mission Board since the organization of the district, in 1911; secretary of the District

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Ministerial Board for ten years; was District Sunday-school secretary of Middle District of Pennsylvania, 1904 to 1906; has served as member of the General Temperance and Purity Board for ten years; as moderator of District Meeting of Southeastern Pennsylvania, New Jersey and Eastern New York, five times, and represented his district on Standing Committee at Winona Lake, (Ind.), in 1913 and 1916, and at Sedalia, (Mo.), 1920. He has been pastor of the Germantown congregation, (Phila.), for nineteen years, and witnessed the growth of the membership from less than 50 to over 400. He was superintendent of Sunday-school for fifteen years, and teacher ever since a member of the church. He has held sixty-six revivals, with 872 confessions. He has had the oversight of all four of the Philadelphia churches at one time, and is at present bishop over four congregations. His address is 6611 Germantown Avenue, Philadelphia, (Pa.).

SWIGART, SAMUEL J., oldest of nine children of Christian and Elizabeth (née Robinson) Swigart, members of the Church of the



Brethren, was born near McVeytown, (Pa.), October 3, 1843. He had but a common school education, and made his living at farming and carpentering.

He was united in marriage with Elizabeth, daughter of John and Martha (née Wakefield) Rupert, the union being solemnized by Joseph R. Hanawalt, October 19, 1865. To them were born nine children, as follows: Martha E., Mary J., Rhoda M., Ella V., John G., Christian H., James W., Carrie R., and Esther C.

He united with the Church of the Brethren, in the Spring Run congregation, about 1860; here was called to the ministry, May 25, 1869, and later, in the Dry Valley congregation, ordained. He represented his congregation at District Meeting thirteen times, and often at General Conference; served as a member of the Standing Committee at Burlington Park, (Ill.), 1898; at Bellefontaine, (O.), 1903. He served as bishop, both in the Dry Valley congregation and the Lewistown (city) congregation. He was an ardent Sunday-school advocate. He died May 21, 1921. Interment in Spring Run Cemetery.

SWIGART, WILBUR C., the second of three children of John C. and Catherine (née Yoder) Swigart, members of the Church of the Brethren, and the father a bishop for many years, was born at Strodes Mills, (Pa.), March 21, 1890. Besides public school training, he attended Juniata College about two years. He has since been engaged in farming.

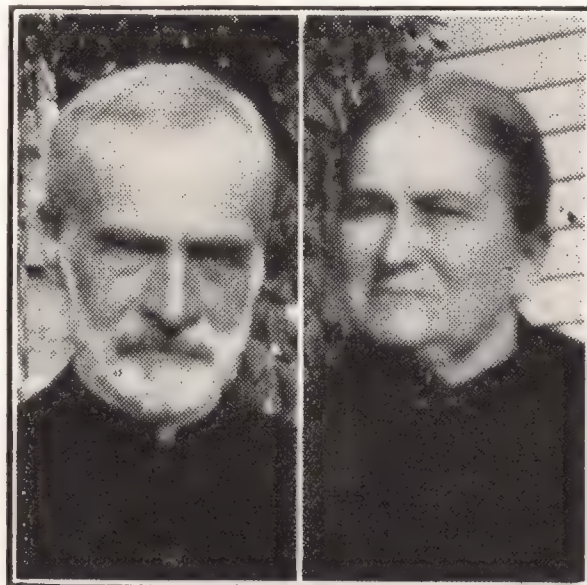
He was united in marriage with Blanche, the daughter of John M. and Martha (née Rupert) Rhodes, the union being solemnized by

the father of the bridegroom on June 30, 1912. The bride had united with the Church of the Brethren, November 7, 1907, in the Spring Run congregation, and has had the advantages of public schools in her training for life. To them were born seven children, three, Catherine and Martha (twins), and Harold, (deceased); Mary E., John C., George M., and Ruth E., living.

He united with the Church of the Brethren, in the Spring Run congregation, his father baptizing him, on the same date his wife was baptized. This congregation called him to the ministry, November 30, 1920. Three times he has represented his congregation at District Meeting. He has been a regular Sunday-school worker, teaching a class in recent years. His address is McVeytown, (Pa.).



SWIGART, WILLIAM JOSEPH, fourth of nine children, four of whom lived to manhood,—three of them ministers,—of the family of Christian and Elizabeth (née Robinson) Swigart, members of the Church of the Brethren, was born in the old cottage, along Jacks Mountain, three miles below Spring Run Church, Mifflin County, (Pa.), March 19, 1850. His father had the misfortune of being blind the greater part of his life. William turned his attention to education and, after passing through the public schools of his day, attended McVeytown Academy, Kishacoquillas Seminary, and the National School of Oratory. He engaged in teaching in the public schools, 1868 to 1876; in Juniata College, 1880 to 1920. He spent 1877-1880 in the *Primitive Christian* office.



He was united in marriage with Carrie M., daughter of Samuel and Rebecca (née Mattern) Miller, James Quinter solemnizing the union, July 11, 1882. The bride was born at Seven Stars, in Huntingdon County, (Pa.), May 12, 1854. She took advantage of the common schools, and did some work in Juniata College preparatory department. She confessed Christ by uniting with the Church of the Brethren, in the Dry Valley congregation, baptism being administered by Samuel J. Swigart, in the spring of 1874. (This was the administrator's first baptism.) She and David Emmert founded the Orphans' Home in Huntingdon. To Brother and Sister Swigart were born three sons, Emmert and Paul growing to maturity.

While in the Spring Run congregation, he united with the Church

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of the Brethren, baptism being administered by Peter S. Myers, on April 19, 1873. This congregation called him to the ministry, at a lovefeast in the autumn of 1876, but he was not installed until May, 1877. The Huntingdon congregation, through the laying on of hands by James A. Sell and one other, had him ordained, November 14, 1891. Although making a living teaching and helping build up Juniata College, preaching was his preferred work, as is seen in the following: Preacher and pastor of Ardenheim congregation since 1877. During this time he made over 1,200 pastoral calls, officiated at baptisms, marriages, and funerals of the community, even to the second and third generations. Preached over 4,000 times. Besides, he was supply pastor of First Church of Philadelphia, for about five years; held a number of evangelistic meetings, between 1880 and 1910; figured largely in the preaching in the Huntingdon congregation during thirty years' time, during which he baptized many students, as well as applicants from Ardenheim,—in all, about six hundred persons; preached the dedication sermon of twenty-six different churches, thirteen of which were in his own district. His congregation had him represent them about thirty times at District Meeting, and between the years of 1904 and 1923, inclusive, the District Meeting chose him secretary four times, and moderator seventeen times. He served on the Standing Committee of General Conference at Lincoln, (Neb.), 1901; Los Angeles, (Calif.), 1907; Winona Lake, (Ind.), 1913 and 1916, besides representing his home congregation about ten times. He has served on the Peace Committee since 1916, was chairman of the Central Service Committee during the war, and had charge of all camp visitation and interviews with the War Department. His home is near the college where he spent the best years of his life.

TAYLOR, MRS. MADILIN BOORSE, oldest of six children of Isaiah S. and Josephine (née Rahn) Boorse, members of the Church of the Brethren, was born at Pottstown, (Pa.), April 21, 1899. She completed the Arts course at Juniata College, in 1923.

She was united in marriage with Joseph E. Taylor, son of Richard M. and Eliza (née Corle) Taylor, of Alum Bank, (Pa.), the union being solemnized at the home of the bride's parents, by Aubrey A. Coffman, on June 11, 1924.

She united with the Church of the Brethren, in the Coventry congregation, (S. E. Pa.), November 9, 1913. Here she was called to the ministry, April 6, 1923. Her ministerial labors have been mostly in revival meetings. She has been active in Sunday-school work. Address, Alum Bank, (Pa.).

TEETER, BENJAMIN Y. S., a minister, with his family, moved from North Fork congregation, (W. Va.), and located in the Glendale arm of the Artemas congregation. He, with the members who located with him, built up the cause until, in 1922, the Glendale house was erected. His address is Flintstone, (Pa.).

VAN DYKE, ARCHIBALD, sixth of ten children of Archibald and Mary (née Leinbach) Van Dyke, members of the Presbyterian

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Church, was born near Milton, Northumberland County, (Pa.), August 1, 1830. He was reared on the farm, had the opportunities of public school, and made his living farming.

He was united in marriage with Esther, daughter of Samuel and Susannah (née Hanawalt) Swigart, members of the Church of the Brethren, living at McVeytown, (Pa.), the union being solemnized by John Spanogle, December 18, 1881. To them were born fifteen children. The bride had united with the Church of the Brethren, in 1852, in the Spring Run congregation. Visiting the sick and winning souls for Christ were outstanding features of her life.



He united with the Church of the Brethren, in the Spring Run congregation, in 1854, John Spanogle administering baptism. Here he was called to the deacon's office, in 1856; to the ministry, in 1859, and later ordained. He represented his congregation at District Meeting five times, and at General Conference seven times. He was thoroughly missionary and evangelistic in his work for the church.

He died May 4, 1917, in the home of his daughter, Lizzie Van Dyke Miller, at Holmesville, (Neb.), where he spent his declining years. Jacob S. Dell conducted his funeral services. Interment in South Beatrice Church Cemetery.

VAN DYKE, IRVIN C., thirteenth of fifteen children of Archibald and Esther (née Swigart) Van Dyke, members of the Church of the Brethren, and he a bishop, was born near Lewistown, (Pa.), February 2, 1873. Besides the public school, he pushed through Juniata College, graduating as follows: B.E., 1900; M.E., 1902; A.B., 1906, and spent two years in post graduate work in Chicago University. His twenty-four years of teaching include two years of English teaching in Porto Rico, and nine years of Social Science in the High School of Pocatello, Idaho.

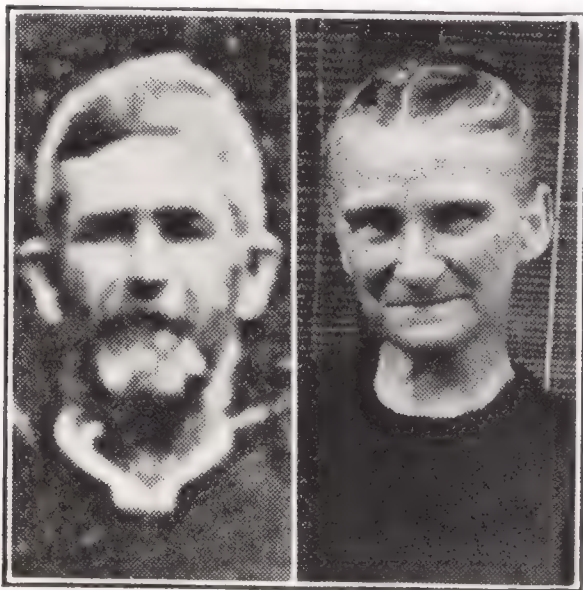
He was united in marriage with Sara, daughter of Thomas and Mary (née Hoffman) Hope, Coatesville, (Pa.), members of the Presbyterian Church, the union being solemnized by John B. Brumbaugh, on June 27, 1907. To them were born four children,—Irvin Cloyd, Jr., Vernon Brumbaugh, Stuart Hope, and Sara Jane.

He united with the Church of the Brethren, in the North Beatrice congregation, (Neb.), baptism being administered by his father, June 20, 1883. The Huntingdon congregation, (Pa.), called him to the ministry, July 9, 1902. He was District Secretary of the Middle Pennsylvania Sunday-schools, 1903 to 1906. Within that period he dedicated a union church within the bounds of the Claar congregation, and was one of a party of six sent out by the Pennsylvania State Sabbath School Association, to conduct two-day Sunday-school

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Institutes in forty-seven counties of the State. His address, Winona Lake, (Ind.).

VAN HORN, DANIEL MORGART, fifth of seven children of John M. and Hannah (née Swartzwelder) Van Horn, members of the Lutheran Church, was born near Rainsburg, (Pa.), June 30, 1861. Though reared on the farm, through attending common and private schools he prepared himself to teach, and pursued that vocation during his early life. The latter part was spent on the farm.



He was united in marriage with Susie, the daughter of William S. and Sarah (née Snowberger) Ritchey, the union being solemnized by John B. Fluck, May 15, 1887. To them were born three children,—Ellis W. and G. Marshall, of New Enterprise, (Pa.), and Sara, married to Atlee L. Cowan.

He was, in his young manhood, a member of the Methodist Episcopal Church, but, after his marriage, he united with the Church of the Brethren, in Snake Spring Valley congregation, baptism being administered by David Dilling, in 1891. Here he was called to the ministry, June 8, 1895, and, through the laying on of hands by John Bennett and David A. Stayer, he was ordained, July 20, 1908. He represented his congregation at District Meeting eight times; at General Conference, three times. He organized the first Sunday-school in the new church of the Snake Spring Valley congregation, and gave his undivided efforts to the development of his home congregation, over which he was made bishop in the spring of 1918. He died March 19, 1923, from neuralgia of the heart. George E. Yoder and Ira Holsopple conducted the funeral services. Interment in the Ritchey Cemetery.

ULRICH, WILLIAM MARTIN, third and only son of seven children of John and Martha (née Minton) Ulrich, members of the Church of the Brethren, was born near New Lancaster, Huntingdon County, (Ind.), October 5, 1875. Besides the common and high school of his home community, he attended four years at North Manchester, (Ind.), College, one year at Bethany Bible School, and four years in Juniata College, where he received his A.B. and B.D. in 1923.

He was united in marriage with Anna A., daughter of John and Susan (née Paul) Adams, members of the Church of the Brethren, the union being solemnized by Henry B. Wike, June 16, 1900. She spent four years in Manchester College, and one year at Bethany Bible School, and received her B.S.L. from Manchester College at the same time her husband received his, in 1911. She united with the Church of the Brethren, in the Salamonie congregation, November 1, 1899; organized the primary department in her home congregation, and has been a teacher in the Sunday-school ever since.

in the Middle District of Pennsylvania

He united with the Church of the Brethren, in the Salamonie congregation, (Ind.), Osias C. Ellis administering baptism, December 1, 1896. Here he was called to the ministry, March 7, 1903. The Tyrone congregation (M. Pa.) had him ordained, through the laying on of hands by Harry A. Spanogle and William H. Holsinger, August 4, 1918. He has represented his congregation seven times at District Meeting, and five times at General Conference. He has been active as superintendent or teacher in the Sunday-school. He has served as pastor as follows: Green, (Ia.), September, 1915-16; Sterling, (Ill.), October, 1916-17; Tyrone, (Pa.), January 1, 1918, to August 1, 1921. He began a pastorate at Norristown, (Pa.), November 23, 1924. His address is 717 Harris Ave., Norristown, (Pa.).

WAKEFIELD, ROBERT M., one of six children of Eli and Mary Wakefield, members of the Quaker faith, was born in Hill Valley, not far from Shirleysburg, (Pa.), February 29, 1836. He was reared on the farm, and received but a common school education.

He was united in marriage with Mary, daughter of George and Mary (née Long) Swine, in 1858. The bride was a granddaughter of Peter Long. To them were born eight children, of whom the following are living: Eli, Albert, John, and Lloyd.

He united with the Church of the Brethren, in the Aughwick congregation, Abram Funk administering baptism, about 1858. Here, at the Germany Valley house, he was called first to the deacon's office, and then to the ministry, May 4, 1872, and, in 1883 or '84, ordained. He often attended District Meeting, and twice represented his congregation at General Conference. He died March 18, 1910. Funeral services conducted by William J. Swigart. Interment in Germany Valley Cemetery.



WALKER, GALEN KNEPPER, seventh in a family of thirteen children of Bishop Daniel H. and Mary (née Knepper) Walker, members of the Church of the Brethren, was born near Berlin, Somerset County, (Pa.), June 15, 1883. He received his education in the Somerset County public schools, Juniata College, where he received his A.B., in 1923; he is also a graduate of Crozer Theological Seminary, Chester, (Pa.). He taught in public and high school, and for five years served as Assistant Cashier in the First National Bank,



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Berlin, (Pa.), and three years as Assistant Treasurer of the Farmers' Trust and Mortgage Company, Johnstown, (Pa.).

He was united in marriage with Fern Elizabeth, daughter of Jacob and Susie (née Studebaker) Coppock, of Tippecanoe City, (O.), the father of the bride solemnizing the union, on November 28, 1911. They have three children,—Robert, June, and Ruth.

During a revival meeting conducted by Daniel Stouffer, in the Brothers Valley congregation, (W. Pa.), he united with the church by baptism administered by William G. Schrock, in 1893. This congregation called him to the ministry, October 20, 1906, and, through the laying on of hands by William G. Schrock and William M. Howe, Walnut Grove congregation had him ordained, May 3, 1914. He served as pastor of the following congregations: Beechdale, (W. Pa.), two years; Plum Creek and Glade Run congregations, (W. Pa.), over three years; Pottstown, (S. E. Pa.), three years; and took up his present pastorate in Huntingdon, April 1, 1920. He has represented his home congregation at District Meeting ten times; at General Conference, seven times. He served on Standing Committee at Winona Lake, (Ind.), in 1916, and Calgary, (Can.), in 1923. In connection with his pastoral labors, he has held fifteen revival meetings. Address, Huntingdon, (Pa.).

WALTZ, BENJAMIN FRANKLIN, tenth of eleven children born to Conrad B. and Mary (née Helfert) Waltz, gladdened their home in



Rapho Township, Lancaster County, (Pa.), on May 13, 1889. His father, by occupation, was a farmer, but died when Benjamin was two years old. The mother found it necessary to move her family to the city of Lancaster, and there Benjamin made good use of the city schools. He continued his education as follows: Elizabethtown College, PdB., conferred 1910; Franklin and Marshall, A.B., 1914, and A.M., 1915; Juniata, B.D., 1923. During 1914-15 he taught French and German in DuBois High School, in Clearfield County, (Pa.).

He was united in marriage with Mary E., daughter of Edward and Emma (née Picking) Myers, members of the Church of the Brethren, and he a deacon, living in Falling Springs congregation, (S. Pa.), the union being solemnized by J. Kurtz Miller, on June 3, 1915, in the Brooklyn (N. Y.) Church. The bride had united with the Church of the Brethren, in the Elizabethtown congregation, 1908, Earle E. Eshelman administering baptism. She attended Elizabethtown College and received her B.E., 1910. The next five years she taught public school in Franklin County, (Pa.). To this union were born two children,—Paul Kenneth, and Benjamin Franklin, Junior.

Benjamin's father was a member of the United Brethren Church; his mother was reared a Roman Catholic, but, at twenty, united with

the Church of the Brethren. In 1901, when but eleven years old, Benjamin united with the Church of the Brethren, Tobias F. Imler administering baptism. As manhood approached, he chose the vocation of a pastor, and prepared himself accordingly. The Lancaster City Church called him to the ministry, January 14, 1914. Through the laying on of hands by Daniel K. Walker and William M. Howe, on July 15, 1916, he was ordained in the Elk Lick congregation of Western Pennsylvania. In 1915 he became pastor of Salisbury, Garret and Beech Dale congregations, in Western Pennsylvania. May 3, 1920, he entered upon his pastoral labors in the Twenty-eighth Street Church of the Brethren in Altoona, where he is administering to a growing congregation. He represented his District on Standing Committee at Hershey, (Pa.), 1924. He believes in working as many of the church activities through the Sunday-school as possible. It is no surprise, then, to note that at the Sunday-school convention of Middle Pennsylvania, held at Martinsburg, August 22, 1923, he was elected for the two-year term on the Sunday-school Board of the district, and by that Board made its president, 1923-25. In 1924, he was elected director, for five years, on the Board of Altoona School of Religious Education, an interdenominational organization ministering to the sixty different congregations of the city. His address is Altoona, (Pa.).

WEAVER, MAHLON J., second of ten children, nine living, three ministers, of Jacob and Lovina (née Hoffman) Weaver, members of the Church of the Brethren, was born near Windber, (Pa.), September 22, 1876. He was reared on the farm, pushed his way through public school, and graduated from Juniata College, as follows: Normal English, 1901; Sacred Literature course, 1905; also attended Western Theological Seminary nearly one year; and Bethany Bible School (Chicago), one term. He taught public school a little over five years.

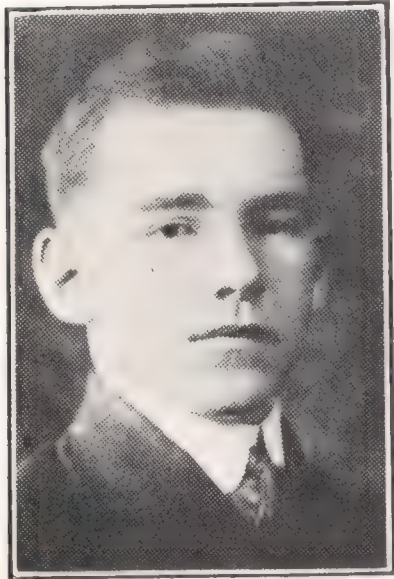
He was united in marriage with Fannie, daughter of William S. and Sarah (née Snowberger) Ritchey, members of the Church of the Brethren, and he a bishop, the union being solemnized by William J. Swigart, October 31, 1909. She had united with the Church of the Brethren, at Huntingdon. To them were born three children,—Fern, Paul, and John. The wife died August 12, 1917. Later he was united in marriage with Roxie Edith, daughter of Benjamin F. and Mary (née Landis) Hankins, members of the Church of the Brethren, this union being solemnized by Emanuel B. Hoff, August 31, 1918. She had united with the Church of the Brethren, in the Flora congregation, (Ind.), in August, 1903. She completed Flora High School, in 1906; the Normal English course at North Manchester, (Ind.), 1908; taught school four years, worked in bank four years, and attended Bethany Bible School, (Ill.), four years.

He united with the Church of the Brethren, in Scalp Level congregation, (W. Pa.), baptism being administered by Jacob Holsopple, November 19, 1891. Here he was elected to the ministry, June 13, installed July 9, and preached his first sermon, July 23, 1899. The Everett congregation, through the laying on of hands by David A. Stayer and William S. Ritchey, had him ordained, in 1916. He has

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represented his congregation at District Meeting, fourteen times; at General Conference, eleven times. He has served as pastor as follows: Pittsburgh, (Pa.), July 8, 1907, to May 30, 1912; Everett, (Pa.), June 8, 1912, to December 25, 1917; Roaring Spring, (Pa.), May 24, 1918, to October, 1921; Elgin, (N. Ill.), till March, 1923; Moxham, (W. Pa.), his present charge, since April, 1924. He has held over twenty-five revival meetings; has helped to hold a number of Bible Institutes; has been especially successful in Sunday-school work, as teacher, as president of Bedford County Sunday-school Association for two years, and of Western and Middle District Sunday-school Associations each for a term of years. In 1903, the Juniata Mission Band sent him to Northfield for a ten days' meeting, which proved very helpful. His address is 653 Park Avenue, Johnstown, (Pa.).

WEYANT, SAMUEL, first of nine children of Adolphus and Della (née ———) Weyant, members of the Church of the Brethren, was born near Klahr, (Pa.), December 14, 1895. Besides public school, he has had two years normal. He makes his living teaching public school and in the ministry.



He was united in marriage with Beckie, daughter of Emanuel and Kettura Walters, the union being solemnized by James E. Moffatt, of Cumberland, (Md.), May 23, 1917. To them was born one son, Kenneth.

He united with the Church of the Brethren, in the Claar congregation, baptism being administered by Andrew M. Dixon, August, 1914. Here he was called to the ministry, August 29, 1916, and, through the laying on of hands by James A. Sell and John B. Miller, ordained, May 30, 1920. He has represented his congregation at District Meeting several times. He has been a teacher in the Sunday-school for ten years; superintendent for three years. He has administered baptism to 75, including father, mother, two sisters and three brothers. His address is Claysburg, (Pa.).

WILSON, Roy X., second of eight children of William B. and Caroline (née Star) Wilson, members of the Church of the Brethren, and he a deacon, was born near Three Springs, Huntingdon County, (Pa.), March 16, 1886. He had the advantages of graduating from the Normal English course, Juniata College, 1909. He has made his living mainly by teaching public school, having taught sixteen terms and seven summers before teaching two years in the Stonerstown (Pa.) schools.

He was united in marriage with Myra, daughter of Samuel and Delilah (née Sollers) Bollinger, the union being solemnized by George Swayne, June 28, 1911. To them was born one child,—Freda May.

He united with the Church of the Brethren, in the Aughwick congregation, John E. Garver administering baptism, March 23, 1902.

in the Middle District of Pennsylvania

Here, in the Hill Valley house, he was called to the ministry, November, 1904, and ordained, by the laying on of hands by Robert Wakefield and John E. Garver, in March, 1917. He has represented his congregation at District Meeting, five times, and once at General Conference. He has been especially active in Sunday-school work, serving as superintendent of Sunday-school at Stonerstown, 1917-1923, and conducted three teacher training and ten seal classes. His address is Saxton, (Pa.).

WILT, ARDIE E., oldest of six children of Joseph W. and Amanda (née Wagner) Wilt, was born in Red Bank, Armstrong County, (Pa.), May 11, 1870. His parents are members of the Church of the Brethren, and the father a bishop many years. After attending public schools, he spent from 1890 to 1893 in Juniata College. For twenty-one years he was a traveling salesman, and then accepted the position of manager of a bakery in the city of Altoona, which position he now holds. He is also connected with many business enterprises of his home city.

He was united in marriage with Minnie R., daughter of John W. and Susan (née Shaw) Ressler, the father solemnizing the union in James Quinter's home, in Huntingdon, on May 29, 1891. To them were born one son and three daughters,—Lorna A., Bertha R., J. Ellis, and Helen K.

While at Juniata College, he united with the Church of the Brethren, William J. Swigart administering baptism, June 27, 1893. The Altoona congregation called him to the deacon's office, February 22, 1897. He has represented his congregation twenty-one times at District Meeting, and twice at General Conference. He has been, for his congregation, chairman of the Finance Committee since 1916, and treasurer of the Building Fund since 1907. He was also chairman of the building committee which erected the present church structure. He has served his congregation as Sunday-school superintendent for thirty years; as church chorister, twenty-five years; among his outside activities may be mentioned Sunday-school Secretary of Middle District of Pennsylvania, 1912-21; District President of the Blair County Sabbath-school Association; member of the Executive Committee of the Central Pennsylvania Bible Conference since its organization; trustee of Juniata College for a number of terms; originator of the idea and leader in raising the money in the Sunday-schools of Middle District of Pennsylvania, which put up the \$20,000 00 mission home for Juniata College, and chairman of the Building Committee, His address is Altoona, (Pa.).

WILT, JOSEPH WAMPLER, fourth of six children of John C. and Mary (née Wampler) Wilt, members in the deacon's office of the Church of the Brethren, was born on a farm near Rural Village, Armstrong County, (Pa.), July 6, 1846. He had a very limited common school training, and at sixteen was apprenticed to learn the carpenter trade. Later, he followed this trade, along with merchandising, until 1874, when he turned his attention to farming. The latter part of his life has been devoted to mercantile pursuits and salesmanship.

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He was united in marriage with Amanda, daughter of George and Polly (née Eckels) Wagner, of Blanco, Armstrong County, (Pa.), William F. Morgan, pastor of the Rural Village Presbyterian Church, officiating, on June 10, 1869. Of the six children born to them, three, Ardie E., Joseph S., and Mrs. Sadie A. Wilt Brumbaugh, grew to maturity.

When a little past fifteen, in the Cowenshannock congregation, (W. Pa.), he united with the Church of the Brethren, Louis Kimmel administering baptism, in August, 1861. This same congregation called him to the deacon's office, in 1874; to the ministry, July, 1875, and, on November 5, 1893, in the Altoona congregation, (M. Pa.), through the laying on of hands by Henry B. Brumbaugh and William M. Howe, he was ordained. He has represented his congregation thirty-four times at District Meeting, and nine times at General Conference.

In the ministry, he served the church as follows: Cowenshannock and Redbank, (W. Pa.), each one year; in Middle Pennsylvania, the Claar congregation, two years; Warriors Mark, five years; Altoona, nineteen years; Bellwood Mission and Church, five years; Juniata Park, twenty years, and is still serving there. In all this ministry, the Claar congregation is the only one where he gave full time, and was supported as a regular pastor. In this congregation he held his first revival, administered his first baptism, performed his first marriage ceremony, preached his first dedication sermon, and was perhaps the first supported pastor in the district. While residing in Warriors Mark, in addition to his duties at home, he opened and developed the Glenhope Mission. (See Glenhope.) Except his labors in the Claar congregation, he labored for the different congregations without salary and, accepting his full portion, helped to bear their financial burdens.

His activity in the Sunday-school is seen, not only in being a teacher wherever he attended regularly, but he led in the organization of the school in Claar, in 1877; in Bellwood, in 1894; in Juniata Park, in 1904; besides he started schools in East Altoona, West Altoona, corner of Sixth and Union Avenue, and two in Warriors Mark territory. He served as superintendent in Claar, Warriors Mark, Altoona, Bellwood, and Juniata Park schools. As an evangelist, he helped hold a revival in Glade Run, (W. Pa.), in 1875 first, John B. Wampler and he took turns in preaching; sixteen were baptized. During the winter of 1876, he made his first missionary efforts in Jefferson County, (W. Pa.), among the lowly living in the forests. The doctrine he preached was new to the people, but interest was awakened. In 1877, in Leamersville, Claar, Warriors Mark, and Riggles Gap, he held meetings with a total ingathering of about eighty members. He held other meetings during the years of his activity, with similar blessed results. In 1893, he was elected on the Old Folks' Home Committee; in 1894, this was succeeded by a board of trustees, and he was made a member. He is the only living one of the committee of 1893. He served as trustee till 1900, three years as solicitor, and three as secretary. He is at present bishop of Juniata Park congregation, and bearing his full share of the work.

When Altoona (First Church) was erecting her first house, and

was deeply in debt and greatly perplexed, he, though heavily encumbered, took hold, directed the financial campaign, and at the same time served the congregation in spiritual things without salary. In fact, during his ministry he led in the opening of five missions,—namely, Twenty-eighth Street, Altoona, Glenhope, Juniata Park, Bellwood, and Riggles Gap, and directed the building of the church houses in the last four named. Address, Juniata, (Pa.).

WINE, GROVER LORINGTON, second of eight children of John H. and Mary E. (née Edgecomb) Wine, members of the Church of the Brethren, was born in Allen County, (O.), January 12, 1886. His parents moved to Huntingdon County, (Ind.), in his youth. Here he graduated from the Clear Creek (Ind.) High School, in 1904; Manchester College, (Ind.), B.S.L., 1911; A.B., 1915; Juniata College, School of Theology, (Pa.), B.D., 1922; head of the Bible Department of Mt. Morris College, (Ill.), 1922-24.

He was united in marriage with Mary C., daughter of Samuel D. and Lina (née Norris) Stoner, members of the Church of the Brethren, and he a bishop, living at Ladoga, (Ind.), the union being solemnized by Perry B. Fitzwater, June 1, 1911. Sister Wine had united with the Church of the Brethren, July 24, 1894; attended public school, Ladoga, (Ind.); Manchester College, (Ind.), B.S.L., 1909; and Teachers' Vocal Music Course, 1915. She served as city missionary in Indianapolis, (Ind.), 1909-10. She has been active as Sunday-school teacher, superintendent, musical director of worship, president of the Aid Society. Her pen has been gifted in writing the words for songs and other poems. She has prepared an Easter service, in co-operation with a music writer. To them was born one daughter,—Salome Ruth.

He united with the Church of the Brethren, in the Huntington (Country) congregation, baptism being administered by Dorsey Hodgden, in February, 1899. This congregation called him to the ministry, August 18, 1906; the Polo (Ill.) congregation had him ordained, through the laying on of hands by Olin F. Shaw and John J. Johnson, on October 27, 1919. He has represented his congregation nine times at District Meeting, and nine times at General Conference; was District Secretary of Sunday-schools in Middle District of Indiana, 1909-11. At the 1911 General Conference, St. Joseph, (Mo.), he and his wife were accepted for the foreign field, but did not go on account of wife's health. He has held a number of revival meetings; served as pastor as follows: Huntington (City), Indiana congregation, October, 1911-13; North Manchester congregation, (Ind.), June, 1915, to December, 1917; supply pastor, Covington, (O.), January and February, 1918; Polo, (Ill.), March, 1918, to September, 1920; October, 1920, till June, 1922, pastor and bishop of Fairview congregation, (M. Pa.); bishop of Mt. Morris (Ill.) con-



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gregation since October, 1923; pastor since September 1, 1924; bishop of Polo (Ill.) congregation since October 1, 1924. His address is Mt. Morris, (Ill.).

WINELAND, JACOB L., called to the ministry in the Clover Creek congregation, August 24, 1867.

WRIGHT, MILTON B., sixth of eight children of Caleb G. and Catharine (née Dell) Wright, members of the Church of the Brethren, was born in Cass Township, Huntingdon County, (Pa.), October 26, 1873. He was reared on the farm; pushed his way through public school, and spent three years in Juniata College, Normal English course. He taught public school in Huntingdon County, (Pa.), for twenty-nine years. Since 1922, he is superintendent of Huntingdon County Schools.

He is united in marriage with Amelia, daughter of Van Buren B. and Susan (née Auspach) Hirst, members of the Lutheran Church, living at McAlevey's Fort, the union being solemnized by Reverend B. R. M. Sheeder, March 6, 1909.

He united with the Church of the Brethren, while attending Juniata College, baptism being administered, May, 1898, by William J. Swigart. The Aughwick congregation called him to the ministry, October 14, 1898; and advanced him to the second degree, May 9, 1902. Through his teaching profession, which he has chosen, he has been isolated from the church; has served as superintendent of a Lutheran Sunday-school for fifteen years, and affiliated with that communion in 1921. His address is Huntingdon, (Pa.).

YODER, GEORGE E., first of four children of Emanuel and Sarah (née Livengood) Yoder, members of the Church of the Brethren,



was born near Elk Lick, Somerset County, (Pa.), January 20, 1884. He was reared on the farm; attended common school, and two years land and mining engineering school. He followed farming and surveying from 1905-09 and 1913-16.

He was united in marriage with Clara, daughter of Christian and Annie (née Coblentz) Beachy, members of the Mennonite Church, living at Tuscarawas, (O.), the union being solemnized by Tobias S. Fike, February 21, 1906. The bride had united with the Church of the Brethren, February 14, 1906. She is a graduate

of a teacher training course and an active Sunday-school teacher. To this union were born seven children,—Ruth L., William E., Olive E., Mary L., John G., Florence K., and George C.

He united with the Church of the Brethren, in the Elk Lick congregation, (W. Pa.), baptism being administered in October, 1896. Elk Lick congregation called him to the deacon's office, October,

1905; to the ministry, in March, 1906; the Summit congregation (W. Pa.) had him ordained, through the laying on of hands by Edward K. Hochstetler and Lewis A. Peck, April 7, 1912. He has represented his congregation at District Meeting seventeen times; at General Conference, nine times; served on the Standing Committee at Winona Lake, (Ind.), 1919. As pastor, he served Summit Mills, (W. Pa.), 1909-13; Norristown, (S. E. Pa., N. J. and E. N. Y.), 1916-19; New Enterprise, (M. Pa.), 1919, to present. He was a member of the District Sunday-school Board (S. E. Pa., N. J., E. N. Y.), and served as its Field Secretary, 1917-19. He served as vice-president of the Sunday-school Board (M. Pa.), 1919-20, and its president, 1920-21. He has conducted forty-nine revivals; assisted in six Bible Institutes; baptized 244; conducted fifty-six lovefeasts; preached 70 funerals; anointed forty-six members, and solemnized twenty-six marriages. His address is New Enterprise, (Pa.).

YOUNG, ADAM, oldest of four children of John Young, was born near Philadelphia, (Pa.), December 24, 1819. For his time, he had a liberal education. He learned the shoemaking trade, and later in life followed farming. He resided in Mifflin County, (Pa.), till 1865, when he moved to White County, (Ind.).

He was first married to Catherine Wireman. One child was born to this union, and the wife died within a year afterwards. His second marriage was with Priscilla Clayton. To this union one daughter was born, and the mother died soon after. His third marriage was with Hannah, daughter of John and Sarah Richards, of Mifflin County, (Pa.), January 9, 1850. To them were born five sons and five daughters, the following still living: Mrs. John M. Keever, Mrs. Albert Livingston, James Young, David R. Young, Mrs. William Pearson, Samuel Young, Mrs. Will G. Girard.

About 1839, he united with the Methodist Episcopal Church. After moving to Mifflin County, (Pa.), and his third marriage, he united with the Church of the Brethren, in the Dry Valley congregation, about 1850. Here he was called to the deacon's office, and then, in 1854, to the ministry. The Monticello congregation, (M. Ind.), had him ordained, along with John S. Snowberger, in August, 1869. In Mifflin County, (Pa.), he was a co-laborer with William Howe; in White County, (Ind.), with Joseph Amick, John S. Snowberger, and John G. Royer. He died February 15, 1872. Funeral services by John S. Snowberger and Joseph Amick. Text, Revelation 14:12-13. Interment in Pike Creek Cemetery, near Monticello, (Ind.).

ZIEGLER, LEVI KING, oldest of ten children of Daniel and Katherine (née King) Ziegler, members of the Church of the Brethren, was born near Stouchburg, (Pa.), October 2, 1888. When he was three months old, he moved, with his parents, to the Eastern Shore of Maryland, near Denton, and was there reared on the farm and received almost the equivalent of a high school education. Two years were spent at Elizabethtown College, (Pa.).

He was united in marriage with Grace Ulmer, daughter of John and Annie (née Ulmer) Kline, of Lancaster, (Pa.), the union being

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Solemnized by Tobias F. Imler, at Ridgely, (Md.), on January 10, 1912.

He united with the Church of the Brethren, in the Ridgely congregation, (Md.), Levi R. Brumbaugh administering baptism, on August 8, 1902. This congregation



called him to the ministry, January 6, 1911. The Denton congregation, (Md.), through the laying on of hands by Abram P. Snader and William E. Roop, had him ordained, September 6, 1919. He has represented his congregation at District Meeting nine times, and at General Conference, six times. He has served as pastor as follows: Shamokin, (Pa.), August 1, 1914-17; Denton, (Md.), March 1, 1919, to July 1, 1924; Williamsburg, (Pa.), August 1, 1924, continuing. He was a member of the District Mission Board of

Eastern Maryland from 1919 to 1924. He has held nineteen revivals, with a total of eighty-six converts. His address is Williamsburg, (Pa.).

ZOOK, FREDERIC R., oldest of six children of John H. and Hannah (née Fishel) Zook, members of the Church of the Brethren, was born near Curryville, (Pa.), November 10, 1870. He was reared on the farm and received a common school education. He has made his living by farming and salesmanship.

He was united in marriage with Anna, daughter of George and Elizabeth (née Wineland) Seedenburg, members of the Church of the Brethren, living near Fredericksburg, (Pa.), the union being solemnized by John B. Miller, August 9, 1893. To this union were born eight children,—four sons and four daughters.

He united with the Church of the Brethren, in the Clover Creek congregation, baptism being administered by Thomas Maddocks, in 1897. Here he was called to the ministry, in 1905; and, through the laying on of hands by William H. Holsinger and Samuel J. Swigart, he was ordained, in 1910. He has represented his congregation ten times at District Meeting, and twelve times at General Conference. He has held about twenty-two series of meetings, in which about 100 confessed Christ. He has served as superintendent and teacher in the Sunday-school. Since 1922, he has been serving as pastor. On September 1, 1922, he entered upon his present pastorate in Shade Creek congregation, (W. Pa.). His address is Windber, (Pa.).

HIMMELSBAUGH, IDA, was born near Mattawana, Mifflin County, (Pa.), May 10, 1874. She had the advantage of a common school education and a number of terms at Juniata College. Later she took training for two years in a hospital in Dayton, (O.).

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Her parents were earnest members of the Methodist Episcopal Church, and, at fifteen, she confessed Christ by uniting with the same communion. While living in Altoona, (Pa.), she united with the Church of the Brethren, through baptism administered by Joseph W. Wilt, in 1896. The spiritual atmosphere of Juniata College, to which she returned soon after her baptism, meant much in her life. She threw her whole soul into the ideals of the Volunteer Mission Band. She longed to serve her Lord on the foreign field, and her heart's wish was gratified when, in 1908, she sailed, with others, to India. She has given two full terms of service to her Master in India, is now home on furlough and detained by an affliction which developed on the field. Her address is 200 6th Ave., Altoona, (Pa.).



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A book without pictures is like a house without windows.

Church Houses.—The editor failed to secure pictures of the following: Point in Dunnings Creek, Bethel in James Creek, Pine Glen in Spring Run, Waterside and Snyder in New Enterprise, Buck Valley and Glendale in Artemas, and Snyder in Snake Spring Valley.

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college."

Bonnie E. Brumbaugh of Williamsburg was the recipient of the Women's Work council award of \$25 presented by the Middle District of Pennsylvania, Church of the Brethren, to the Brethren senior girl "who has contributed the most to the spiritual welfare of the college."



BONNIE E. BRUMBAUGH

